Anatoly T. Fomenko

History: Fiction or Science?

CHRONOLOGY 5

“[Historical] revisionism only means bringing history into accord with facts.”

Harry Elmer Barnes
American historian
(1889–1968)

“We should by no means be surprised that the fame of the Slavs isn’t as great nowadays as it used to be. Had there been as many learned men and writers of books among the Slavs as there were fine warriors and makers of weapons, their glory would be unrivalled by any other nation. As for the fact that many other nations, greatly inferior in the days of yore, exalt their glory to the heavens today, it is only explained by the labours of their scientists.”

Mauro Orbini
(1601)

Anatoly T. Fomenko, Gleb V. Nosovskiy

History: Fiction or Science?

CHRONOLOGY

5

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History: Fiction or Science?

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A. T. Fomenko

Chronology 1

Introducing the problem. A criticism of the Scaligerian chronology.
Dating methods as offered by mathematical statistics. Eclipses and zodiacs.

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The dynastic parallelism method. Rome. Troy. Greece. The Bible. Chronological shifts.

A. T. Fomenko, T. N. Fomenko, V. V. Kalashnikov, G. V. Nosovskiy

Chronology 3

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Chronology 4

Russia. Britain. Byzantium. Rome.

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Chronology 5

Russia = Horde. Ottomans = Atamans. Europe. China. Japan. The Etruscans. Egypt. Scandinavia.

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Chronology 6

The Horde-Ataman Empire. The Bible. The Reformation. America. Passover and the calendar.

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Chronology 7

A reconstruction of global history. The Khans of Novgorod = The Habsburgs. Miscellaneous information. The legacy of the Great Empire in the history and culture of Eurasia and America.

This seven volume edition is based on a number of our books that came out over the last couple of years and were concerned with the subject in question. All this gigantic body of material was revised and categorized; finally, its current form does not contain any of the repetitions that are inevitable in the publication of separate books. All of this resulted in the inclusion of a great number of additional material in the current edition – including previously unpublished data. The reader shall find a systematic rendition of detailed criticisms of the consensual (Scaligerian) chronology, the descriptions of the methods offered by mathematical statistics and natural sciences that the authors have discovered and researched, as well as the new hypothetical reconstruction of global history up until the XVIII century. Our previous books on the subject of chronology were created in the period of naissance and rather turbulent infancy of the new paradigm, full of complications and involved issues, which often resulted in the formulation of multi-optional hypotheses.

The present edition pioneers in formulating a consecutive unified concept of the reconstruction of ancient history – one that apparently is supported by a truly immense body of evidence. Nevertheless, it is understandable that its elements may occasionally be in need of revision or elaboration.

From the Publishers

By the middle of XVI century the prime political agenda of Western Europe that has reached superiority in Sciences and Technologies, but was still inferior militarily, was to free itself from the control of the Great Horde.

The Great Horde was busy in XIV-XVI centuries expanding all over Eurasia, building Evil Empire, roads and castles, collecting taxes and tributes to guilt the domes of Cathedrals, to erect Pyramids of Gizeh and Temples of Imperial graveyards in Egypt.

In the same days of yore the impoverished West European provinces of Great Horde invented the compass, telescope, clocks, printing. They turned alchemy into chemistry, astrology into astronomy, rewrote history in their favour, and tried their best to wipe out the memory of "Evil Empire."

The concerted effort of the Aristocracy, black and white Catholic clergy, the Protestants, Humanists, and Scientists in the creation and dissemination of the ideas of the fictional Ancient World and Dark Ages during the XV-XVII centuries served this agenda perfectly.

The fictional Ancient World served their agendas to claim their particular priorities by representing events of the XI-XVI centuries as ones that happened thousands of years before and themselves as inheritors thereof, according to the Ancient Authorities they invented and confirmed by the sources they created under aliases.

The fugitives from Byzantine and inheritors of Eurasian warlords became the European aristocracy, and claimed the self-rule of their lands, the Roman Curia declared its priority over the Oriental Orthodoxy of the Horde.

Protestants translated the New and the Old Testament into native languages to ensure the Christians independent exercise of religion without voracious clergy. Humanists and Scientists prepared the Enlightenment under cover of Antiquity. Savanorola and Bruno went to the stake for that.

The Breakthrough New Chronology books published in USA open new perspectives to check the veracity of History, of its events and characters by application of mathematics, statistics, DNA genealogy, population genetics, and astronomy.

Indeed, the time has come to check chronology scientifically as it is the foundation of history. Moreover, world history must not serve Judeo-Christian, Eurocentric, Muslim, Buddhist or any other agenda, it must become the science that reports the most probable past of the homo sapience species.

Once the Chronology of Civilization is returned to the realms of applied mathematics, logic and astronomy, and takes into account the irrefutably dated non-contradictory events and artifacts only, it shrinks drastically to approximately 1000 years.

The civilization of population of human sapiens species is defined as a hierarchical system consisting of state, army, ideology, religion, exchange of goods, writing, communication transmission of information in time and space. The key events of history move to their more likely place on the time axis.

"Who controls the past controls the future. Who controls the present controls the past." — George Orwell, *1984*.

Also by Anatoly T. Fomenko

(List is non-exhaustive)

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Contents

About the Authors iv
Overview of the seven volumes v
From the Publishers vi
Also by Analoly T. Fomenko vii
Also by Gleb V. Nosovskiy viii
Foreword 3

Part I: RUSSIA AS THE CENTRE OF THE "MONGOLIAN" EMPIRE AND ITS ROLE IN MEDIAEVAL CIVILIZATION

Chapter 1 **"Peculiar" geographical names on the maps of the XVIII century**

1. Introduction 9
2. The meaning of the word "Mongolia" as used by the authors 10
3. The Kuban Tartars as the Kuban Cossacks on the maps of Russia dating from the epoch of Peter the Great 10
4. The identity of Persia 12
5. Czar-Grad and the multiple Saray cities on the maps dating from the epoch of Peter the Great 13
6. The dating of 750 as inscribed upon a Russian naval chart proves that Empress Yelizaveta Petrovna reigned in the eighth century as counted from the Nativity of Christ, and not the XVIII 14
7. On some maps of the XVIII century Russia and Moscovia are written as names that refer to different region 17
8. The name of the Russian Empire in the maps of the XVIII century 20
9. The former identity of Lithuania 29

Chapter 2 **Russian history as reflected in coins**

1. A general characteristic of Russian coinage 30
2. The mysterious period of "coinage absence" in Russian history 33
3. Strange absence of golden coinage from the Western European currency of the VIII-XIII century 36
4. The origins of the bicephalous eagle as seen on Russian coins 37

5. The Tartar and Russian names of the coins circulating among the Russians and the Tartars 37
6. Russian and Tartar lettering and the presumably "meaningless inscriptions" on the ancient coins of the Muscovite principality 39
7. Bilingual lettering on the Russian coins of the XIV century (Russian and Tartar) 41
8. The locations of the Tartar mints 42
9. Why Great Prince Ivan III put the Hungarian coat of arms on some of his coins 42
10. Some general considerations in re numismatic history 43
    10.1. The similarity or dissimilarity of portraits on various coins 43
    10.2. The bizarre hoardings of "long-term accumulation" 43
    10.3. Strange destructions of "ancient" coin hoardings in the Middle Ages 44
    10.4. Petrarch (a.k.a. the "ancient" Plutarch?) as the first numismatist 44
    10.5. The "ancient" Golden Fleece and its double from the XV century 44
    10.6. Mediaeval geographical names were in a state of constant flux 45
    10.7. Dates as indicated on antique coins 46
    10.8. Is it possible to date sepulchres by the coins found therein? 46

Chapter 3 **Vestiges of the Great = "Mongolian" Empire in documents and on the artefacts found in Europe and Asia**

1. The allegedly illegible inscriptions on mediaeval swords 47
2. Italian and German swords with Arabic lettering 53
3. The reason why the coronation mantle of the Holy Roman Empire is covered in Arabic lettering exclusively 54
4. Church Slavonic inscription in the *glagolitsa* script in the Catholic Cathedral of St. Vitus in Prague 56
5. The peculiar title of Alexei Mikhailovich Romanov, a Russian Czar of the XVII century, as inscribed on his seal 56
6. Stone effigies on ancient Russian grave-mounds. The "stone maids of the Polovtsy" 57
7. N. A. Morozov's input into historical science is great; however, his pro-Western theory is erroneous 62
8. The Western European countries and their fear of the "Mongols and Tartars" 62
9. The Great = "Mongolian" conquest resulted in a westward migration of geographical names 63
    9.1. The Volga and the Bulgarians 63
    9.2. On the names of the rivers (such as the Don, the Danube, the Dnepr and the Dniester) 63
    9.3. The hussars, the Khazars, the cuirassiers and the Czar-Assyrians (or Sar-Russians) 64
    9.4. The actual identity of the Khazars 65
    9.5. Slavic names on the map of the Western Europe 66

Part II: CHINA. THE NEW CHRONOLOGY AND CONCEPTION OF CHINESE HISTORY. OUR HYPOTHESIS
Introduction 70

Chapter 4 **Astronomical events in the "ancient" Chinese chronicles**

1. The actual astronomical events described in Chinese chronicles 71

2. Chinese eclipses 72
3. Chinese horoscopes 73
4. The "ancient" Chinese 60-year cycle and its origins 74
5. When did the Chinese invent the telescope? 74

Chapter 5 **Chinese comets**

1. Suspiciously high comet observation frequency in China 76
2. Years of comet observations in China 79
3. European comets and their observation dates 80
4. A comparison of the Chinese and European comet rosters 81
5. Comet Halley 83
  5.1. Introduction 83
  5.2. The analysis of Planet Halley's recurrence cycles 84
    5.2.1. A list of the dates of Comet Halley's alleged sightings 84
    5.2.2. What happened to Comet Halley in 1986? The reasons why it shifted to the other hemisphere 85
    5.2.3. What has been happening to Comet Halley after 1759? The reason why its recurrence cycles have become irregular 86
    5.2.4. The provenance of the "Chinese law of periodicity" for Comet Halley 89
    5.2.5. Dating the introduction of fabricated data into the "observation records" of Comet Halley 92
    5.2.6. On the chaotic character of Comet Halley's motion 93
    5.2.7. Suspiciously high frequency of improbable occurrences in Scaigerian history 94
  5.3. In re the comet of Charles V 95
  5.4. Strange duplicates with the periodicity of 540 years inherent in the Chinese and European comet rosters 95

Chapter 6 **Parallels between the history of Europe and the "ancient" China**

1. A general characteristic of Chinese history 96
  1.1. The reason why Chinese history is so complex 96
  1.2. Chinese names of persons and places 98
    1.2.1. What we come up with when we read Chinese texts and translate Chinese names 98
    1.2.2. European nations on the Chinese arena 98
2. The landmarks of the parallelism between the Chinese and the phantom European history before the X century AD 102
3. Parallelism key points between the Chinese and Roman-Byzantium history of the X-XIV centuries 105
  3.1. Parallels between the Macedonian conquest in Europe and the Cidanian conquest in China 105
  3.2. Baptism in China and Russia in the X century 106
  3.3. Son of Heaven in China in the XI century AD. Guildebrand as reflection of Jesus Christ? 107
  3.4. Reflection of the First Crusade In 1099 AD in the "Chinese History" 107
  3.5. Century shift in the "Chinese history" of the XI century 108

3.6. Kaifeng as the capital of the Chinese Empire "R" 108
3.7. Reflection of the Fourth Crusade in the "Chinese history" 108
4. Chinese history of Cidanes, the kingdom of the Prester John, and the emergence of the "Mongolian" Empire 109
4.1. Copying on paper of the prehistory of "Mongolian" Empire to the European and allegedly Eastern "Chinese" history 109
4.2. History of the "Mongolian" Empire in the "Chinese" chronicles 109
4.2.1. Roman and Nicean Empires in the "Chinese" chronicles 109
4.2.2. Ilya Dashi 110
4.2.3. Gurkhan 110
4.2.4. "Chinese" Imil and ancient Russian River Ilmer 111
4.2.5. "Chinese" city of Balasagun and old Russian city of Balakhna 111
4.2.6. "Chinese" Semirechie-Seven Rivers 111
4.2.7. Ilya Dashi becomes a chief of a huge army in the Semireche 111
4.2.8. About the name China. Why China is called China 112
4.2.9. Grandiose "ancient Chinese" battle in XIII century AD 113
4.2.10. The Christianity of Kara-Kitai (China). The Czar Skifs? 113
4.2.11. "Chinese" chronicles, talking the same time, were elongated by a century 114
4.2.12. When were the European chronicles transplanted to China? 114
5. The history of China after the XV century 114
5.1. When, why and who built the Great Chinese Wall 114
5.2. How many months it takes to go from China to Kitai 125
5.2.1. Where Kitai was at the time of Afanasy Nikitin 125
5.2.2. Bilingual Russia of the XV century 126
5.3. Why Beijing is being called Beijing 128
5.4. Kitai or Bogdai? 129
5.5. Who are the Buddhists? 129
5.6. Three "Mongolian" dynasties in the history of China 130
5.7. China is called in European chronicles "Country of Sers." But who are the Sers? 130
5.8. The epoch of Manjous – the beginning of the reliable history of China 130
6. "Mongolian" Manjou Golden (Ch'ing) dynasty in China 131
6.1. What is known about Manjous in Scaligerian history? 131
6.2. Manjou monumental military construction in China 131
6.3. The Golden Empire of Manjous and the Golden Horde 132
6.4. Religion of Manjous 132
6.5. The trust of Manjou in their right to rule the world 132
6.6. Did the Chinese under the rule of Manjou copy the "ancient models"? 133
6.7. How was the Chinese History created? 133
6.8. What books from the Middle Ages the Chinese Emperor burnt in the "III century BC"? 134
6.9. Who are those Manjous? 135
6.10. The unsuccessful attempts of Manjous to avoid assimilation 135
7. Our reconstruction 136
8. What happened in the territory of contemporary China before the XVII century AD 137

9. Were paper, gunpowder, and silk really invented in China? 137
10. About the historical sources of modern Mongols 138
11. Where China is shown on old maps? 140
12. Conclusion 141

Chapter 7 **The Great = "Mongolian" conquest of Japan**

1. The military caste of the Japanese Samurai as the descendants of the XIV-XV century conquerors of Japan originating from the Horde 143
2. Mediaeval Japan could have been a Christian country. Traces of Russia, or the Horde, in Japan 145
3. The manufacture of the famous Samurai swords involved the "Tartar Process" in the Middle Ages 151

Part III: SCYTHIA AND THE GREAT MIGRATION. THE COLONIZATION OF EUROPE, AFRICA AND ASIA BY RUSSIA, OR THE HORDE, IN THE XIV CENTURY

Chapter 8 **West Europeans writing about the Great = "Mongolian" Russia**

1. Invasion into Europe, the Mediterranean region and Asia under Ivan Kalita (Batu-Khan). The foundation of the Great = "Mongolian" Empire 155
    1.1. Scaligerian chronology of the "Mongolian" invasion 155
    1.2. The reaction of the Western Europe to the "Mongolian" invasion 156
    1.3. Negotiations with the "Mongols". The curt response sent by Guyuk-Khan to the Pope 157
    1.4. Christianity of the "Mongols" 157
    1.5. The missive sent to the French king by the "Mongolian" Khan 158
    1.6. The second armed invasion of the Russians as a real menace in the late XVI – early XVII century 159
    1.7. German historians of the second half of the XIX century still remembered much of the authentic mediaeval history 159
        1.7.1. Mediaeval authors were of the opinion that the famous Byzantine Emperor Justinian was Slavic 160
        1.7.2. The Slavic conquest of the Balkans and the "ancient" Greece 160
        1.7.3. Turkish princes minted coins with representations of Christ with a sceptre and a Christian orb, presumably "failing to comprehend" the meaning of these symbols 161
    1.8. Conclusion 161
2. The "Mongolian" Empire and the famous Christian kingdom of Presbyter Johannes. Khans of the "Mongols" as Orthodox Christians 162
3. Great Tartary and China 165
4. Mediaeval Western reports about the Kingdom of Presbyter Johannes, or the Russian Empire (the Horde) in the XIV-XVI century 166
    4.1. The "antiquity" and the Middle Ages are fused together on geographical maps 166
    4.2. The "Mongol" (Russian) Horde of the XIV-XVI century described in the Bible and the Koran as the famous nations of Gog and Magog 166
    4.3. The war between the Russian "Mongol and Tartar" Horde and the "ancient" Alexander the Great 168

4.3.1. The wars against Gog and Magog and the gigantic wall that held them "in seclusion" 168
4.3.2. The wall of Gog and Magog: the time and place of its construction 169
4.4. The "Mongolian" conquest as described by later Western European chroniclers 171
5. The Kingdom of Presbyter Johannes, or the Russian and Ataman Horde as the dominant power of the XIV-XVI century 173
5.1. Presbyter Johannes as the liege of the Western rulers 173
5.2. The foundation of the "Mongolian" Empire and the divide of its Eurasian part three hundred years later into Russia, Turkey and the Western Europe ... 176
5.3. A general view of the Eurasian map 177
5.4. The opposition between the Atamans and Russia, or the Horde. The part played by the Romanovs 181
6. A new look on the Kingdom of Presbyter Johannes 182
6.1. Presbyter Johannes 182
6.2. European names distorted beyond recognition in later Chinese transcription 183
6.3. Europeans called China "Land of the Ceres" 183
6.4. The famous mediaeval "Epistle of Presbyter Johannes" as an authentic document describing the life of the ancient Russia, or "Mongolia" 183
6.5. The river of Paradise flowing through the kingdom of Presbyter Johannes 185
6.5.1. The two rivers: Don and Edon 185
6.5.2. River Volga was also known as "Don" 185
6.5.3. River Physon and Russian River Teza 185
6.5.4. River Volga (or Ra) as a "river or paradise". Rai as the Russian for "paradise" 186
6.5.5. The birthplace of Presbyter Johannes 186
6.5.6. Khulna, the capital city of the Presbyter's kingdom, identifiable as Yaroslavl, or Novgorod the Great (also known as Kholmgrad) 186
6.5.7. The description of the flood on the great Indian river Volga in the epistle of Presbyter Johannes 187
6.5.8. Which church is famous for the "parting of the waters" around it on the Feast of St. Thomas? 188
6.6. The identity and location of the ancient India 189
6.7. What the West Europeans of the XII-XVI century knew about India 189

Chapter 9 The Slavic conquest of Europe and Asia. A rare book of Mauro Orbini about the "Slavic Expansion"

1. Did the Western Europe remember the "Mongolian" conquest to have been undertaken by the Slavs? 192
2. Why did Peter the Great build St. Petersburg amidst the swamps? The book of Mauro Orbini 194
3. The conquest of Europe and Asia by the Slavs according to Orbini's book 196
4. Our conception explains the book of Orbini 198
5. The parties that went to battle and won, and the ones that lost, but wrote history 198
6. Where did Orbini conduct his research? 200
7. Orbini was aware that historians would not like his work 201

8. The list of sources used by Orbini 202
9. Orbini's book uses Western European materials 202
10. Our point of view on Orbini's book 203
11. The use of the Cyrillic alphabet in the Western Europe as reported by Orbini 203
12. Orbini on the Slavic Goths 203
13. Orbini on the Russian Slavs, or the Muscovites 204
14. Orbini on the Huns and Attila as a Russian warlord 205
15. Hungary in the title of the Russian Czars 206
16. Orbini on the campaigns of the Russian Muscovites in the epoch of the "Antiquity" 206
17. Orbini on the "Finns, or Fennes, a Slavic tribe" 206
18. Orbini on the "Slavic Dacians" 206
19. Orbini on the "Norman Slavs" 206
20. Orbini on the Amazons – "the famed Slavic warrior women" 207

Chapter 10 The Slavs in European history as per the book of Volanskiy and Klassen

1. Why the books of Orbini, Chertkov, Volanskiy, Klassen and many others were neither refuted, nor accepted 209
2. Evidence of Slavic presence in the Western Europe perceived as perfectly natural from the viewpoint of our conception 210
3. F. Volanskiy, Y. I. Klassen and their historical research 210
4. Slavic presence in Europe was described in many books dating up until the XVIII century 212

Chapter 11 Mediaeval Scandinavian maps and geographical œuvres report the "Mongolian" conquest of Eurasia and Africa

1. A general characteristic of geographical tractates 213
    1.1. The time most Scandinavian tractates on geography were written 213
    1.2. The physical appearance of the first maps 216
    1.3. The same name with slight variations can be found all across the world on the map 216
    1.4. The multiplication of names on the world map: when and how did it happen? 217
    1.5. A useful alphabetic list of geographical names and their identifications compiled by the authors from Scandinavian tractates and names 218
2. Japheth as the son of the Biblical Noah. The nation that bore this name and its geographical localisation 219
    2.1. The offspring of the Biblical Japheth populated all of Europe 219
    2.2. The first son, or the Biblical Magog 220
    2.3. The second son, or the Biblical Madai 220
    2.4. The third son, or the Biblical Javan (Ivan) 221
    2.5. The fourth son, or the Biblical Tiras (Turk) 221
    2.6. The fifth son, or the Biblical Tubal (Tobol) 222
    2.7. The sixth son, or the Biblical Gomer 223
    2.8. The seventh son, or the Biblical Meshech (Mosoch) 223
    2.9. Thus, who are the sons of the Biblical Japheth? 224
3. The Trojan conquest of Europe 224

    3.1. The origins of the settlers who populated Russia, Norway, Iceland and Greenland ... 224
    3.2. It turns out that Europe, Britain and Scandinavia were populated by either the Turks or the Asian Trojans ... 225
    3.3. The exodus of the Trojans from Byzantium in the XIII-XIV century virtually coincided with the beginning of the "Mongolian" conquest ... 225
    3.4. True stories of medieval Scandinavians do not agree with Scaliger history ... 226
    3.5. Other European countries were also supposedly mistaken presuming that their nations descended from the Trojans ... 227
    3.6. The settlement of England by the Britons – the Trojans and their descendants in the XIII-XIV century AD ... 228
4. Slavic conquest of Europe allegedly of the VI-VII centuries AD as one of the reflections of the Russian "Mongolian" conquest of the XIV-XV century ... 228
5. Comparison of the West and the East in the works of A. S. Khomyakov ... 229
    5.1. About Alexey Stepanovich Khomyakov ... 229
    5.2. A. S. Khomiakov about the distortion of the Russian history by the West European authors ... 231
    5.3. Don and Rona – old Slavic names of the river ... 231
    5.4. Who are Bulgarians ... 232
    5.5. A. S. Khomyakov on the traces of the Slavic conquest in Western Europe ... 232

Chapter 12 Western Europe of the XIV-XVI century as part of the Great = "Mongolian" Empire

1. The seemingly strange, yet perfectly understandable attitude of the Romanovs to the Russian sources mentioning the Western Europe ... 234
2. Were the inhabitants of the pre-Romanovian Russia really "afraid of the foreigners," as the Romanovian historians claim? ... 235
3. Europe invaded by the Ottoman = Ataman Turks. The reason why they were referred to as "Tartars" ... 235
    3.1. The beginning of the invasion ... 235
    3.2. Why the Russian "Legend" refers to the Turks as to Tartars. The date of its creation ... 236
    3.3. The Venetian Republic paying tribute to the Ottomans = Atamans ... 238
    3.4. A strike at the centre of Europe. Why Europeans were eager to pay their tribute to the Atamans in advance and not merely on time ... 238
    3.5. "Mongolian" vicegerent, or the rulers of the Western Europe, still paid tribute to the Ottomans = Atamans at the end of the XVI century ... 239
    3.6. France, Britain and the Atamans ... 239
4. The gilded domes of Russia. What was Russia's source of silver, given that it owned no silver mines in that epoch? ... 240
    4.1. Were the Ottomans (Atamans) the only recipients of the tribute paid in silver by the mediaeval Western Europe? ... 240
    4.2. Mediaeval trade between the West and the East. The West grew poorer and the East got richer ... 242
    4.3. The Silk Road ... 244
    4.4. When was the custom of washing hands before meals introduced in the Western Europe? ... 245
    4.5. What the Russians used the Western silver and gold for ... 247

5. Futile attempts of the Westerners to drive a wedge between the allied forces of the ancient Russia and the Ottoman = Ataman Turks 249
6. How the Western Europe finally succeeded in making Russia and Turkey hostile towards each other 250
7. The joy of liberty 251
8. Mediaeval Russian accounts of the Western Europe 252
    8.1. In re the XV century Rome in Italy 252
    8.2. On the life of the Western countries in general 252
    8.3. The attitude to the Bible in the Western Europe 253
    8.4. The global chronicle genre. The predecessors (or, rather, contemporaries) of Scaliger and Petavius 254
9. Moscow as Third Rome 256
    9.1. The moniker "Third Rome" as used for referring to Moscow finally explained 256
    9.2. Moscow as the "New Jerusalem" 258
    9.3. "Russia and Jerusalem are wherever one finds the true faith" 262
    9.4. The source of the decree about the foundation of the New Inquisition in the Western Europe 263
10. How veracious is our idea of the mediaeval Western inquisition? 265
11. The identity of St. George 265
    11.1 The Russian cult of St. George the Victorious 265
    11.2. The cult of St. George the Victorious in Europe and Asia 269
    11.3. George as the "ancient" warrior Perseus 270
    11.4. The famous "ancient Greek" myth of the terrifying gorgon Medusa as a memory of the invasion of George's Horde 271
    11.5. Gorgon = George = Genghis-Khan represented in the symbolism of the "ancient" goddess Athena 274
    11.6. Ares, God of War: Ross (Russ)? 275
    11.7. The Franks, the Turks and the Tartars. Paris, the Persians and the Russians 276
    11.8. Orders of St. George in Russia and in the Western Europe 276
    11.9. Georgiy the Victorious seizes Jerusalem = Constantinople. The Bosporus as the Sound of St. George 276
    11.10. The sound of St. George in Britain 279
12. The knightly name of Rosh = Russ in crusade history 280
13. Gog, the Mongols and the Tartars as Frankish crusader knights 280
14. Direct participation of the Russian troops in the conquest of Constantinople 281
15. History of firearms: is our perception correct? 282
16. Did the Horde conquer Transcaucasia or the Western Europe? 282
17. The toponymy of Stockholm, the capital of Sweden 283
18. The reason why the famous icon of Our Lady of Kykkos from Cyprus is still concealed from public sight 283
19. "Mongolian" = the Great Empire was split in the XVII century 286
    19.1. Why "Mongolian" Empire, the first and single really world empire, through the three hundred years was splitted 286
    19.2. Diplomatic success of Western Europe in its struggle with Empire in the XVI-XVII century 286

19.3. Who, when and why distorted the history of Antiquity, that is the history of the XI-XVI century 287
19.3.1. Involuntary mistakes and intentional falsifications 287
19.3.2. Today Scaliger chronological duplicates are useful for the reconstruction of the correct history 288
19.4. Dispute on which religion is more ancient. Why it is better to use a longer ancient history 289
19.5. Military and state support for the four religions of the XVII century and Scaligerian ranking of religions by their age 289
19.6. Ferrara-Florentine Concil and failed attempt in the XV or XVI century to prevent the Church split 290
20. Pogrom of the Russian Horde history on the example of Kirillo-Belozersky Monastery 292

Part IV: WESTERN EUROPEAN ARCHAEOLOGY, MEDIAEVAL CARTOGRAPHY AND GEOGRAPHY CONFIRM OUR RECONSTRUCTION

Chapter 13 Surviving mediaeval geographical world maps do not contradict our reconstruction

1. Our analysis of the maps collected in the fundamental atlas entitled "The Art of Cartography" 297
2. Conclusions made on the basis of the mediaeval maps 301
2.1. Why the Great Wall of China doesn't figure on any maps predating 1617 in the "Art of Cartography" atlas 301
2.2. Most ancient maps do not indicate the year of their compilation 302
2.3. Jerusalem as the primordial centre of the world. Indications of three cities (Jerusalem, Rome and Constantinople) appear on later maps 303
3. The evolution of the geographical descriptions and maps of the XI-XVI century. The condition they reached us in 305
3.1. The reason for the multiplication of names on the maps of the XIV-XVI century 305
3.2. How the Imperial geographic names were transplanted to new soil in the XVII-XVIII century, accompanied by their historical descriptions 308
3.3. Tedious descriptive diaries of actual voyages and thrilling tales written in comfortable studies 309

Chapter 14 The real contents of Marco Polo's famous book

1. Introduction. The identity of Marco Polo 311
2. Who was the real author of Marco Polo's book? 313
3. In what language did Marco Polo write or dictate his book? 313
4. Did Marco Polo visit the territory of modern China at all? 313
4.1. The location of the Great Wall of China 313
4.2. How about the tea? 314
4.3. Has Marco Polo seen Chinese women? 314
4.4. Where are the hieroglyphs? 314
4.5. What else did Marco Polo "ignore" about China? 314
4.6. What "indubitably Chinese phenomena" did Marco Polo notice during his visit to "China"? 315

5. Geographical names used by Marco Polo were considered his own inventions in Europe for two hundred years ... 315
6. What are the "islands" mentioned by Marco Polo? ... 315
7. Why modern commentators have to "correct" certain names used by Marco Polo, allegedly in error ... 315
8. What direction should one take in order to reach India and China from Italy? ... 317
9. Why Marco Polo mentions spices, silks and oriental wares in general when he tells us about India, or Russia ... 317
10. The toponymy of the name "India" ... 318
11. When and how were certain geographical names used by Marco Polo "localised" ... 318
12. Miniatures in the book of Marco Polo ... 320
    12.1. What did they depict? ... 320
    12.2. Miniature entitled "The Death of Genghis-Khan" ... 320
    12.3. Miniature entitled "The Palace at Khan-Balyk" ... 321
    12.4. Miniature entitled "Borus" (Boris?) ... 321
    12.5. The identity of the people with canine heads ... 321
    12.6. Turbans as native Russian headdress ... 323
    12.7. Miniature entitled "Cynocephali" ... 324
    12.8. Other miniatures from Marco Polo's book ... 324
13. The "Kuznetskiy Most" in mediaeval China ... 333
14. The itinerary of Marco Polo ... 333
    14.1. Futile attempts of the commentators to retrace the itinerary of Marco Polo ... 333
    14.2. The location of Karakorum, or the Great Khan's capital ... 334
    14.3. Cossacks on the pages of Marco Polo's book as the Great Khan's guard ... 335
    14.4. The Black Sea ... 335
    14.5. The country of Mongolia ... 335
    14.6. Amazonia ... 335
    14.7. The great market and the customs office in the Russian city of Azov ... 336
    14.8. Polo's further itinerary ... 336
15. After Marco Polo ... 338
16. Summary ... 339
17. Addendum. Alaskan history ... 339

Chapter 15 The disappearing mystery of the Etruscans

1. The mighty, legendary and allegedly enigmatic Etruscans ... 345
2. What we know about the Etruscans ... 347
3. The "antiquity dispute" of Florence and Rome ... 349
4. The two theories of the Etruscans' origins – the Northern and the Eastern ... 351
    4.1. The Eastern Theory ... 351
    4.2. The Northern Theory ... 352
5. How the Etruscans referred to themselves ... 352
6. Possible toponymy of the words "Etruscan" and "Tuscany" ... 352
7. The Etruscan Tarquins = Tarkhuns = Turkish Khans ... 352
8. Our explanation of the dispute between Florence and Rome ... 353
9. The famous Etruscan lupine statue of the Capitol and the date of its creation ... 355

10. Etruscans in the Bible ... 356
11. What was the Holy Book of the Etruscans called? What was the Etruscan religion? ... 356
12. The appearance of the Etruscan lettering ... 357
  12.1. Which inscriptions are considered Etruscan ... 357
  12.2. The Etruscan alphabet ... 359
  12.3. The interpretation of Etruscan lettering according to Volanskiy ... 360
  12.4. Volanskiy's examples ... 360
    12.4.1. The headstone near Creccio ... 360
    12.4.2. Boy with a goose ... 361
    12.4.3. Boy with a bird ... 362
    12.4.4. Double-sided cameo ... 362
  12.5. The unspoken taboo to interpret Etruscan inscriptions with the aid of Slavonic languages ... 363
  12.6. A fresh view of the Russian history stemming from our new understanding of the history of the Etruscans ... 364
13. Slavic archaeology in the Western Europe ... 368

Part V: ANCIENT EGYPT AS PART OF THE GREAT "MONGOLIAN" ATAMAN EMPIRE OF THE XIV-XVI CENTURY

Chapter 16 History and chronology of the "ancient" Egypt. A general overview

1. Our hypothesis ... 373
2. A brief account of the mediaeval Egyptian history ... 373
3. The erroneous Scaligerian foundation and the objective difficulties inherent in the consensual chronology of Egypt ... 374
4. The "ancient" Egypt of the Pharaohs as a Christian country ... 380
5. The construction tools used by the "ancient" Egyptians ... 383
6. The religious character of many "ancient" Egyptian monuments ... 384
7. What were the names of the Egyptian pharaohs? ... 393
8. Why it is presumed that before Champollion the Egyptian hieroglyphs were interpreted erroneously ... 393
9. The question of origins: do the Chinese have Egyptian ancestry, or vice versa? ... 396
10. The destruction of inscriptions found on the ancient artefacts of Russia and Egypt ... 396
11. Who destroyed the names of people, cities and countries written on the "ancient" Egyptian monuments? When was it done, and for what purpose? ... 397
12. The condition of the "ancient" Egyptian relics ... 400
13. The advent of the mighty Mamelukes to Egypt ... 402
  13.1. The Mamelukes as the Cherkassian Cossacks. Scaligerian history admits that Egypt was conquered by the Cossacks ... 402
  13.2. The Caucasus and the Cossacks ... 402
  13.3. The Cherkassian Cossack Sultans in Egypt ... 403
14. Linguistic connexions between Russia and African Egypt in the Middle Ages ... 404
  14.1. The alphabet used by the Egyptian Copts ... 404
  14.2. Egyptian names in Russia ... 404
15. The confustion between the sounds R and L in Egyptian texts ... 406

16. "Ancient" Egyptian texts were often transcribed in consonant letters exclusively ... 406
17. A scheme of our reconstruction of Egyptian history ... 407

Chapter 17 The Trojan War of the XIII century and Pharaoh Ramses II. "Ancient" Egypt of the XIII-XVI century

1. The nation of Heta or the Cossack Goths. Russia, or the Horde, in Egyptian texts found upon Egyptian monuments ... 408
    1.1. The Hitians, or the Mongols ... 408
    1.2. King of the Goths ... 409
    1.3. The land of Tana, or Tini ... 409
    1.4. The Don Cossacks ... 410
    1.5. Don as the "river of the Mongols" ... 410
    1.6. Khaleb = Aleppo can be identified as Lipetsk, a city in Russia, or, alternatively, as Apulia in Italy or the Russian word for "bread" ("*khleb*") ... 410
    1.7. The Land of Canaan as the Land of the Khans ... 411
    1.8. Russian names on Egyptian stones ... 411
    1.9. Scaligerian history admits the existence of "armies hailing from the Caucasus" in the "ancient" Egypt ... 411
2. The Great City (citadel) of Kadesh in the "ancient" Egyptian texts ... 412
    2.1. The city of Kadesh in the Land of the Amorrheans ... 412
    2.2. Limanon = Rimanon = Roman ... 412
    2.3. Kadesh as New Rome on the Bosporus ... 412
    2.4. The city of Kadesh blocks the way to the Land of the Goths ... 413
3. The Canaan land of Ruthen ... 413
    3.1. Russia, or the Horde of the Khans ... 413
    3.2. Another reference to the city of Khaleb = Aleppo = Lipetsk in Russia (or the Russian word "*khleb*" – "bread") ... 413
4. The land of Nakharain as the Nogai River (or, alternatively, Greece/ Byzantium) ... 413
5. Kita = Kitai (China), or Scythia ... 414
6. Syria and Assyria (or Ashur in the "ancient" Egyptian inscriptions) as Russia, or the Horde ... 414
7. Great Pharaoh Ramessu II = Ramses II = Roman Jesus ... 415
8. Ramses, or Roman Jesus as the deity of the Ottomans (Atamans) ... 416
9. The Trojan War of the XIII century, or the war of 1453 that ended with the conquest of Czar-Grad ... 418
10. Three peace pacts famous in Scaligerian history as reflections of one and the same pact signed between Russia and the Ottomans in 1253 or 1453 ... 419
    10.1. The name "Turks" is rather ambiguous ... 419
    10.2. The peace pact signed between the Hittites and Pharaoh Ramses in the alleged XIII century BC ... 420
    10.3. A peace pact signed between Syria and Egypt in 1253 AD ... 421
    10.4. Peace pact signed between the Russians and the Greeks in the alleged IX-X century AD ... 421
    10.5. The Greek Saint Mamas and the "ancient" Pharaoh Miamun as mentioned in the pact ... 421
    10.6. A list of cities mentioned in the pact between Ramessu and the King of the Hittites ... 422

10.7. The Baptism of Russia as described in the "ancient" Egyptian texts ... 422
10.8. The Cossack circle in the "ancient" Egyptian descriptions ... 423
10.9. The Baptism of Russia and the marriage of the Great Prince and the Romean princess ... 423

Chapter 18 **The XIV century "Mongolian" invasion into Egypt as the Hiksos epoch in the "ancient" Egypt**

1. The identity of the "ancient" Hiksos dynasty ... 424
   1.1. Were the Hiksos simple shepherds? ... 424
   1.2. The Avars and Ruthenia (Russia, or the Horde) ... 425
   1.3. The Hiksos Cossacks bring horses to Egypt ... 425
   1.4. The names of the Hiksos kings ... 426
   1.5. Phoenicia vs. Venice. The Slavs and the Veneds ... 426
   1.6. The "ancient" Egyptian "sutekhs" as the Russian judges "*sudia*" ... 426
2. Why the names of nearly all the Hiksos = Cossack kings happen to be chiselled off the monuments of the "ancient" Egypt ... 426
3. The famous Great Sphinx on the Gizeh Plain was built by the Hiksos (the Mamelukes) ... 427
4. Egyptologists are uncertain about the correctness of the "ancient" Egyptian names in their translation ... 429
5. Egyptian kings of the Hiksos epoch ... 431
6. The attitude to the Hiksos dynasty in Egypt. The epoch when the recollections of their reign started to get wiped out and the instigators of this process ... 432

Chapter 19 **"Ancient" African Egypt as part of the Christian "Mongolian" Empire of the XIV-XVI century – its primary necropolis and chronicle repository**

1. General overview of the 18th "ancient" Egyptian dynasty and its history ... 433
2. The "lunar", or Ottoman dynasty of the Pharaohs, or "the dynasty of the crescent" ... 434
3. Amenkhotep I and Amenkhotep IV ... 435
   3.1. Amenkhotep I ... 435
   3.2. The religious reform of Pharaoh Amenhotep IV (Khunaten – Khan of the Don?). Islam branches away from Christianity ... 435
   3.3. The foundation of Rome in Italy around the end of the XIV century AD as reflected in the "ancient" Egyptian chronicles ... 436
4. Pyramids and sepulchres ... 437
   4.1. Who built the Great Pyramid of Khufu (Cheops)? When was it done? ... 437
   4.2. The two other large pyramids ... 440
   4.3. The sarcophagi of the Pharaohs and the Russian matryoshka dolls ... 442
      4.3.1. The structure of an Egyptian sarcophagus ... 442
      4.3.2. The anthropomorphic sarcophagi of Suzdal and Vladimir Russia ... 442
      4.3.3. Tutankhamen's telescopic coffins ... 444
      4.3.4. The Muscovite coffin of gold ... 445
      4.3.5. The mining of gold in the Middle Ages ... 448
      4.3.6. Wreaths from Tutankhamen's sepulchre ... 449
      4.3.7. Pyramidal gravestones in Russia ... 449
   4.4. Arabic lettering on the pyramids ... 450

    - 4.5. The Egyptian pyramids, or burial mounds, and "Paskha," the ritual Christian pastry 451
    - 4.6. What was drawn on the destroyed pyramid jacketing? 452
    - 4.7. Inscriptions on pyramids 454
    - 4.8. Pyramids (or burial mounds) of white stone 455
    - 4.9. Why the Great Pyramids were built 455
- 5. The gigantic funereal complexes of the "ancient" Egypt as the main imperial "Mongolian" cemetery of the XIV-XVI century. The identity of Tutankhamen 459
    - 5.1. Imperial "Mongolian" cemetery of the XIV-XVI century 459
    - 5.2. Russian Prince Dmitriy and Tutankhamen 467
- 6. A hypothesis: certain major constructions of the "antiquity" were made of concrete 471
- 7. The great forgotten invention of mediaeval alchemy: geopolymeric concrete of the Egyptian pyramids, temples and statues 478
- 8. Concrete in the "ancient" Roman Empire 488
- 9. The Mamelukes and the monuments of the "ancient" Egypt 493
- 10. Egyptian pyramids as the Scythian burial mounds 496
- 11. The capital of Egypt was known as Babylonia in the XVI century. Ottoman crescents with a star and the Ottoman "bunchuks" of the Cossacks over the "ancient" Egypt 502
- 12. Napoleon's artists appear to have been afraid of reproducing the enormous Orthodox cross on the throne of the "ancient" Egyptian Colossus of Memnon in their accurate drawings 503
- 13. Napoleon's artists reproduced the Christian motif of the Exaltation of the Holy Cross in their drawings of the "ancient" Egyptian Colossi of Memnon 509
- 14. The "ancient" Egyptian Osiris as Jesus Christ 511
- 15. The "ancient" Egyptian goddess Isis and her son Horus are most probably Mary the Holy Mother of God and her son Jesus Christ 512
- 16. The two famous boats of the "ancient" Egyptian Pharaoh Cheops (Khufu) were made of wooden boards. Therefore, they are of a very late origin, and their manufacture must have employed iron or steel saws 513
- 17. Slavic ornaments on the "ancient" Egyptian clothing 518

Chapter 20 **Pharaoh Thutmos III the Conqueror as the Ottoman = Ataman Mehmet II, a conqueror from the XV century**

- 1. The astronomical dating of the reign of Thutmos III by the zodiacs of Dendera concurs with the New Chronology of Egypt 519
- 2. The great conqueror of the XV century Pharaoh, Sultan and Ataman Thutmos III, also known as Mohammed (Mehmet) II 520
- 3. The capture of Kadesh = Czar-Grad by Pharaoh (Ataman) Thutmos in 1453 521
- 4. Relations between Russia, or the Horde, and the Ottoman = Ataman Empire in the XV century: two parts of the Great Empire 521
- 5. The Ataman conquest of the Mediterranean region, Asia Minor and Europe in the XV century, according to the "ancient" Egyptian texts 524
    - 5.1. The conquest of Kadesh by Thutmos III 524
    - 5.2. The location of the largest obelisk built to honour Thutmos III = Mehmet II 525

- 5.3. Another obelisk of Thutmos III = Mehmet II in Italy 526
- 5.4. The union of the Ruthen tribes 527
- 5.5. The new Ataman conquest of Europe in the XV century by Pharaoh Thutmos = Mohammed 528
- 5.6. A list of the numerous conquests of Pharaoh Thutmos = Sultan (Ataman) Mehmet 529
- 5.7. A list of cities conquered by Thutmos (Mehmet) 530
- 5.8. The Muscovite Kara-Kitais mentioned in the "ancient" Egyptian lettering 532
- 5.9. The land of the Russian Khan in Italy 532
- 5.10. The land of Kitti = Phoenicia, a.k.a. Venice, a.k.a. Scythia 532
- 5.11. The "ancient" Egyptian text of the Kara-Kitai king 534
- 5.12. Lists of valuables given as tribute to Pharaoh Thutmos by the Europeans 535

6. The Egyptian obelisk, the Serpent Column, the Gothic Column, and the knightly statue of Emperor Justinian in Istanbul. The name of Moscow 538
7. Some parallels between the biographies of Alexander the Great and Sultan Suleiman I the Magnificent 541
8. The location of Memphis and Thebes – the capitals of the "ancient" Egypt 542
9. Conclusion 544

Part VI: ANCIENT RUSSIA, WORLD HISTORY AND GEOGRAPHY IN MEDIAEVAL SCANDINAVIAN GEOGRAPHICAL TRACTATES

Chapter 21 The meanings of the familiar modern geographical names in the Middle Ages. The opinion of the Scandinavians

1. How we compiled the list of geographical identifications 547
2. Austria 548
3. Asia = Land of the Aesir. The Azov Sea 548
4. Armenia 549
5. Austrriki 549
6. Africa. What did the name stand for in the Middle Ages? Where can we find it on the map, given that "Africa" was inhabited by many European and Asian nations? 550
   - 6.1. Armenians used to live in Africa 550
   - 6.2. Scythia, including the Caspian North, was located in Africa 550
   - 6.3. Our hypothesis: Africa in the Middle Ages = Tartary = Thracia = Turkey 550
   - 6.4. African Germany 551
   - 6.5. Byzantium was believed to be part of Africa 551
   - 6.6. African Albania 551
   - 6.7. The African Goths. Samaria (or Sarmatia) was located in Africa 552
   - 6.8. The true identity of the "African" Mauritania 553
   - 6.9. How many African lands were located in Europe and Asia initially? 553
7. Blaland = "Black Land" or Babylon 553
8. The Great Svitjod (Saint) = Russia = Scythia 554
9. Vina. Byzantium. Volga. Eastern Baltic regions 555
10. Gardariki = Russia. Geon = Nile. Germany 555
11. The City ("Gorod" in Russian) = Grad = The Gods. Scandinavians and Europeans in general called Russia "Land of the Great God" and "Land of the Giants" 556

12. Greece = Grikland = Land of St. George 557
13. Dnepr. Don. The Danube. Europe. Egypt. The Western Dvina 558
14. India 559
    14.1. The three Indias as the three Hordes 559
    14.2. The horrendous and dangerous India 559
15. Cairo = Babylon. The Kama. The Caspian Sea. Kiev. Constantinople. Kanugardr = Kiev. Kylfingaland. Lake Ladoga 560
16. Miklagard in Thracia and Rome in Scythia (Russia) 560
17. The city of Murom. The Neva. Nepr. Novgorod = Holmgard. River Olkoga and the city of Olonets 561
18. Parthia 562
19. Perm and Bjarmaland 562
20. Polotsk. Paradise. Rostov 563
21. Russia 564
22. Saxland. Lesser Svitjod. Northern Dvina 565
23. Serkland 566
    23.1. Is it correct that the land of the Seres, or Serkland, can be identified as the modern China? 566
    23.2. Silk and combed plants: anything in common? 566
    23.3. Serkland as the land of the Saracenes 567
24. Syria 568
25. Scythia 568
    25.1. Scythia = Great Svitjod (Holy) 568
    25.2. Scythia as Kitia, or China 569
    25.3. Scythia or China in Africa 569
    25.4. Scythia “named after Magog” and described as India 569
    25.5. The gigantic size of Scythia and its individual parts – Alania, Dacia and Gothia 570
    25.6. Scythia as the land of the Amazons 570
    25.7. Scythia was also known as Scotia, or Scotland 571
26. Smolensk, Suzdal, Tanais, Tanakvisl, Tartarariki etc. Thracia = Turkey. Finland. Chernigov 571
27. Sweden = Lesser Svitjod 572
28. The ancient meaning of the word “Scandinavia” 573

Chapter 22 **Corollaries. What the Scandinavian geographical tractates and maps report about the ancient Russia**

1. How different nations referred to Russia, or the Horde 574
2. Rivers known as “Don” in the Middle Ages 575
3. Sons of the Biblical Japheth 575
4. The “Norman Theory” as perceived after a study of the Scandinavian maps 576

Addenda

1. What happened to the treasury of the Great = “Mongolian” Empire after the great divide of the XVII century 579
2. The Biblical Book of Revelation refers to the Ottoman = Ataman Conquest of the XV-XVI century 586

    1. A brief rendition of the Apocalypse ... 586
    2. The warlord Joshua son of Nun as the "second coming" of Jesus Christ in the XV-XVI century ... 587
    3. The Great Apocalyptic Judgement as the invasion of the Ottomans = Atamans to the Western Europe in the XV-XVI century ... 588
    4. The Apocalyptic division of nations into "pure" and "impure," the righteous and the sinners and so on as a reflection of the "quarantine massacre" of epidemic areas of Europe and the Mediterranean region by the Ottomans = Atamans ... 595
    5. Obvious traces of editing or even radical rewriting inherent in the Book of Revelation ... 596
    6. A possible reference to Noah = Columbus and his voyage towards the New World in 1492 made by the author of the Revelation ... 598
    7. Expectations of Doomsday in 1492 coincided with the departure of Noah's (Columbus's) fleet and the epoch of the Biblical Apocalypse ... 601
    8. The canonization of the Book of Revelation as a memento of the Ottoman = Ataman conquest for future generations ... 603
    9. Moscow events of the XVI century on the pages of Apocalypse ... 610
    10. "Antique" Roman Empire is Great = "Mongolian" Empire of the XIV-XV century ... 610
3. Modern condition of the Egyptian zodiacs from Dendera and Esna ... 613
    1. The Zodiacs of Esna ... 613
    2. The Zodiacs of Dendera ... 614

Annexes

1. A complete list of sources used by Mauro Orbini (according to the Italian edition of 1606) ... 617
2. Fragment of Mauro Orbini's book *Origine de gli Slavi & Progresso dell'Imperio Loro* ... 620

Bibliography ... 637

Anatoly T. Fomenko, Gleb V. Nosovskiy

Chronology 5

Fifth volume of *History: Fiction or Science* series

SLAVONIC CONQUEST OF THE WORLD • EUROPE •
CHINA • JAPAN • RUSSIA AS MEDIEVAL MOTHER
COUNTRY OF THE GREAT EMPIRE • WHERE IN REALITY
TRAVELLED MARCO POLO • WHO WERE ITALIAN
ETRURIANS • ANCIENT EGYPT • SCANDINAVIA •
RUSSIA-HORDE ON THE ANCIENT MAPS.

Foreword

The present book is based on the new chronology, which was constructed with the aid of mathematical methods and empirico-statistical results as related in Chron1–Chron3, as well as Chron6, Chapter 19.

The primary chronological shifts discovered in the "ancient" and mediaeval history are represented on the Global Chronological Map (GCM) compiled by A. T. Fomenko in 1975-1979.

Our research of Russian history as related in Chron4 apparently reveals its Millerian and Romanovian version to be greatly distorted. It turns out that Russia in the Middle Ages and the Great = "Mongolian" Horde can be identified as the same state. Quite obviously, this is but a hypothesis of ours for the time being; however, the constant influx of new data doesn't merely prove it – the hypothesis in question becomes all the more significant.

The new and seemingly correct understanding of Russian history based on this hypothesis proved to be the very key to the entire history of the Middle Ages that our predecessors have lacked.

In Chron4 we demonstrate that the XIV century is likely to be the correct dating of the Russian, or Mongolian conquest, shifting it forward by about a hundred years.

We have previously considered the history of the Russian, or "Mongolian" Empire "from the inside", or the very centre of its naissance and expansion, known as the Vladimir and Suzdal Russia.

In the present book we provide an "external" analysis of Russian and Mongolian history. We shall relate the history of the countries that were caught in the wave of the Great = "Mongolian" conquest of the XIV century, including the West European territories. After the fragmentation of the gigantic Empire in the XVI-XVII century, these countries became independent from their former centre.

The present book isn't so much aimed at the search of new proof to back our conception as a new interpretation of the numerous "blank spots" inherent in consensual history. We believe the actual conception to have been validated sufficiently earlier, in Chron1, Chron2 and Chron3 – by mathematical methods for the most part. This book deals with corollaries, which are naturally still hypothetical to a great extent.

The corollaries stem from the three primary results yielded by formal empirico-statistical methods as described in previous books and applied to a global analysis of historical materials available to date.

1) According to the new chronology, the major part of historical evidence that has reached our day describes events that postdate 1200 AD. Some of the materials date from the earlier ep-

och of the X-XII century AD, but those are extremely scarce: our knowledge of this period, which can be considered legendary to a large extent, is rather vague. We know absolutely nothing about the events that predate the X century AD. Let us remind the reader, that the emperor Andronik-Christ (1152-1185) (also called Prince Andrey Bogolyubsky, idem Apostle Andrew the First) was crucified in 1185 in Czar-Grad. See our book *The Czar of the Slavs* (see English page of the site chronologia.org).

2) A new conception of the decline of Romea, or Byzantium, in the XIII century of the new era. This event generated several copies of itself in Scaligerian history, known to us as war – the Trojan War, the Gothic War, the Tarquinian War, etc. The most important events of this period concern New Rome, or Constantinople – changing ownership of the city and the wars fought over it. All of it happened in the XIII century AD.

3) A new historical conception of the "Mongolian" conquest, which also receives a new dating that is a hundred years more recent than the one suggested by consensual history – namely, the XIV century AD. According to this conception, the "Mongolian" (or the great) conquest started from Vladimir and Suzdal Russia – the conquerors can be identified as a multinational army of Slavic and Turkic peoples.

The conquest resulted in the formation of the gigantic Great = "Mongolian" Empire, known in Scaligerian and Millerian history as the Empire that stretched from the Western Europe and Egypt to China. The radical difference between our reconstruction and the traditional version is that the nucleus of the Empire, whence it originated, was Russia, or the Horde, with its centre in Vladimir and Suzdal. Moreover, Scaligerian history substantially understated the sheer size of the Empire, claiming that certain countries have never been part of it (which is incorrect, as we shall demonstrate).

About a hundred years later, the Great = "Mongolian" Empire became divided in two, the first part being Russia, or the Horde, or the Orthodox part, predominantly Slavic, and the second - Turkey, or the Ottoman Empire. This part was predominantly Turkic, and it became a Muslim country in the XVII-XVIII century. However, this division is of an arbitrary character – some part of Russian populace remains Turkic until this day, and many Slavs had lived in Turkey, or the Ottoman (Ataman) Empire until the secession of the Balkans in the XIX century.

The division resulted from the religious schism of the XV-XVI century AD, which led to the emergence of Orthodox Christianity, Islam and Catholicism. They had nevertheless maintained close ties as members of a military and political coalition until the ascension of the Romanovian dynasty in Russia.

The famous Turkish conquest of the XV-XVI century AD was the succession of the "Mongolian" conquest and occurred by leave of Russia, or the Horde, with some participation from the part of the latter.

These results lead us to important corollaries and hypotheses that can help one understand the history of many European and Asian countries. The corollaries are as follows.

If the historical annals of any country contain vivid descriptions of said country being conquered by a foreign force in the antiquity or the Middle Age, it is most likely to postdate 1200, and reflect the Russian (Great = "Mongolian") conquest of the XIV, the ensuing Ottoman (Ataman) conquest of the XV-XVI century, or both.

It is therefore useful to look for such descriptions while analyzing the history of a given country in order to see whether said descriptions contain obvious indications concerning the Russian or Ottoman origins of the conquerors. If we do find such indications, we can hypothesize that the allegedly "ancient" conquest is a mere reflection of the Russian and Ottoman conquest of the XIV-XV century.

As a rule, this facilitates the interpretation of the country's history and allows us to fit it into the post-1200 AD time interval.

For the convenience of the readers, we shall be number the primary corollaries related in the present book.

- **COROLLARY #1:** a new interpretation of Western European history.

- **Corollary #2:** a new interpretation of Chinese history.
- **Corollary #3:** a new interpretation of Egyptian history.
- **Corollary #4:** a possible solution of one of the hardest historical riddles – the identity of the Etruscans.

Final observation. Vestiges of a major conquest remain in a language – this concerns names in particular. Therefore, we must pay special attention to the names of people and geographical location for a new interpretation of historical documents. If we're attentive, we shall recognize familiar mediaeval terms that accompanied the Russian ("Mongolian") and Ottoman conquest.

Our vocalizations, translations and variants of old names are not necessarily successful. We cite them nevertheless in order to give the readers an opportunity to conduct research of their own, and possibly correct us. Let us reiterate that our interpretations of such names as found in chronicles should be no means be regarded as independent proof of anything at all. We are simply attempting to approach the ancient chronicles and documents from a new point of view based on the application of mathematical methods to history, and we urge the readers to keep this in mind all the time. No matter how ambiguous and controversial such new interpretations might seem, they are necessary if we want to reconstruct a more veracious picture of the past.

It goes without saying that individual cases of homonymy and name coincidence may be random, including the ones that we point out herein. Therefore, individual coincidences are of little importance – we are interested in cases when they come in groups. Manifestations of such groups serve as valuable complementation of the general statistical results related in the previous volumes, permitting the construction of actual historical hypotheses.

Let us reiterate that linguistic vestiges of this sort cannot be expected to prove anything on their own – they merely provide additional details for a rough and general reconstruction based on altogether different principles, namely, mathematical methods. They are only useful to us in this capacity, providing some flesh for the existing skeleton of the new chronological conception.

Some of the mediaeval documents that we shall try to interpret from a fresh point of view are vague, convoluted and controversial per se, and this controversy shall doubtlessly manifest in our reconstruction. We shall occasionally suggest contradictory and even mutually exclusive interpretations of the same document. This shall obviously complicate the perception of the book for the readers – however, we are doing this deliberately, in order to introduce as many new facts as possible in scientific circulation, even if we cannot understand them fully. Moreover, our knowledge of certain subjects is limited, and we can simply overlook facts that will be instantly noticed and understood by some of our readers. We can only hope to attract the readers to further research, inviting them to complement and possibly even correct some of the interpretations that we suggest.

We have made the table of contents as detailed as we could for the convenience of the readers. The titles of the sections were made as comprehensive as possible, encapsulating the content. The table of contents can therefore be regarded as a brief summary of the book.

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Part I.

RUSSIA AS THE CENTRE OF THE “MONGOLIAN” EMPIRE AND ITS ROLE IN MEDIAEVAL CIVILIZATION

CHAPTER 1

“Peculiar” geographical names on the maps of the XVIII century

> “The history of Russia has been written by many, but how imperfect it is! So many events remain unexplained, overlooked, distorted! For the most part, authors have been copying each other’s works, *reluctant to sift through the sources*, since research work requires a great deal of time and efforts. Such *copyists* were concerned with nothing but making themselves noticed for sophistication, *boldness of deceit*, and even the *audacity to slander their own ancestors*.”
>
> Zoubritskiy. *History of Russia.*
> Quoted in accordance with [388], p. 6.

1.
INTRODUCTION

Let us briefly remind the readers of the research results related in Chron4. According to our hypothesis, the Horde, or the Army, had not been any foreign force that invaded Russia from abroad, but rather the regular Russian army, which had been an integral part of the ancient Russian state.

1) The “Tartar and Mongol yoke” was merely a period of military rule in Russia, which has never been conquered by any foreign force.

2) The supreme ruler was the military leader, known as the Khan or the Czar, whereas the civilian rulers, or the princes, were in charge of the cities and provinces, responsible for collecting the tax that went to support the Russian army.

3) Ancient Russia can therefore be regarded as a unified state – the Great = “Mongolian” Empire, which had a regular army of professional warriors (the Horde). There was also the civilian part, with no regular army – all the military personnel was serving in the Horde.

4) The Horde, or the militarized Russian Empire, existed between the XIV and the early XVII century. Its history ends with the notorious Great Strife, when the Russian Czars of the Horde, the last one being Boris “Godunov,” were massacred in the course of the civil war. The Horde, or the imperial army, was crushed by the opposition, or the “pro-Western party.” The throne was usurped by a radically new dynasty of the pro-Western Romanovs, who had also seized ecclesiastical power (installing Filaret as the new Patriarch).

5) The new dynasty was in need of a “new history” required as an ideological justification of its reign – after all, the Romanovs acted as usurpers insofar as the old history of Horde Russia was concerned. They needed to introduce a radically novel interpretation of the previous period in Russian history. One must admit that they managed to do it aptly enough – they distorted the entire history of Russia beyond recognition, keeping most of the actual facts intact. The history of Horde Russia, whose populace had been divided into civilians and professional warriors (the actual Horde), was

declared to have been the epoch of a "foreign conquest." As a result, the Horde, or the Russian Army, transformed into a host of foreign invaders from some mysterious distant land under the quills of Romanovian historians.

2.

THE MEANING OF THE WORD "MONGOLIA" AS USED BY THE AUTHORS

In the present book (likewise CHRON4) we often use the words "Mongolia" and "Mongols," inevitably confusing the readers despite our intention. The problem is that these words are already used in an altogether different meaning, referring to a certain racial type known as "Mongoloid."

However, our research demonstrates that the mediaeval meaning of the word had differed from the modern completely – Mongolia, or Tartar Mongolia (Tartary) was the name of the mediaeval Russian empire, which we also call Horde Russia. It is similar to the terms "Russian Empire," "Soviet Union" and "Russian Federation" in the sense that its populace has always been multinational – the Slavs have always coexisted with other ethnic groups.

As we frequently mentioned above, the word "Mongolia" translates from Greek as "The Great Empire," or "The Great Kingdom." Alternatively, it may be derived from the Russian words for "many," "might" and "multitude" – "*mnogo*," "*moshch*" and "*mnozhestvo*," respectively. One must constantly bear it in mind that a great many terms have changed their meanings over the years. We couldn't think of another word to replace the term "Mongols," which translates as "the great ones," although it may have been expedient so as not to confuse the readers who are naturally accustomed to the modern meaning of the word "Mongol."

We must therefore urge the readers to keep this in mind all the time – we use the words "Mongol" and "Mongolian" in their mediaeval meaning exclusively, referring to the Great Empire of the Middle Ages whose centre was in Russia, founded by the Russians as well as numerous other ethnic groups that populated its territory.

From the one hand, we are referring to the same phenomena as modern historians – the Great Mongolian Empire with its centre in Russia, or the Golden Horde on the Volga. We agree that it had really existed – however, unlike the historians of the Romanovian school, we suggest that Great = "Mongolian" Empire was in fact Russian, built by the Slavs and the Turkic peoples (the Russians and the Tartars, for instance).

As for the court historians of the Romanovs, they declared the "Mongolian" Empire to have been founded as a result of a military conflict between these peoples, which had resulted in the victory of the Tartars over the Russians. We are of the opinion that the Tartars and the Russians had never fought against each other, with the exception of the internal civil wars, wherein each of the conflicting parties included representatives of both ethnic groups.

Church Slavonic had been the official language of the Great = "Mongolian" empire. We have made this conclusion since we never managed to find any official imperial documents written in a Turkic language, qv in CHRON4. However, there were at least two spoken languages – Russian and Tartaric. It wasn't just a case of the Tartars speaking Russian, the way it is today – the Russians had also spoken Tartaric, as we demonstrate below, citing Afanasiy Nikitin's "Voyage," for instance. See also CHRON4, Chapter 13:3.1.

The regions where Islam had prevailed after the schism adopted Arabic (and later Turkic) as their official language.

3.

THE KUBAN TARTARS AS THE KUBAN COSSACKS ON THE MAPS OF RUSSIA DATING FROM THE EPOCH OF PETER THE GREAT

In the present section we relate a number of valuable observations made by A. V. Nerlinskiy. We would like to express our gratitude to him. A. V. Nerlinskiy has conducted a research of antique Russian military maps, in particular – the naval charts kept in the Navy Archive of St. Petersburg.

Let us turn to the atlas entitled "Russian Naval Charts of 1701-1750. Copies from originals" published by Captain Y. N. Biroulya in St. Petersburg in 1993 ([73]). As Y. N. Biroulya writes in the

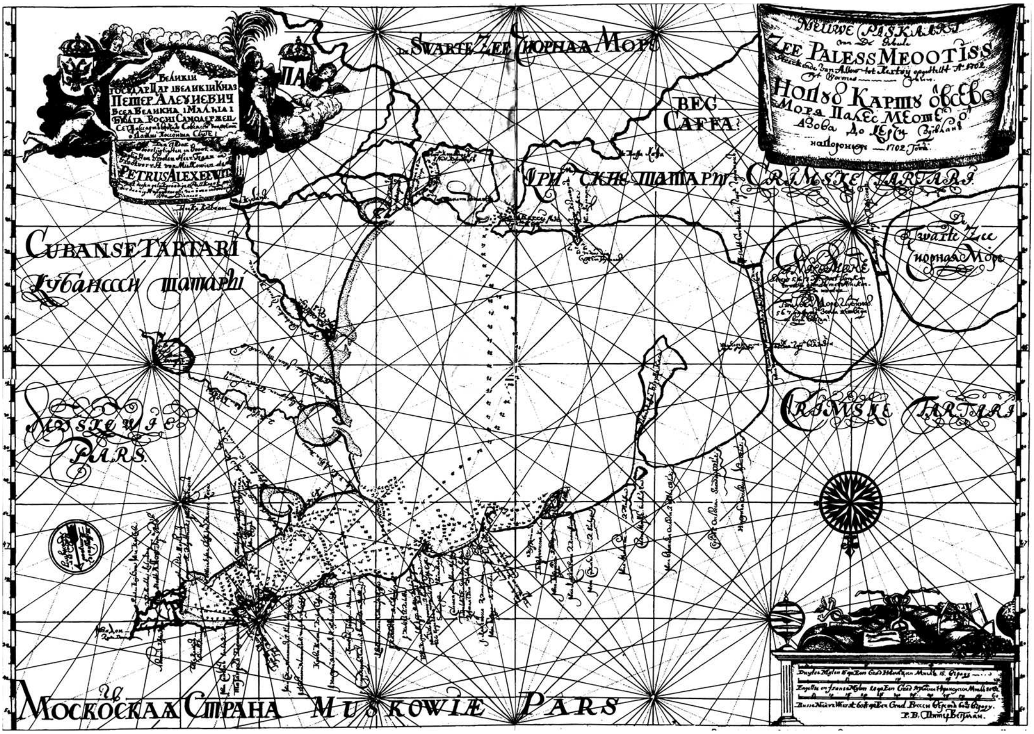

SWARTE ZEE ЧОРНАА МОРЕ
ZEE PALESS MEOOTISS
BEG CAFFA
CUBANSE TARTARI
Кубанссси татарьі
CRIMSKE TARTARI
MUSKOWIÆ PARS
МОСКОСКАА СТРАНА
PETRUS ALEXEEWITZ

Fig. 1.1. Hand-drawn map of the Azov Sea dating from 1702. The map is inverted, with the North at the bottom and the South at the top. Taken from [73].

introduction, the collection is comprised of "the charts that demonstrate the evolution of naval cartography over a period of 50 years, from the first charts compiled with the participation Peter the Great to the more recent ones belonging to 'the younglings from Peter's nest.'"

We shall turn to the drawn map of the Azov Sea compiled in 1702. "Observations and measurements performed with the participation of Peter the Great" ([73]). See fig. 1.1.

First of all, let us point out that the map is inverted as compared to the modern tradition, with the North at the bottom and the South at the top. As we mentioned in CHRON1, Chapter 1:10.3, such orientation of maps might strike the modern viewer as uncanny, but it was used commonly in "ancient" and mediaeval cartography. Inverted maps aren't quite as innocuous as they may seem initially. Imagine reading a chronicle that mentions geographical locations of certain places. If we know nothing about the kind of map used by the scribe, we may easily confuse directions and come up with a distorted reconstruction of the past. There are actual examples of such confusion, qv in CHRON1 – Babylon gets confused with Rome, France is mistaken for Persia, etc.

Peter's map indicates the presence of Crimean

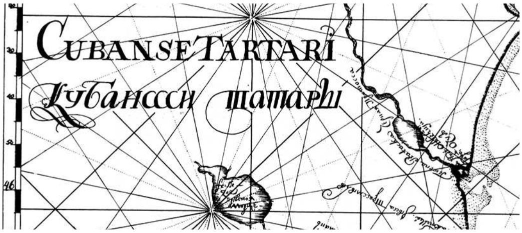

CUBANSE TARTARI
Кубанссси татарьі
46

Fig. 1.2. The map of 1702 refers to the inhabitants of the area that has always been populated by the Kuban Cossacks as to "Kuban Tartars." Therefore, the Cossacks were still known as the Tartars in the epoch of Peter the Great. Taken from [73].

Tartars in Crimea. There is nothing surprising about this fact, of course. However, another area (which has always been populated by the Kuban Cossacks) is marked as the home of Kuban Tartars, qv in fig. 1.2. The legend is translated into Latin as "Cubanse Tartari," as seen on the same illustration. Incidentally, the lower-case letter «к» as seen in the Russian version is a spitting image of the double "c" – we see even in the epoch of Peter the Great different Cyrillic characters used to resemble each other in writing, and very strongly so, which could be very confusing, especially for foreigners.

Thus, Peter the Great and his cartographers must have thought it perfectly normal to use the word "Tartars" for referring to the Cossacks. This fact concurs perfectly with our reconstruction of the ancient Russian history, qv in Chron4. This can only mean that the synonymy of the words "Tartar" and "Cossack" was perfectly commonplace in the epoch of Peter the Great and routinely referred to on naval charts.

Possible counter-argumentation may be formulated as follows: Kuban Cossacks are the descendants of the Zaporozhye Cossacks, who had migrated to Turkey in the reign of Peter and returned to Russia in the XVIII century, settling in the Kuban region. However, if the region in question had once been populated by the "Kuban Tartars," how come they disappeared without a trace? Had these "Tartars" really been Tartars in the modern sense of the word, the population of Kuban would become mixed after the advent of the Cossacks, who settled there in the XVIII century. This happened in the Caucasus, conquered by Russia in the early XIX century. What has become of the Kuban Tartars?

We are of the opinion that Kuban has always been populated by the Cossacks, before and after the migration of their cousins from Zaporozhye. Romanovian historians must have conducted an enormous body of work in order to vanquish all such "harmful" traces of the authentic pre-Romanovian Russian history, qv in Chron4. However, they appear to have missed a few naval charts. It seems as though military archives (and archives in general) must contain a considerable amount of interesting information.

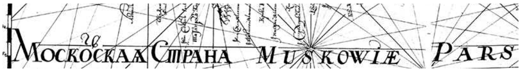


Fig. 1.3. The Land of the Muscovites is also referred to as Muskowiæ Pars – the word "Pars," which also stands for "Persia," translates as "part" or "area" in this case. Taken from [73].

4.
THE IDENTITY OF PERSIA

On the military map of Peter the Great dating from 1702 we see the legend "Moskowiae Pars" next to "Land of Moscovia," qv in fig. 1.3. Therefore, "pars" must be a synonym of the word "land," which resembles the word "Persia," or PRS without vocalizations.

The implication is that the word "Persia" as used by many of the "ancient," mediaeval and even late mediaeval cartographers, did not necessarily concur with the modern geographical localization of Persia. We see that the word could simply be used as a synonym of "land," or "country." Due to the emergence of a great many countries, or fragments of the former "Mongolian" Empire, in the epoch of the XVI-XVII century, many Persias appeared on the maps of the epoch.

We have already seen that the name Persia was used for P-Russia (or B-Russia) = White Russia, France, Turkey and Iran, qv in Chron1, Chron2 and Chron4.

By the way, the Azov Sea is referred to as "Meotiss" on a military map of 1702 – "Zee Paless Meootiss," qv in fig. 1.1, which is the very name that the "ancient" historians had used. Thus, the "ancient" name of the Azov Sea was still used in the XVIII century, under Peter the Great.

Let us turn to a Russian military map of the Black Sea that was compiled somewhat earlier, in 1699-1700 (see fig. 1.4). Upon it we see the name "Kuban Tartars" yet again (fig. 1.5). We see that the Kuban Cossacks were still referred to as "Tartars" around the end of the XVII century. We also see the Budjak Tartars next to Basarabia. The Crimean Tartars are naturally present as well. Turkey is referred to as Anatolia, whereas the former Byzantium is called Romania.

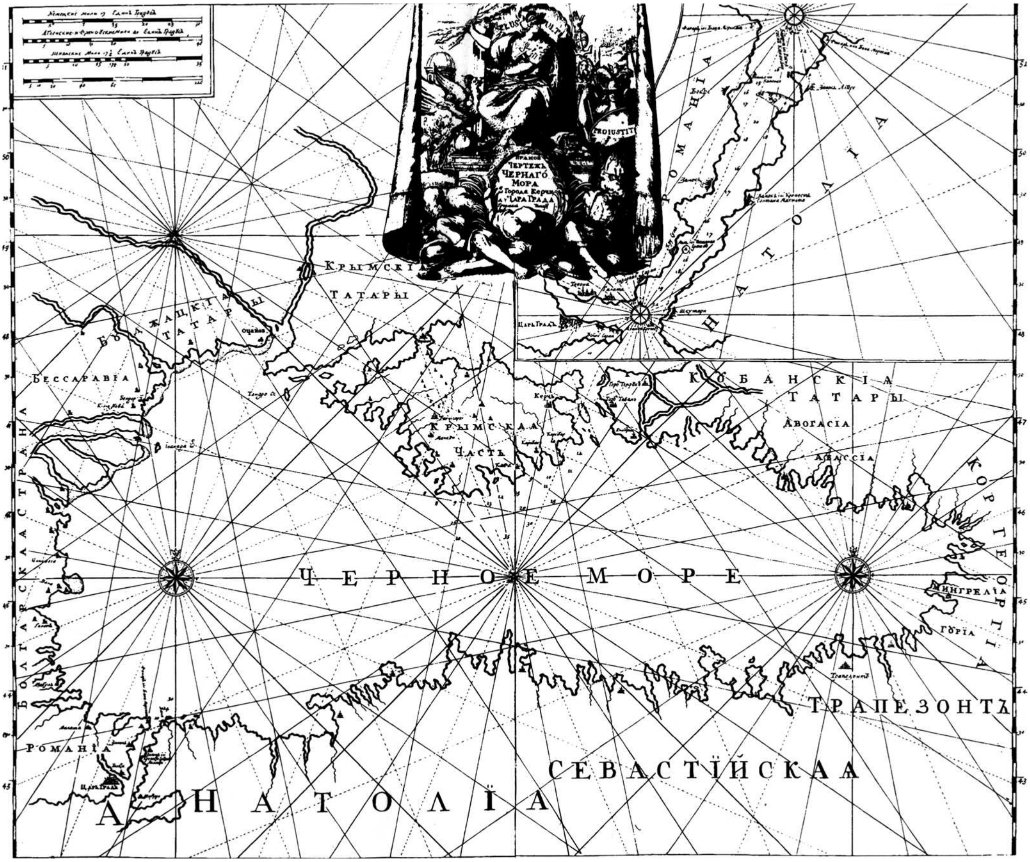

КРЫМСКІ
ТАТАРЫ
БЕССАРАБІА
КРЫМСКАА
ЧАСТЬ
ЧЕРНОЕ МОРЕ
КОБАНСКІА
ТАТАРЫ
АВОГАСІА
МИНГРЕЛІА
ГУРІА
ТРАПЕЗОНТА
СЕВАСТІЙСКАА
АНАТОЛІА
РОМАНІА
НАТОЛІА

Fig. 1.4. Map of the Black Sea dating from 1699–1700. "Compiled in accordance with the surveys and measurements made by the Russian warship *Krepost* ('Fortress')." Taken from [73].

5.
CZAR-GRAD AND THE MULTIPLE SARAY CITIES ON THE MAPS DATING FROM THE EPOCH OF PETER THE GREAT

It turns out that Constantinople as indicated in the Russian military maps of the XVIII century ([73]) was neither called Istanbul, nor even Constantinople, the way it should have been referred to in the XVII-XVIII century if we are to believe in the veracity of the Scaligerian chronology, but rather "Czar-Grad," which is presumably its "ancient" name. In particular, this implies that the use of an "archaic" name in a given text does not imply the text itself to be "ancient."

In the same military map of 1699-1700, we see another city next to Czar-Grad, possibly a suburb thereof – Greater Saray, qv in fig. 1.6. Therefore, the two names are in close proximity on the map, which is in full accordance with our reconstruction, qv in CHRON4. The name Saray is a vestige of the Russian Empire, or the Horde, which had once been united with Turkey, or the Ottoman Empire. The word Saray is derived from the word

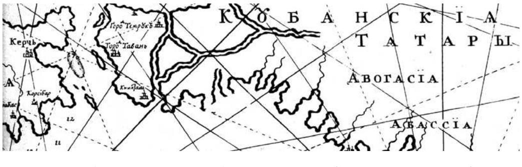

КОБАНСКІА
ТАТАРЫ
АВОГАСІА
Керчь

Fig. 1.5. The Russian military map of 1699–1700 refers to the Kuban *Cossacks* as "Kuban *Tartars*." Taken from [73].

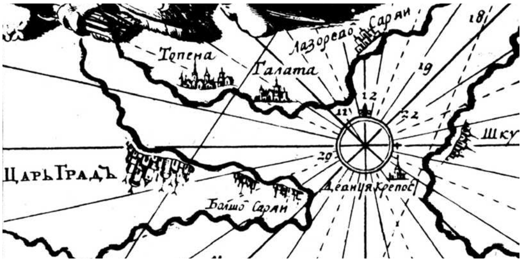


Fig. 1.6. Constantinople is called Czar-Grad in the Russian military naval chart of 1699–1700. Therefore, the allegedly "ancient" Russian name "Czar-Grad" was still used in Russia at the end of the XVII century. Taken from [73].

Sar (or Zar) – a likely synonym of the word "Czar." Therefore, the names of the two cities really translate in the same way, hence their proximity on the map, qv in fig. 1.6.

To the north of Czar-Grad, on the other side of the Golden Horn strait, we find another Saray – the Azure Saray, qv in fig. 1.6. The city of Czar-Grad was virtually surrounded by various Sarays.

6.

THE DATING OF 750 AS INSCRIBED UPON A RUSSIAN NAVAL CHART PROVES THAT EMPRESS YELIZAVETA PETROVNA REIGNED IN THE EIGHTH CENTURY AS COUNTED FROM THE NATIVITY OF CHRIST, AND NOT THE XVIII

Let us now consider the Russian naval chart that was compiled in the XVIII century, the epoch of the Russian empress Yelizaveta, by Captain Nagayev (Nogay?), qv in fig. 1.7. Bear in mind that Yelizaveta Petrovna reigned between 1741 and 1762 – in the XVIII century, that is. Nevertheless, we can clearly see the writing on the map: "Kronstadt. Accurate naval chart … measurements and descriptions were made on the orders of Her Imperial Majesty in the year of 740 by Captain Nagayev of the Russian Navy … compiled in 750," qv in fig. 1.8.

Therefore, we can see that even in the XVIII century some of the datings were still transcribed in the archaic manner, without the figure of one in the thousands place, writing 740 or 750 instead of 1740 and 1750. This implies the count of years from the XI century AD. (Let us remind the readers that the XI century is the erroneous dating calculated by mediaeval chroniclers instead of the real one, or the XII century. Let us remind that the emperor Andronicus-Christ (1152-1185), also

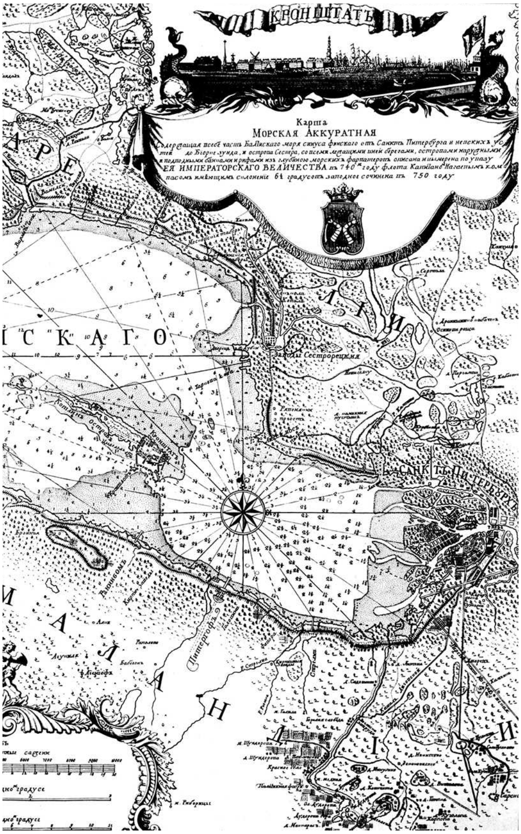
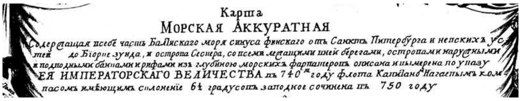


Fig. 1.7. "Naval chart of 1750. Compiled in accordance with the materials of the Russian hydrographic surveys" ([73]). Eastern part of the map. Taken from [73].



Карта
Морская Аккуратная
Содержащая всебѣ часть Балтiскаго моря сикуса финскаго отъ Санктъ Питербурга и невскихъ устей до Бiорне зунда, и острова Сестера, со всеми ситуацiями ней берегами, островами нарочными и подводными банками и рифами изъ глубиною морскихъ фарватеровъ описана и вымерена по указу
ЕЯ ИМПЕРАТОРСКАГО ВЕЛИЧЕСТВА въ 740м году флота Капитаномъ Нагаевымъ компасомъ имѣющимъ склоненiе 6½ градусовъ западное сочинена въ 750 году

Fig. 1.8. Fragment of the Russian military naval chart of Captain Nagayev (Nogai?) compiled in 1750. The date that we see on the map is transcribed as 750, the *millenarian figure of one is missing!* This could theoretically suffice for dating it to the VIII century A.D. and not the XVIII as suggested by the Scaligerian chronology. Taken from [73].

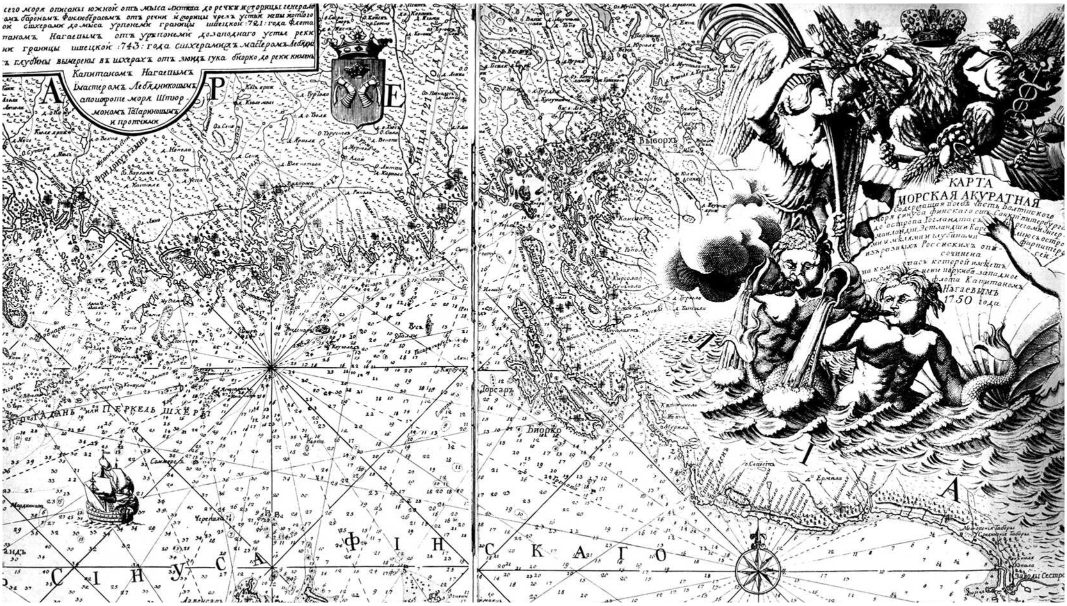

КАРТА
МОРСКАЯ АКУРАТНАЯ
1750 года

Fig. 1.9. Another military naval chart of Captain Nagayev. "Naval chart of 1750. Compiled after the results of the measurements carried out by the hydrographers from the school of Peter the Great primarily" ([73]). Taken from [73].

called Russian Prince Andrey Bogolyubsky, idem Apostle Andrew the First, was crucified in 1185 in Czar-Grad; see our book *The Czar of the Slavs*, see English page of the site chronologia.org.)

This isn't a random error, either – there are two dates in the description of the map, 740 (measurements and description) and 750 (actual compilation), qv in fig. 1.8. If we didn't know that Yelizaveta lived in the XVIII century AD, we could have easily dated this map to the alleged VIII century AD in Scaligerian chronology, which would make the dating a thousand years off the mark, which is the precise value of the Roman chronological shift, already known to us quite well. This is how phantom reflections of mediaeval documents appeared in deep antiquity.

Another naval chart of Captain Nagayev (Nogay?) dating from 1750 can be seen in fig. 1.9. The date in the top right corner is already transcribed in the modern fashion, as 1750, qv in fig. 1.10. However, in the top left corner we see the date and the name of the map's actual compiler, which, amazingly enough, tells us that one part of the map was described by Nagayev in the year of 721, and the other – in 743, by the same character. Once again, there is no figure of one in the beginning of the date (fig. 1.11). Therefore, both dates were transcribed in the old fashion, sans "thousand." The cartographers of captain Nagayev (Nogay) must have vaguely remembered the mediaeval tradition (which was a hundred years off the mark), according to which the Nativity of Jesus Christ had taken place 750 before their time, and

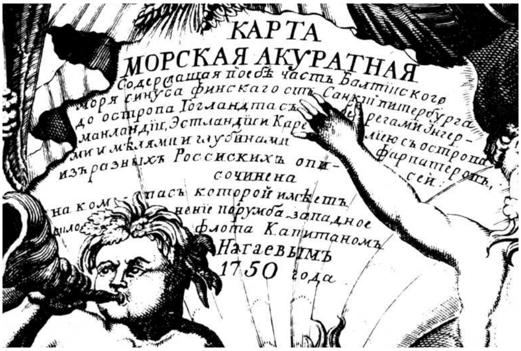

КАРТА
МОРСКАЯ АКУРАТНАЯ
Содержащая в себѣ часть Балтiйского
моря синуса финскаго от Санктъ питербурга
до острова Гогланда та съ
манландiи, Эстландiи и Каре
рега ми Ингер-
мии и мѣлями и глубинами
лiю съ острова
изъ разныхъ Россискихъ опи
фарпитерсъ
сочинена
сей.
на ком пасъ которой имѣетъ
ненiе порумба западное
флота Капитаномъ
Нагаевымъ
1750 года

Fig. 1.10. The monogram from the map of Captain Nagayev dating from 1750. The date is already transcribed in the modern format, as 1750. Taken from [73].

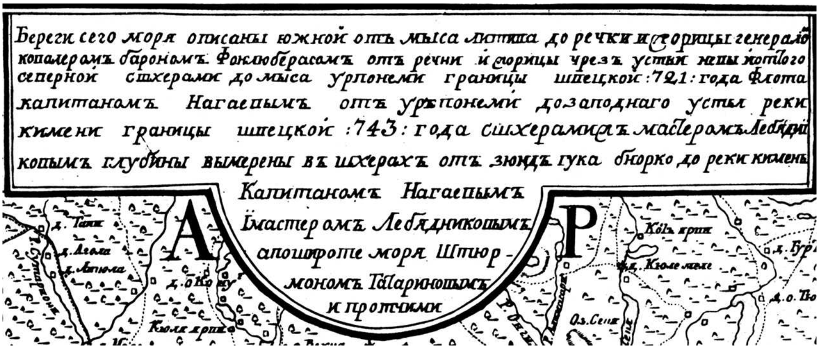

Береги сего моря описаны южной отъ мыса Лоттаа до речки и сторицы генерало
копалеромъ барономъ Фонлюберасомъ отъ речни и сторицы чрезъ устьи непы котлого
сеперной стхерамк до мыса Урпонеми границы шпецкой :721: года флота
капитаномъ Нагаепымъ отъ Урпонеми дозаподнаго устья реки
кимени границы шпецкой :743: года стхерамиръ мастеромъ Лебяд-
копымъ глубины вымерены въ шхерахъ отъ зюндъ гука бiорко до реки кимень
Капитаномъ Нагаепымъ
Гмастеромъ Лебядникопымъ
апоширота моря Штюр-
мономъ Татариношымъ
и протчими
А
Р

Fig. 1.11. Inscription on the map of Captain Nagayev dating from 1750. The dates are transcribed as 721 and 743, without the figure of one in the thousands place. Taken from [73].

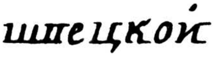


Fig. 1.12. The inscription on the map of Captain Nagayev writes the letters в ("v") and п ("p") in the same manner. The name Шпецкой (Shpetskoi) would be written as Швецкой (Shvetskoi) nowadays. Thus, the transcription of certain Cyrillic letters wasn't yet established in the XVIII century.

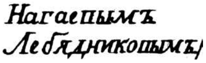

Нагаепымъ
Лебядникопымъ

Fig. 1.13. Captain Nagayev writes the Russian letters в ("v") and п ("p") in the same manner. Today we would write the names Нагаеп (Nagayep) and Лебядникоп (Lebyadnikop) as Нагаев and Лебядников (Nagayev and Lebyadnikov).

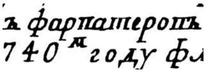

ъ фарпатеромъ
740 м году фл

Fig. 1.14. The word "фарпатер" ("farpater," for "navigating channel") would be spelled as "фарватер" ("farwater") nowadays.

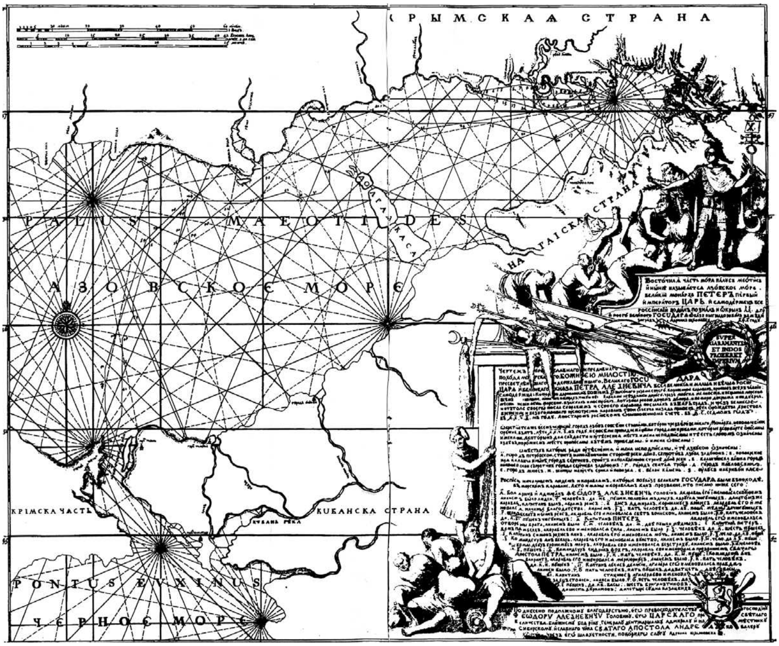

РЫМСКАА СТРАНА
PALUS MAEOTIDES
АЗОВСКОЄ МОРЄ
НАГАІСКАЯ СТРАНА
КРІМСКАЯ ЧАСТЬ
КУБАНСКА СТРАНА
PONTUS EUXINUS
ЧЕРНОЄ МОРЄ

Fig. 1.15. Map dating from 1701 that is considered to be the first one ever printed in Russia. Most probably earlier maps of the XIV-XVI century were destroyed. The Romanovs presented themselves as enlighteners, claiming to have brought culture to Russia and taking the credit for the birth of cartography, the formation of the fleet and the first timid steps of science.

not 1750; simultaneously, we see the very same date transcribed on the same map as 1750, which is the modern fashion.

Let us remind the reader that in CHRON1, Chapter 6:13, A. T. Fomenko formulated the hypothesis of how the chronological shifts came into being, including the millenarian one. The first figure of one, presumed to stand for a "thousand" today and introduced in this capacity as recently as in the XVIII century, had originally transcribed as the letter I or J, or the first name of the name Jesus (IESUS, or Jesus). Therefore, the symbol I in

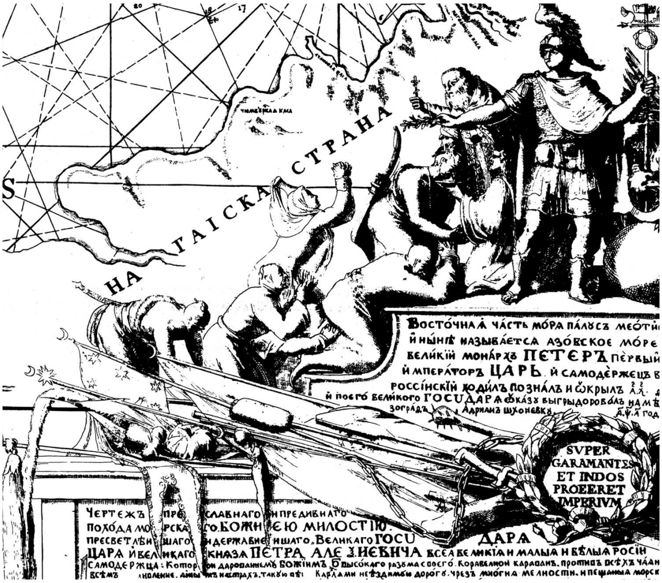

НА ТАІСКА СТРАНА
Восточная часть моря палусъ меотиды нынѣ называется азовское море великій монархъ ПЕТЕРЪ первый императоръ ЦАРЬ и самодержецъ всероссійскій ходилъ познал и открыл
SVPER GARAMANTES ET INDOS PROFERET IMPERIVM
Чертежъ ... похода ... ПЕТРА АЛЕ ЗIЕВИЧА ...

Fig. 1.16. The map of Peter the Great demonstratively portrays the conquered Nogai Cossacks = Tartars, who lived in the region of the Azov Sea. The Cossack bunchuks and the flags with the Ottoman crescents and stars are laid down at the feet of the Romanovs. Taken from [73].

the transcription of the dates could have initially stood for the name of Jesus and not a figure. In other words, "I.740" stood for "the 740th year since Jesus."

By the way, curiously, instead of the letter B in the inscriptions of both maps of the captain Nagaev, a letter indistinguishable from P is used. Fig.1.12, Fig.1.13, Fig.1.14. In this regard, we will inform the reader that in the old Russian texts letters B, П, and K were written *nearly similar*. You should always keep in mind this circumstance when reading old names and titles. Furthermore, B and P are still often confused and replaced each other according to the well-known linguistics rule of resembling sounds.

By the way, it is rather curious that the map published in 1701 is "the first geographical map that was printed in Russia." The measurements were performed under the supervision and with direct participation of Peter the Great, qv in fig. 1.15.

The southern coast of the Azov Sea's Taganrog Bay, which is located at the estuary of the Don, is referred to as "The Land of Nagay." The modern Crimea is called "Crimean Part," qv in fig. 1.15. This is quite natural; however, the area that lies to the north of the Azov Sea, above Taganrog Bay, is called similarly – "Crimean Land." This is very odd from the Millerian and Romanovian point of view.

One must pay attention to the subject of the artwork in the bottom right of the map, qv in fig. 1.16. The Cossacks, or the Tartars (apparently, Nogai in origin) lay down their Cossack *bunchuk* poles decorated with Ottoman crescents and stars. The gigantic Muscovite Tartary had still been very strong in the epoch of Peter the Great – the victory over "Pougachev" only took place in the XVIII century, qv in CHRON4. However, in order to raise the spirits of his allies, Peter the Great must have been very eager to emphasise the Romanovian control over a small part of the Nogai land adjacent to the Azov Sea.

7.

ON SOME MAPS OF THE XVIII CENTURY RUSSIA AND MOSCOVIA ARE WRITTEN AS NAMES THAT REFER TO DIFFERENT REGION

We shall refer to the unique antique editions of the XVIII century – the geographical atlases of the world [1018] and [1019]. The first of them was dedicated to "The Prince of Orange," and its compilation took the effort of a whole team of cartographers in London, Berlin and Amsterdam.

Let us, for instance, turn to the map of Europe dating from 1755 and entitled "4^{e} Carte de l'Europe divisée en ses Principaux États. 1755" with comments in French, qv in fig. 1.17. What we see in fig. 1.18 appears to be a preliminary version of the same map compiled a year earlier, in 1754.

The detailed map that dates from 1755 (fig. 1.17) depicts Russia (Russie) in the area of the modern Ukraine, whereas the large area to the North and the East is called Moscovia (Moscovie). The city of Moscow is located on the border of Russia and Moscovia – halfway in between. The

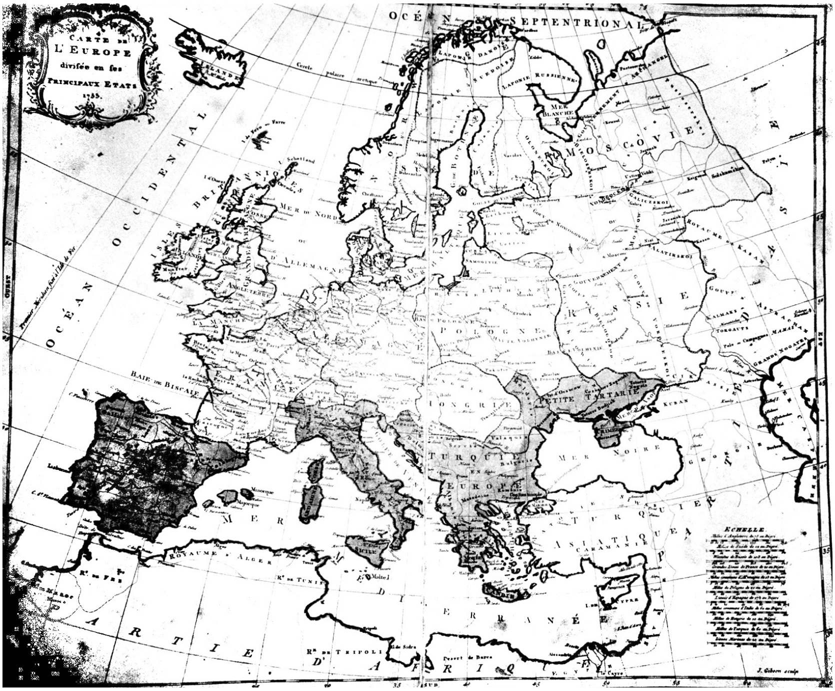

CARTE DE L'EUROPE divisée en ses PRINCIPAUX ETATS 1755.
OCÉAN SEPTENTRIONAL
OCÉAN OCCIDENTAL
MOSCOVIE
RUSSIE
POLOGNE
HONGRIE
PETITE TARTARIE
MER NOIRE
TURQUIE EN EUROPE
TURQUIE ASIATIQUE
MER MÉDITERRANÉE
BAIE DE BISCAIE
AFRIQUE
Echelle

Fig. 1.17. Map of Europe taken from the Atlas of 1755. Taken from [1018].

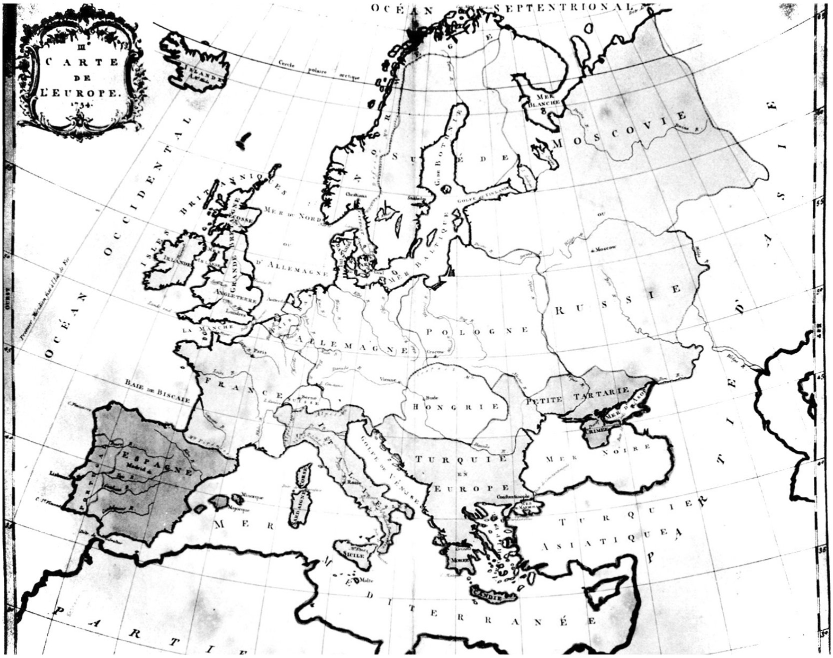

III CARTE DE L'EUROPE. 1754.
OCÉAN SEPTENTRIONAL
OCÉAN OCCIDENTAL
MOSCOVIE
RUSSIE
POLOGNE
ALLEMAGNE
FRANCE
ESPAGNE
HONGRIE
PETITE TARTARIE
MER NOIRE
TURQUIE EN EUROPE
TURQUIE ASIATIQUE
MER MÉDITERRANÉE
BAIE DE BISCAIE
AFRIQUE

Fig. 1.18. This is what appears to be the preliminary version of the map of Europe created in 1754. Taken from the Atlas of 1755 ([1018]).

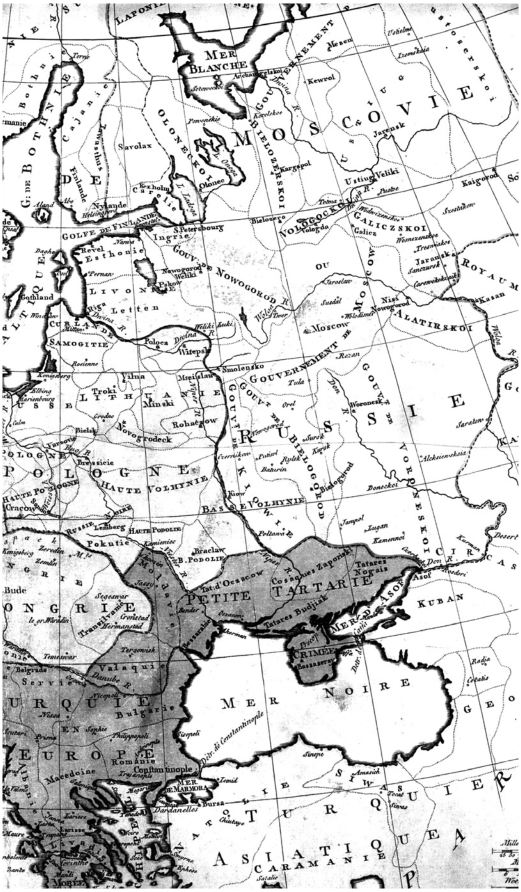

MER BLANCHE
MOSCOVIE
GOUVERNEMENT DE MOSCOU
RUSSIE
LITHUANIE
POLOGNE
HAUTE VOLHYNIE
PETITE TARTARIE
Tatares Nogais
Tatares Budjiak
MER D'ASOF
CRIMEE
MER NOIRE
KUBAN
TURQUIE EN EUROPE
TURQUIE ASIATIQUE
CARAMANIE
Valaquie
Moldavie
Transilvanie
ONGRIE
GOLFE DE FINLANDE
Moscow
Smolensko
Kiow
Poltava
Braclaw
Zaporiski

Fig. 1.19. Muscovia and Russia are depicted as two different countries. Fragment of a map dating from 1754. Taken from [1018].

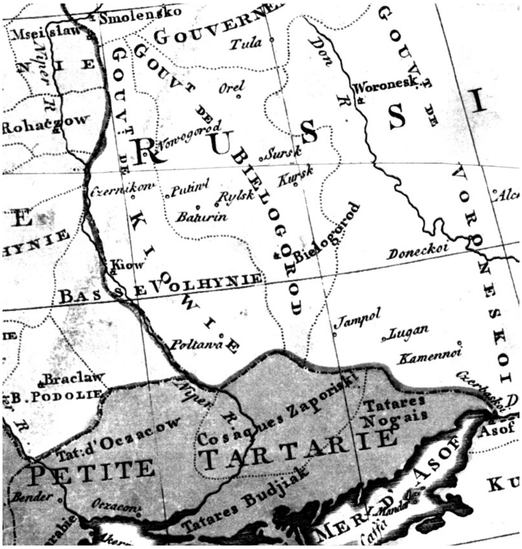

Smolensko
GOUVERNEMENT
Tula
Orel
Don R.
Woronesk
GOUVT DE VORONESKOI
RUSSIE
Rohačgow
Nowogorod
Surski
Kursk
Putivl
Rylsk
GOUVT DE BIELOGOROD
Bielogorod
Baturin
Czernikow
Kiow
GOUVT DE KIOWIE
BAS VOLHYNIE
Poltava
Doneckoi
Jampol
Lugan
Kamennoi
Braclaw
B. PODOLIE
Niper R.
Tat. d'Oczacow
Cosaques Zaporiski
Tatares Nogais
PETITE TARTARIE
Tatares Budjiak
Bender
Oczacow
MER D'ASOF
Asof

Fig. 1.20. The territory referred to as "Kiev Government" is depicted as part of Russia. Map fragment dating from 1754. Taken from [1018].

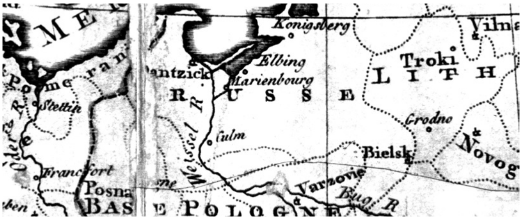

Konigsberg
Vilna
Elbing
Marienbourg
Dantzick
RUSSE
Troki
LITH
Grodno
Novog
Bielsk
Stettin
Culm
Weissel R.
Francfort
Posna
Varsovie
Bug R.
BASSE POLOGNE
Oder R.

Fig. 1.21. A part of the modern Prussia is referred to as "Russie," or Russia. Map fragment dating from 1754. Taken from [1018].

area adjacent to Moscow is called "Gouvernment de Moscou," qv in fig. 1.19.

However, this is in good correspondence with our reconstruction, according to which the new dynasty of the Romanovs had only managed to seize a relatively small area adjacent to Moscow, known as Moscovia, after the fragmentation of the gigantic mediaeval Russia (Horde) in the XVII century.

Other regions had either still remained independent from the Romanovs, or tried to forget their former ties with Russia.

We see an area around Kiev, within Russia, marked as "Gouvt. de Kiowie," or "Kiev Government," qv in figs. 1.19 and 1.20. Therefore, the Kiev region was still known as Russia in the XVIII century.

The Ukrainian scientists are therefore correct to refer to the Kiev state as to Russia. However, we all know the old name "Kiev Russia." So, even in the XVIII century certain geographical maps compiled in the West preserved some information about Russia, or the Horde, of the XIV-XVI century.

As a matter of fact, the very same map refers to the South of the modern Ukraine as "Lesser Tartary" (Petite Tartarie), qv in fig. 1.20. It is significant that inside the "Lesser Tartary" we see the

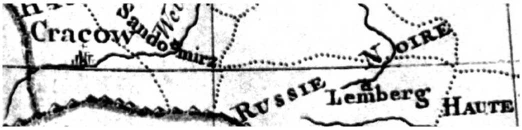


Fig. 1.22. We see the area of "Russie Noire" ("Black Russia") next to Lemberg (Lvov). Map fragment, 1754. Taken from [1018].

legend "Zaporozhye Cossacks" (Cosaques Zaporiski). In other words, the Cossacks of Zaporozhye lived on the territory of the Lesser Tartary. This is also in perfect concurrence with our reconstruction, according to which the Tartar Horde can be identified as the Cossack Horde.

Thus, the fact that the Tartars and the Cossacks were really the same is directly mentioned on the maps of the XVIII century. Later on it was forgotten.

To the west of Lithuania and to the north of Poland, on the coast of the Baltic Sea, the area around Königsberg and Danzig (Dantzick) is marked "Russe," or "Russia" (figs. 1.19 and 1.21). Modern readers might suggest that the country in question is really Prussia; however, we don't see the Roman letter P anywhere. The Prussians were still occasionally referred to as Russians in the XVIII century, in other words.

In general, one has to point out that the Russians are also referred to as "Russie Noire" – see the region in the south of Poland, right next to Lvov (Lemberg), qv in fig. 1.22.

The name "Russia" is thus encountered in a least three different parts of a map of Europe dating from the XVIII century.

Let us turn to another French map of 1754, known as "III^e Carte de l'Europe. 754," qv in [1018], [1019] and fig. 1.18.

Once again we see three different regions adjacent to each other – Russia, Moscovia and Lesser Tartary. Lesser Tartary is the South of the modern Ukraine, Russia identifies as the rest of the Ukraine, and Moscovia starts from Moscow and reaches the Zapadnaya Dvina in the West, the Arctic Ocean in the North, and the 75th meridian in the East – well beyond the Ural, spanning more than half of Siberia (see fig. 1.18).

8.

THE NAME OF THE RUSSIAN EMPIRE IN THE MAPS OF THE XVIII CENTURY

According to Millerian and Romanovian history, the "yoke of the Mongols and the Tartars" ended in 1480, under Ioann III Vassilyevich. One must expect that after liberating themselves from the rule of the hated foreigners who are said to have oppressed Russia for some 240 years, Russians would sigh with relief and do their best to forget the centuries of slavery and terror. At any rate – one would expect them to revive the old, or Russian, names of cities and regions and obliterate the ones coined by the "Tartars and the Mongols."

The process would be perfectly natural – every enslaved nation, having got rid of a bloody and merciless yoke as a result of a liberating war, is only overjoyed to revive the original names on the map of its own country.

What do we see happen in Russia? If we decided to ask the readers about the name of the Russian Empire in the middle of the XVIII century – repeat, the eighteenth century, the readers, raised on the Romanovian version of Russian history, would instantly reply that it was called precisely that – the Russian Empire.

The answer is correct. Maps of the XVIII century really bear the legend "Russian Empire." Now let us enquire about whether the Russian Empire could possess any other names in the XVIII century. One should ponder this well; modern textbooks on Russian history report nothing of the sort.

Let us turn to the map of 1754 entitled "II^e Carte de l'Asie," qv in figs. 1.23 and 1.24, as well as the map reproduced in fig. 1.25. We shall see the gigantic inscription that says "Empire Russienne" that runs across the entire territory of the Russian Empire, up to the Pacific, including Mongolia and the Far East. However, the same enormous territory has a second legend ascribed to it – "Grande Tartarie," or the Great Tartary; the letters are three times bigger. If we are to recollect that the word "Great" was occasionally read as Megalion, or Mongolia, we shall come up with "Mongol Tartary." The map in fig. 1.25 is virtually the same, dating from 1754 and entitled "I^e Carte de l'Asie."

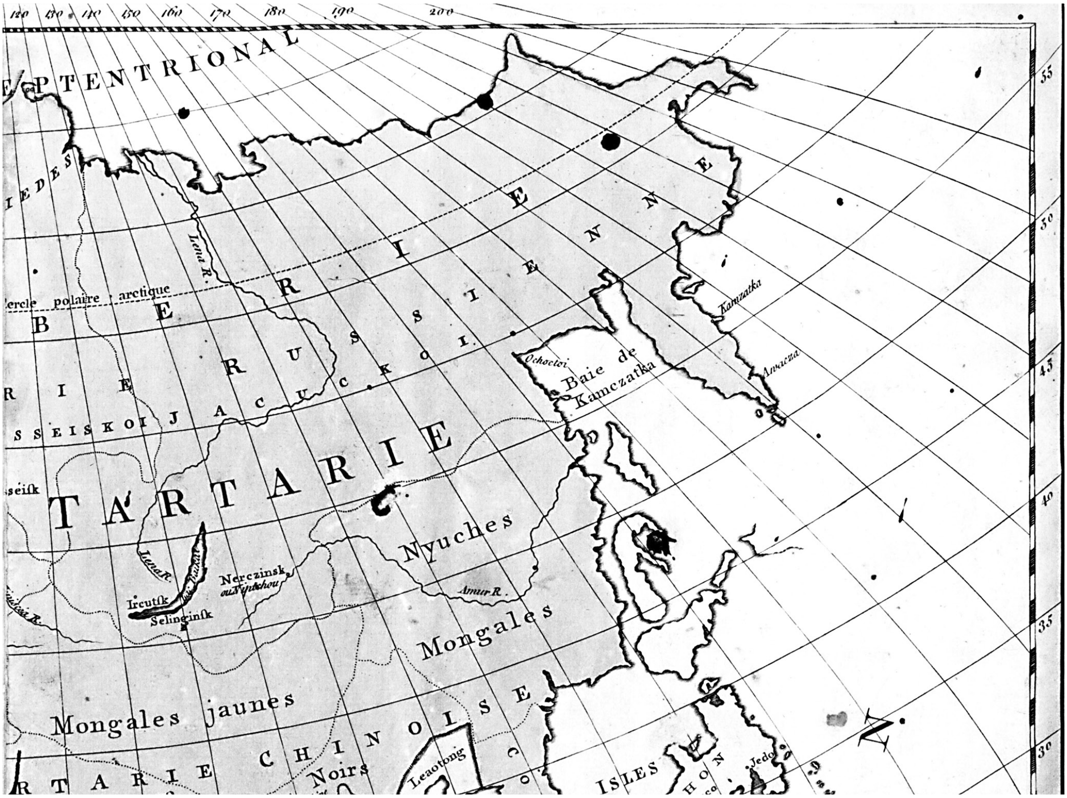

120
130
140
150
160
170
180
190
200
EPTENTRIONAL
cercle polaire arctique
Lena R.
TARTARIE
Nyuches
Baie de Kamczatka
Ochoczoi
Kamzatka
Amur R.
Nerczinsk ou Nipchou
Ircutsk
Selinginsk
Mongales
Mongales jaunes
CHINOISE
Noirs
Leaotong
ISLES
Jedo
55
50
45
40
35
30

Fig. 1.23. Map of 1754 entitled "IIᵉ Carte de l'Asie" from the Atlas of 1755. Northern part of the map. The legend "Grande Tartarie" (Great Tartary) is set in huge letters that cover the entire territory of the Russian Empire. Taken from [1018].

Thus, as recently as in the XVIII century, the Russian Empire was also known as "Mongol Tartary." The fact that the two names refer to the same territory is explicitly written on maps of the XVIII century.

Can this really be true? Romanovian history assures us that the "terrible yoke of the Tartars and the Mongols" was lifted some 300 years before the compilation of this map at least. Could it really be that three centuries did not suffice in order to make foreigners forget the "Tartar and Mongol" name of Russia?

There is nothing mysterious about this fact. The "Mongol" empire of the Tartars, also known as the Great Russian Empire in the pre-Romanovian epoch, had existed for several centuries before the Romanovs enslaved Russia in the early XVII century. After the deposition of the old dynasty, which we shall be referring to as the Horde Dynasty, the process of re-writing Russian history in the pro-Romanovian vein commenced as a political necessity.

This editing process resulted in the creation of a political fairy tale about the "vicious" Mongols and Tartars, who had enslaved Russia in the days of yore. The old Russian word "Horde" (army) was demonised by Romanovian historians, eager to please. All of it happened gradually, step by step.

Nevertheless, the name of the famous Great Empire, or the "Mongolian" Empire of the Russians and the Tartars, was kept for centuries to come, since the entire world had known Russia under this very name for many centuries.

It took the Romanovs an enormous amount of time to create a layer of plaster over the authentic history of Russia. This must have been made rel-

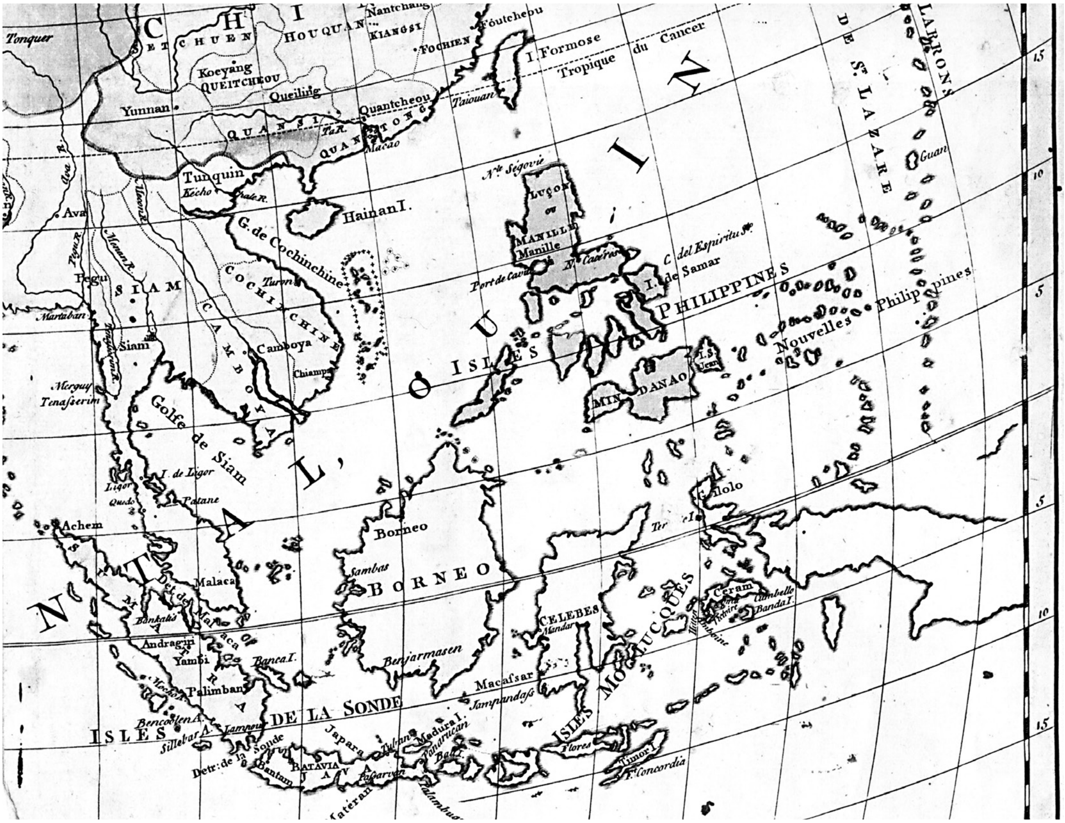

CHINE
Tonquer
Nantchang
Foutcheou
SETCHUEN
HOUQUAN
KIANGSI
FOKIEN
I. Formose
Tropique du Cancer
Koeyang
QUEITCHEOU
Queiling
Yunnan
QUANSI
QUANTONG
Quantcheou
Taiouan
Macao
Tunquin
Kecho
Hainan I.
Ava
Pegu
SIAM
Siam
Martaban
G. de Cochinchine
COCHINCHINE
Turon
Camboya
Chiampa
CAMBOYA
Mergui
Tenasserim
Golfe de Siam
I. de Ligor
Ligor
Patane
Achem
Malaca
Borneo
BORNEO
Sambas
Benjarmasen
Macassar
CELEBES
Mandar
N.e Segovie
LUÇON
MANILLE
Manille
N. Caceres
Port de Cavite
C. del Espiritu S.
I. de Samar
PHILIPPINES
Nouvelles Philippines
MINDANAO
ISLES DES LARRONS
Guan
DE St LAZARE
Gilolo
Ternate
MOLUCQUES
Ceram
Amboine
Banda I.
ISLES DE LA SONDE
Andragiri
Yambi
Palimban
Banca I.
Bencoulen
Sillebar
Lampon
Detr. de la Sonde
Bantam
BATAVIA
Japara
Madura I.
Balli
Flores
Timor I.
Concordia
15
10
5
5
10
15

Fig. 1.24. Map of 1754 entitled "IIe Carte de l'Asie." Southern part of the map. Taken from [1018].

atively quickly in Russia. Yet the foreigners didn't part with the habit of using the old name for referring to Russia for a long time. As we have just seen, they carried on writing the old name alongside the new (Great Tartary and Russian Empire).

The old name eventually went out of use, with nothing but the "Russian Empire" remaining in its place. This is how the last traces of the "Mongol and Tartar" dynasty of Horde Russia were obliterated. Russians would refer to it as the Cossack Dynasty of Great Russia, or the Great Cossack Dynasty. Bear in mind that "Mongol Tartary" was the name used by foreigners, and apparently hadn't existed in the Russian language. The name "Mongolia" must be of the same origin as the Russian words "mnogo," "moshch" and "mnozhestvo," translating as "many," "might" and "multitude," respectively.

We see the same to be the case with a number of other maps dating from the XVIII century. For instance, there is the "First Map of the Russian Empire and Europe" ("Ie Carte de l'Empire de Russie et l'Europe. 1755." See figs. 1.26 and 1.27. The legend "Grande Tartarie" is written all across the Russian Empire (translated as "Mongol Tartary").

Next we have another map of the XVIII century under the following title: "L'Asie dressé sur les observations de l'Academie Royale des Sciences et quelques autres, et sur les memoires les plus recents. Amsterdam. Par G. de l'Isle. Geographie à Amsterdam. Chez R. & J. Ottens" (see figs. 1.28 and 1.29). The exact date of its compilation is unfortunately missing.

To the West of the Volga we see "European Moscovia" ("Moscovie Europeane"). The entire territory of the Russian Empire to the East of the Volga is

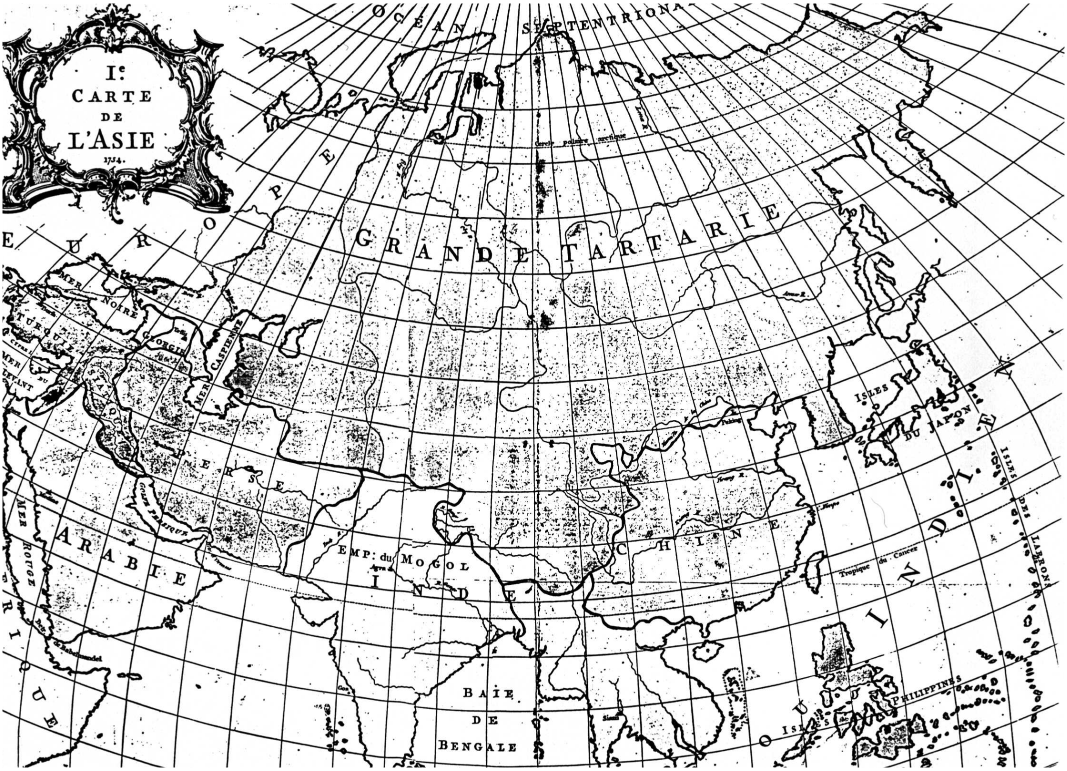

Ie CARTE DE L'ASIE
1754.
OCEAN SEPTENTRIONAL
Cercle polaire arctique
EUROPE
GRANDE TARTARIE
MER NOIRE
TURQUIE
GEORGIE
MER CASPIENNE
PERSE
GOLFE PERSIQUE
ARABIE
MER ROUGE
AFRIQUE
EMP: du MOGOL
INDE
CHINE
ISLES DU JAPON
ISLES DES LARRONS
Tropique du Cancer
BAIE DE BENGALE
PHILIPPINES
INDE

Fig. 1.25. Map of 1754 entitled "I^e^ Carte de l'Asie" from the Atlas of 1755. This is virtually the same map as the one known as "II^e^ Carte de l'Asie" without smaller lettering. The legend "Grande Tartarie" (Great Tartary) is set in huge letters that cover the entire territory of the Russian Empire. Taken from [1018].

marked "Grande Tartarie" in large letters – Great ("Mongolian") Tartary, in other words (see fig. 1.30). It is significant that we see "Muscovite Tartars" residing in Great Tartary. The area marked "Tartarie Muscovite" is quite large, much bigger than many countries of the Western Europe, and covers a significant part of Siberia, qv in fig. 1.30.

By the way, we see other "Tartar regions" on the territory of the Russian Empire, or Great Tartary – Independent Tartary (Tartarie Independante), Chinese Tartary (Tartarie Chinoise), a Tartary right next to Tibet and "Lesser Tartary" comprising the Crimea, the South and the East of the Ukraine.

The North of India is called "The State of the Great Moguls," qv in fig. 1.31. The Moguls are the same as the "Mongols," or the Great Ones. In Chron4 we cited the evidence of certain mediaeval chroniclers, who mentioned that the Russian language "might have been used" in many parts of India. This must have been the gigantic region known as "États du Grand Mogol" comprising almost all of India, up to the 20th degree of northern latitude.

It is noteworthy that Great Tartary included Chinese Tartary, qv in fig. 1.29. It covered a part of the modern China as well as the "Great Tibet." We shall relate the history of China, its real events and chronology in the chapters to follow, coming back to these remarkable maps of the XVIII century.

The "Tartar" geographical terminology had been used on Russian maps up until the XVIII century. For instance, in fig. 1.32 we see a map of Asia taken from the "first Russian atlas of world geography" originally known as "The Atlas Compiled for Prudent Use by the Youth, and All Read-

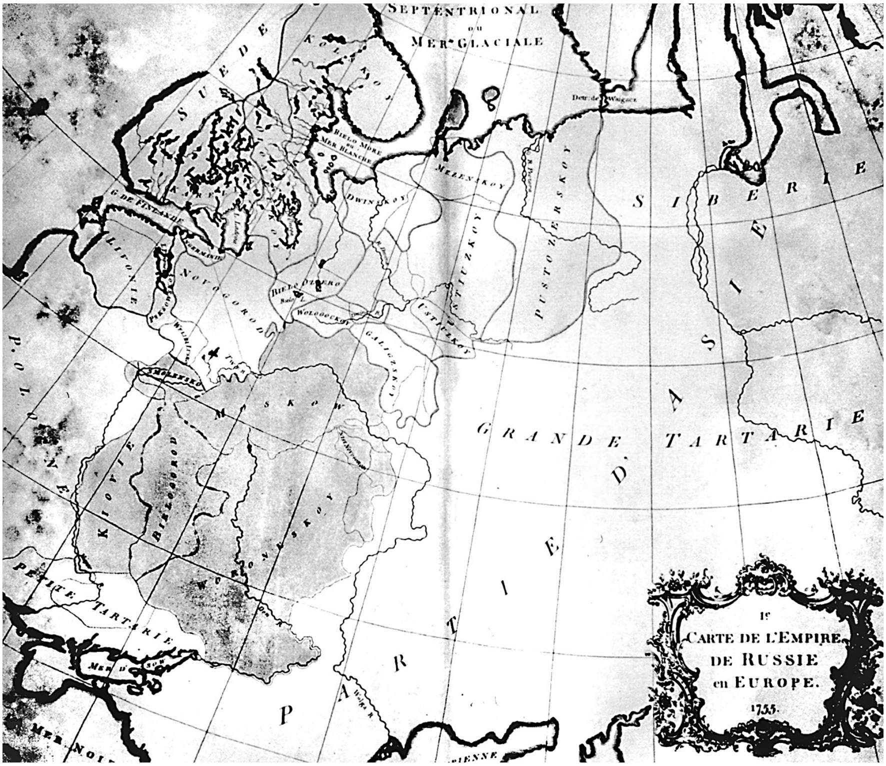

SEPTENTRIONAL
ou
MER GLACIALE
SUEDE
SIBERIE
GRANDE TARTARIE
PARTIE D'ASIE
NOVOGOROD
MOSKOW
LIVONIE
KIOVIE
PETITE TARTARIE
MER NOIRE
1e
CARTE DE L'EMPIRE
DE RUSSIE
en EUROPE.
1755.

Fig. 1.26. Map of Europe and the Russian Empire entitled "I^{e} Carte de l'Empire de Russie en Europe. 1755." The words "Grande Tartarie" (Great Tartary) are stretched across the entire territory of the country. Taken from [1018].

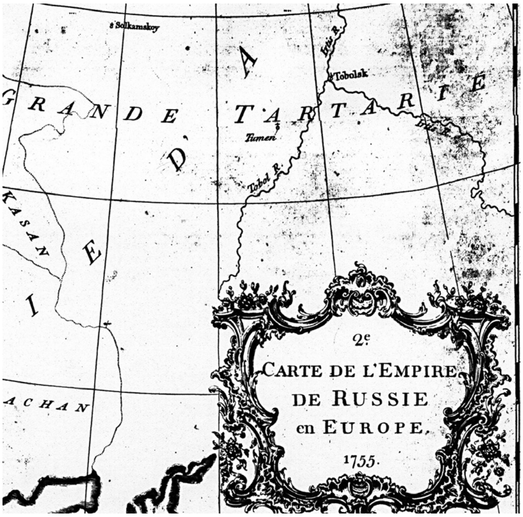

Solkamskoy
Tobolsk
Tumen
Tobol R.
GRANDE TARTARIE
D'ASIE
KASAN
2e
CARTE DE L'EMPIRE
DE RUSSIE
en EUROPE.
1755.

Fig. 1.27. Eastern part of the map entitled "2^{e} Carte de l'Empire de Russie en Europe. 1755." Russia is called "Grande Tartarie" (= "Mongol Tartary"). Taken from [1018].

ers of Chronicles and Historical Book" published by the Russian Academy of Sciences in St. Petersburg in 1737 (map 18 of [679], page 48). We see numerous Tartaries on the map – Tartary, Independent Tartary and Russian Tartary, qv in fig. 1.32. A. V. Postnikov, the compiler of the atlas ([679]) couldn't restrain himself from the following sceptical comment: "Apparently, the sources of the maps were foreign maps of low quality in different languages" ([679], page 48).

Great Tartary is also marked on a Russian map dating from the middle of the XVIII century, a fragment of which is reproduced in fig. 1.32a.

Incidentally, a map of 1737 reproduced in fig. 1.32 refers to the area of Burma (Myanmar) as to "Pegu," qv in fig. 1.33. Could this be a relic of the "Motley Horde," or "Pegaya Orda," described in Chapter 6 of CHRON5, whose name became reflected in those of Peking and Pakistan?

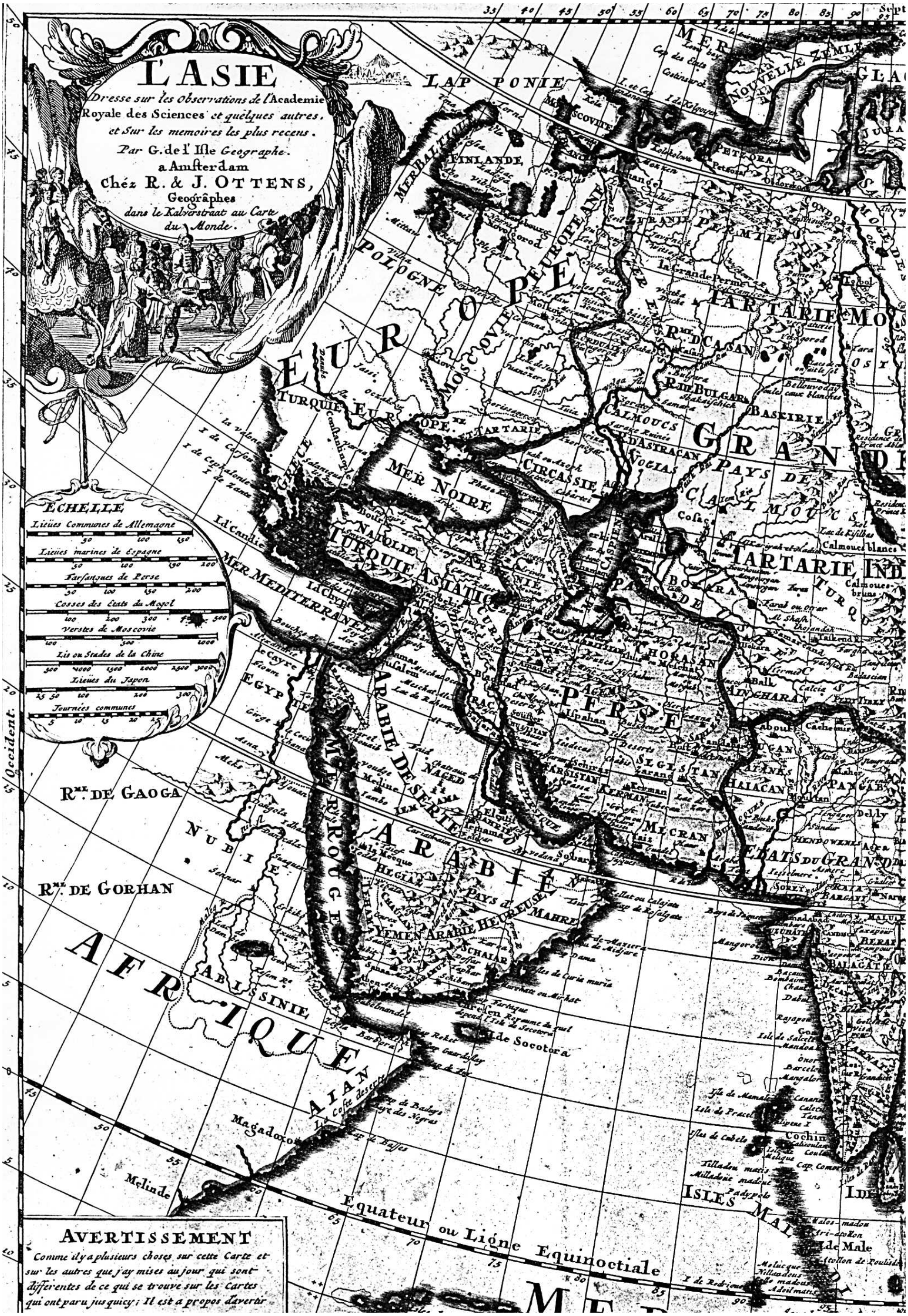

L'ASIE
Dresse sur les observations de l'Academie Royale des Sciences et quelques autres, et Sur les memoires les plus recens.
Par G. de l' Isle Geographe.
a Amsterdam
Chéz R. & J. OTTENS, Geographes
dans le Kalverstraat au Carte du Monde.
ECHELLE
Lieües Communes de Allemagne
Lieües marines de Espagne
Parsangues de Perse
Cosses des Etats du Mogol
Verstes de Moscovie
Lis ou Stades de la Chine
Lieües du Japon
Journées communes
AVERTISSEMENT
Comme il y a plusieurs choses sur cette Carte et sur les autres que j'ay mises au jour qui sont differentes de ce qui se trouve sur les Cartes qui ont paru jusquicy; Il est a propos davertir
LAPPONIE
FINLANDE
MER BALTIQUE
POLOGNE
EUROPE
MOSCOVIE
TURQUIE EUROPE
MER NOIRE
CIRCASSIE
CALMOUCS
ASTRACAN
NOGIAS
GRANDE TARTARIE
PAYS DES CALMOUCS
TARTARIE
PERMIE
Rme. DE CASAN
Rme. BULGAR
BASKIRIE
TURQUIE ASIATIQUE
MER MEDITERRANEE
EGYPTE
ARABIE DESERTE
ARABIE
ARABIE HEUREUSE
YEMEN
MER ROUGE
PERSE
CHORASAN
SIGISTAN
KERMAN
MECRAN
ETATS DU GRAN
Rme. DE GAOGA
NUBIE
Rme. DE GORHAN
AFRIQUE
ABISSINIE
AIAN
Magadoxo
Melinde
Isle de Socotora
Equateur ou Ligne Equinoctiale
ISLES MALDIVES
Cochin
Occident

Fig. 1.28. Map of Asia dating from the XVIII century. An enormous part of Eurasia that includes many other countries besides Russia is referred to as "Grande Tartarie." Western part of the map. "L'Asie dressé sur les observations de l'Academie Royale des Sciences et quelques autres, et Sur les memoires les plus recens. Amsterdam. Par G. de l'Isle Geographe a Amsterdam. Chez R. & J. Ottens." Taken from [1019].

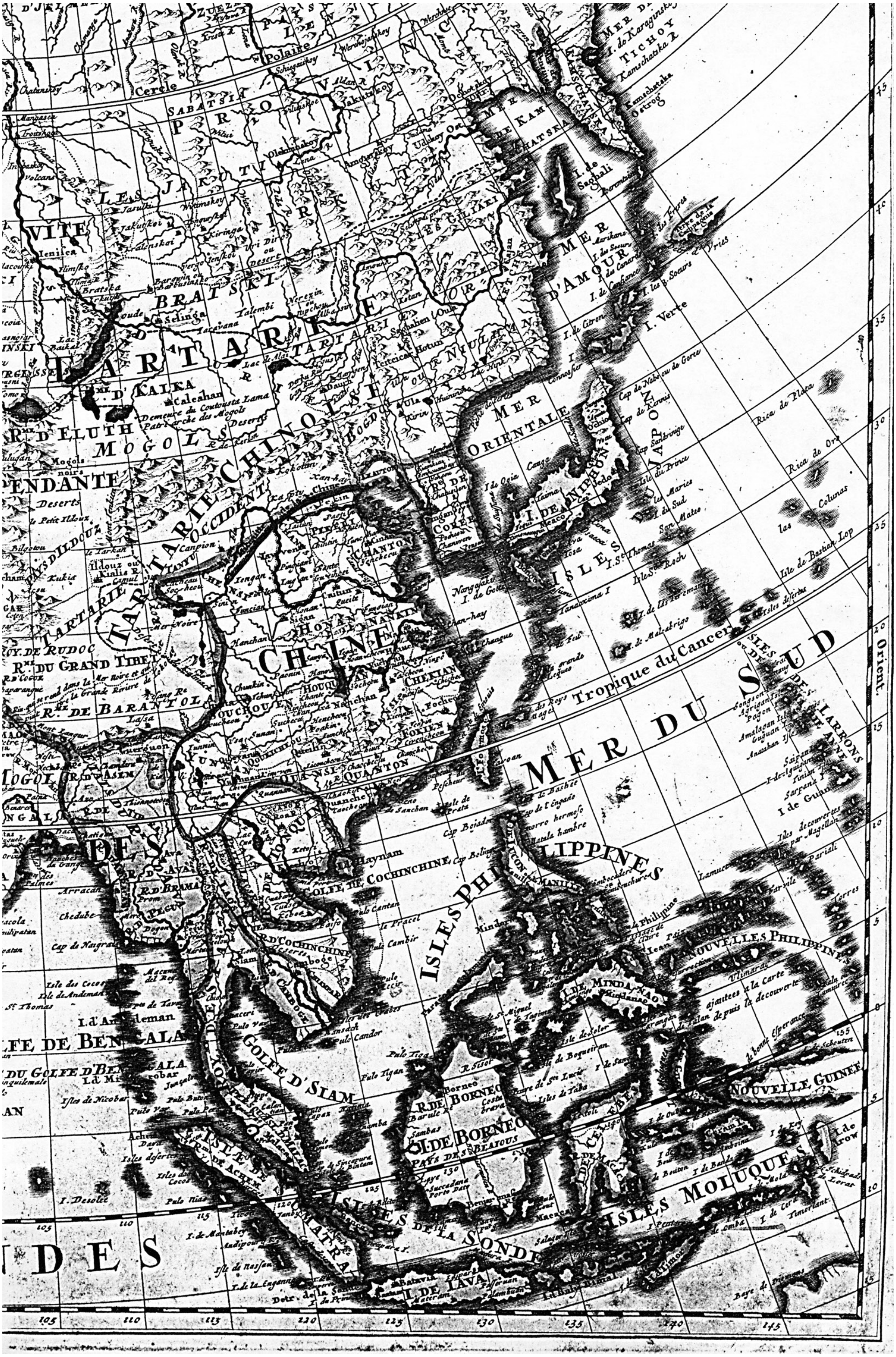

TARTARIE
TARTARIE CHINOISE
MOGOLS
MER D'AMOUR
MER ORIENTALE
CHINE
Tropique du Cancer
MER DU SUD
ISLES PHILIPPINES
GOLFE DE COCHINCHINE
GOLFE D'SIAM
I. DE BORNEO
ISLES DE LA SONDE
ISLES MOLUQUES
NOUVELLE GUINEE
I. DE IAVA
INDES
Orient.

Fig. 1.29. Eastern part of a map of Asia dating from the XVIII century. Taken from [1019].

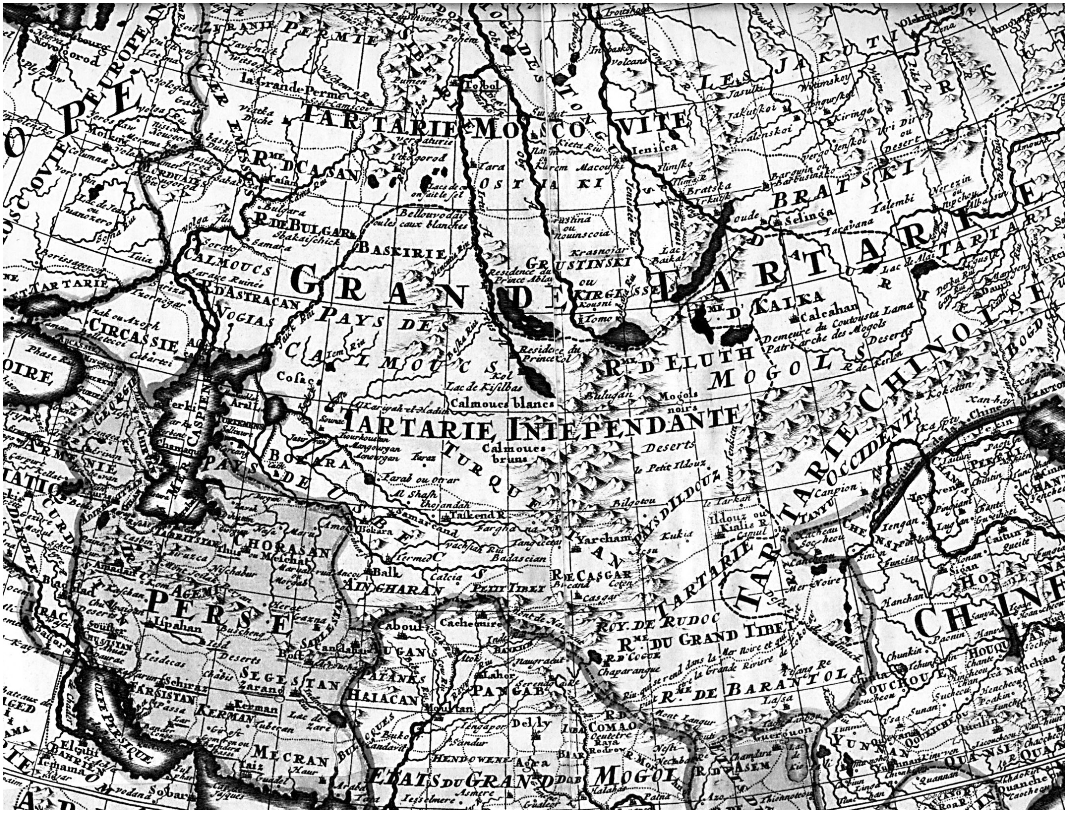

GRANDE TARTARIE
TARTARIE MOSCOVITE
TARTARIE INDEPENDANTE
TARTARIE CHINOISE
TARTARIE OCCIDENT
CALMOUCS
PAYS DES USBEKS
MOGOLS
PERSE
CHINE
ETATS DU GRAND MOGOL
R.ME DU GRAND TIBET
R.ME DE BARANTOLA

Fig. 1.30. Central part of a map of Asia dating from the XVIII century. We see several Tartaries here. Taken from [1019].

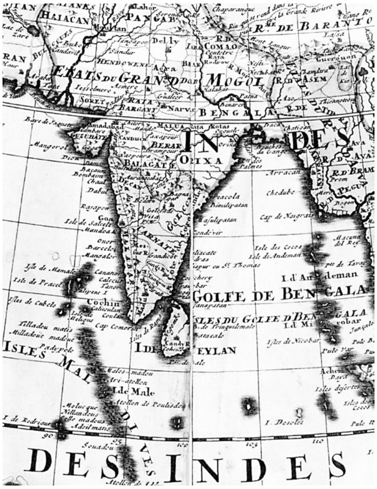

ETATS DU GRAND MOGOL
INDES
GOLFE DE BENGALA
DES INDES

Fig. 1.31. Fragment of a map of Asia dating from the XVIII century. We see India as part of the Kingdom of the Great Moguls. Taken from [1019].

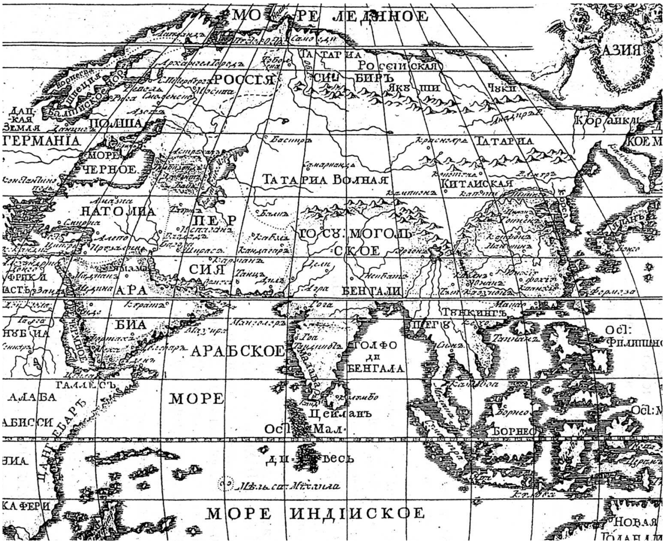

МОРЕ ЛЕДЯНОЕ
АЗИЯ
РОССІЯ
РОССІИСКАЯ
ТАТАРИА
ГЕРМАНІА
ПОЛША
ТАТАРИА ВОЛНАЯ
КИТАИСКАЯ
НАТОЛИА
ПЕРСИЯ
МОГОЛЬСКОЕ
БЕНГАЛИ
АРАБСКОЕ МОРЕ
МОРЕ ИНДИИСКОЕ

Fig. 1.32. Russian map of Asia dating from 1737 that still indicates several Tartaries. Taken from [679], page 48.

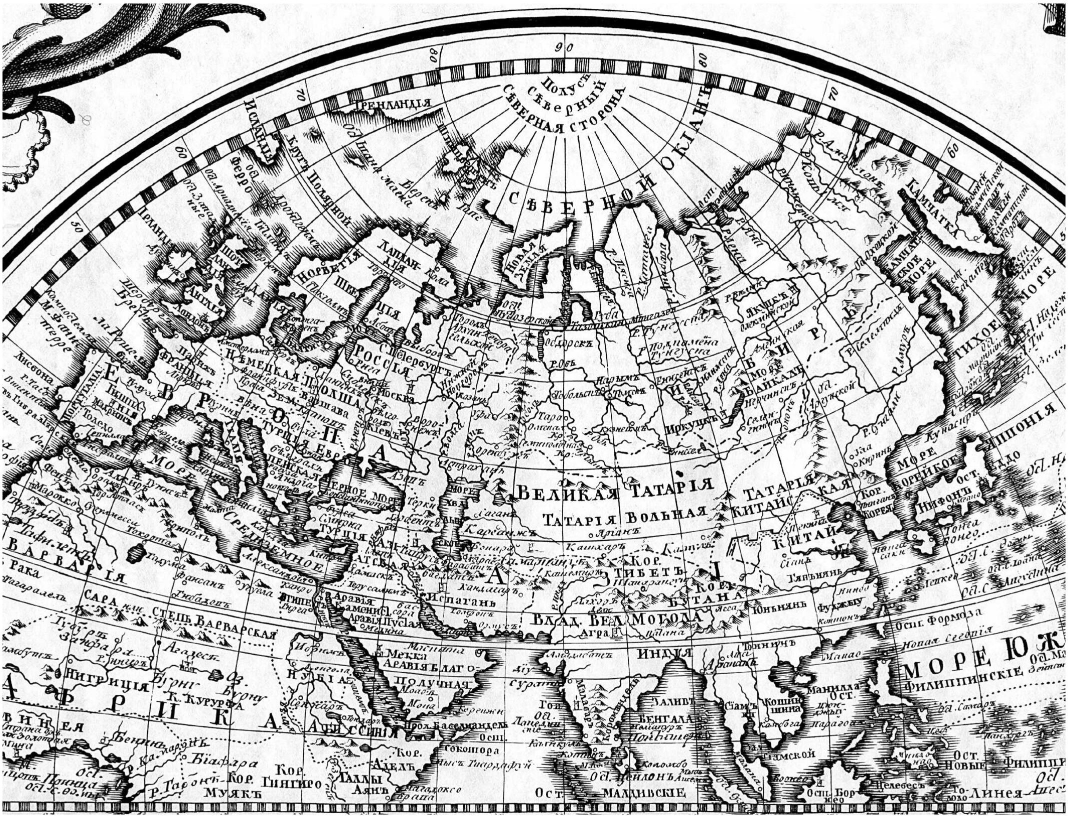

Полуcъ Сѣверный
Сѣверная сторона
Сѣверной Океанъ
Россія
Европа
Великая Татарія
Татарія Вольная
Татарія Китайская
Китай
Тибетъ
Индія
Африка
Море Южное

Fig. 1.32a. Fragment of the Russian map entitled "A View of the Earth Globe" dating from the middle of the XVIII century. Apart from Great Tartary, we also see Free Tartary and Chinese Tartary. Taken from [306:1].

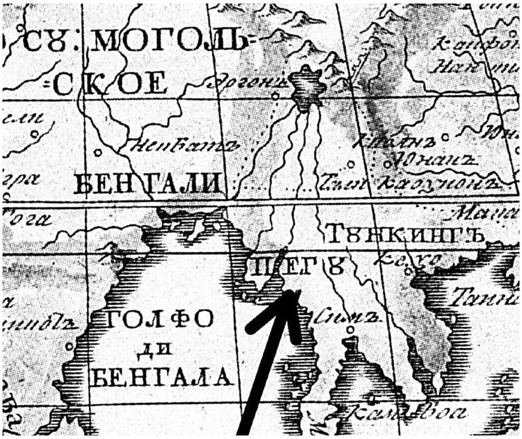

СУ. МОГОЛЬСКОЕ
БЕНГАЛИ
ТУНКИНГЪ
ПЕГУ
ГОЛФО ДИ БЕНГАЛА

Fig. 1.33. Fragment of a map of Asia dating from 1737, which indicates an area called Pegu. The name is likely to be derived from "pegaya orda" ("Dapple Horde"). The name "Pakistan" could be of the same origin as well. Taken from [679], page 48.

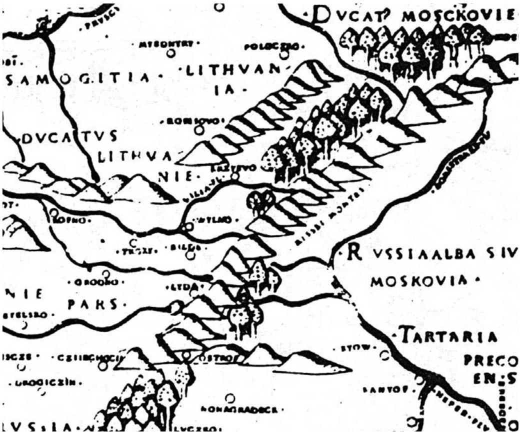

DVCAT⁹ MOSCKOVIE
SAMOGITIA
LITHVANIA
DVCATVS LITHVANIE
RVSSIA ALBA SIVE MOSKOVIA
TARTARIA
PRECOPENSIS

Fig. 1.34. Fragment of an ancient map allegedly dating from 1507. "Map of Central Europe by M. Beneventano and B. Vanovski (reworked by Nicholas of Cusa) from Ptolemy's 'Geography', 1507" ([977], page 114). Taken from [977], Map 2, page 21.

9.

THE FORMER IDENTITY OF LITHUANIA

Let us turn to Y. Y. Shiryaev's collection of geographical maps entitled ***Byelorussia: White Russia, Black Russia and Lithuania on Maps*** ([977]).

1) It turns out that up until the XIX century Lithuania was the name used for the territory known as Byelorussia today, whereas the modern Lithuania was known as Zhemaytia or Zhmud.

2) It turns out that the Lithuanian language had not been used as the official language of the Great Principality of Lithuania – the populace spoke Russian, or Old Byelorussian (a western dialect of the Old Russian language).

Let us quote what Y. Y. Shiryaev has to say on the subject: "The Great Principality of Lithuania was formed on the territory of Byelorussia in 1240. Its capital was the city of Novogrudok … The greater part of the modern Lithuania, or its western half, was known as Zhemaytia (Zhmud) or Samogitia (Latin name) and not as Lithuania. It had been an autonomous principality and part of the Great Principality of Lithuania, as one see from many of the ancient maps reproduced in the book. Its citizens were called Zhmudins.

The modern name [or Lithuania as used for referring to the modern state of Lithuania – Auth.] has only been used starting with the second half of the XIX century. The official language of the Great Principality of Lithuania had been Old Byelorussian – up until the end of the XVII century, and it was eventually replaced by Polish. One must note that Lithuanian had never been an official language in the entire history of the principality. The Great Principality of Lithuania wasn't only considered Slavic in language and culture, but also due to the fact that the majority of the populace had been Slavic" ([977], page 5).

When did the change of historical names occur? Y. Y. Shiryaev gives an explicit answer to this question. "In the XIX century the course of events has led to a shift of historical conceptions and the names of ethnic groups and territories. Thus, the former ethnic territory of Zhemaytia became known as Lithuania, whereas the traditional toponym 'Lithuania,' formerly identified with the North-Western Byelorussia (including the area around Vilna) has completely lost its ethnic and historical content" ([977], page 5).

It would be hard to formulate it more clearly. This is explained perfectly well by our conception, according to which Lithuania is the former name of White Russia, also known as Moscovia.

This fact is confirmed by old maps. On a map dating from the alleged year 1507, which is reproduced in Y. Y. Shiryaev's book, we see the explicit legend: Russia Alba sive Moscovia ("White Russia, alias Moscovia"), qv in fig. 1.34, right part of the map. However, V. Ostrovskiy, a modern commentator, translates this perfectly clear inscription as "Greek Orthodox faith, or Moscovia," for some bizarre reason.

This outrageous translation can be seen in V. Ostrovskiy's book ([1323]; quotation given by [977], page 9). Ah, the things one does to save Scaligerian and Romanovian history!

Further on, our reconstruction implies that the city of Novogrudok, or the capital of the Great Principality of Lithuania founded in 1240, is most likely to identify as the very Novgorod the Great, or Yaroslavl. After all, 1240 is the actual year when the "Mongolian" conquest began, according to Scaligerian and Romanovian history.

The name Samogitia as used in the old maps is of similar origins – "*samo-gotia*," or "The Actual Land of the Goths." Another explanation is possible – Samogitia = Land of the Goths, since the Polish word for "land" (*ziemia*) may have easily transformed into "samo." We have already mentioned that the Goths and the Tartars are the same nation historically, qv in the book of Herberstein ([161]).

CHAPTER 2

Russian history as reflected in coins

1.
A GENERAL CHARACTERISTIC OF RUSSIAN COINAGE

Today it is commonly assumed that, upon finding an old coin, numismatist historians are usually capable of estimating where, when and by whom it was minted, either right away or after giving it some consideration. Unfortunately, this is very far from being true. A. D. Chertkov, a famous Russian historian and numismatist of the XIX century (1789-1858), wrote the following: "The appearance of old Russian coins, generally speaking, can usually tell a numismatist nothing about the time of their creation, or their value, or even their names – they are small, and the marks upon them are so poor in quality that even we have dozens of identical coins at our disposal, it is sometimes barely possible to read the lettering upon it, making it out from two or three letters that have survived here and there. Our search for explanations shall be fruitless, whether we turn to the Chronicles, the Deeds or even Karamzin's 'History' – everything is silent …

The few lines found in Herberstein's work, which is truly the Ariadne's thread in the labyrinth of Russian numismatic knowledge, refer to the coins of his own epoch (the early XVI century). Any connoisseur of Russian coins, having made the effort of reading a prince's name upon a coin and without any knowledge of the time, the place and the value thereof must use his own conclusions to fill the gaps" ([957], pages V-VI).

Further also: "Let us assume that the entire inscription reads 'Great Prince Vassily," for instance, since the coin reveals no more; who could this Great Prince be, who was his father, when did he reign? … The same happens with other coins and the names we read upon them – Mikhail, Ondrei, Dmitrey etc. Dozens of princes with such names are known in history. But if the lettering says 'seal of Great Prince, princely seal, pool (such-and-such), what sort of patience will not cave in?" ([957], pages VII-VIII).

"In 1780, Prince Shcherbatov classified Russian coins as follows:

a) unidentified ones without any lettering,
b) unidentified ones with Tartar lettering,
c) unidentified ones with lettering in Tartar and in Russian,
d) unidentified ones with Russian lettering, and
e) identified coins" ([957], page VIII).

Needless to say, "identified coins" don't date any further back than the end of the XVI century AD. Again and again we run into the same threshold of great importance – the beginning of the XVII century. It separates the more or less known

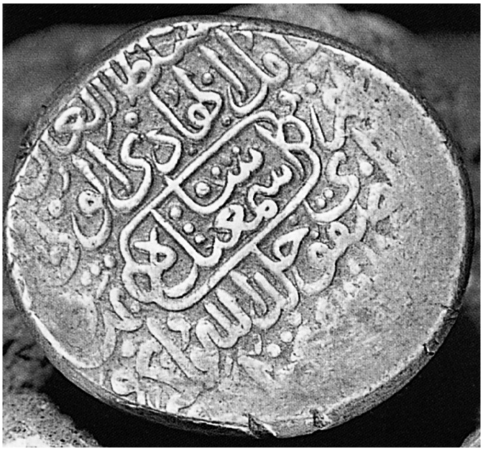


Fig. 2.1. Mediaeval Russian coinage. These coins bore Arabic lettering. It is assumed that the Russians used foreign coins of Arabic origin since they had no coinage of their own. Many hoardings of such coins were found in the area of Vladimir and Suzdal. According to our reconstruction, the coinage in question is authentic Russian coinage of the XIV–XVI century. Historians fail to realize that Arabic was one of the official languages spoken in the Russian Empire, or the Horde, up to the very end of the XVI century. Taken from [331], Volume 1, page 12.

history of the XVII-XIX century from the history of Russia as the Horde, or the XIV-XVI century, which was distorted by the Romanovs.

The coins of the Golden Horde were very common in Russia – one often comes across coins with one of the sides allegedly copying a Horde coin.

A. D. Chertkov proceeds to tell us the following: “Unfortunately, authentic Arabic inscriptions are few and far between; most of them do little but imitate the coins of the Tartars … even the most diligent Orientalist cannot read the lettering upon them” ([957], page 6).

The real picture is as follows. There are lots of Russian coins with Arabic lettering present thereupon; however, historians prefer to believe that most of them are mere “thoughtless copies of Arabic originals,” although numismatists themselves recognize the fact that “authentic Arabic lettering” is also present on a number of Russian coins, qv below. In fig. 2.1 we see one of the “Arabic coins” that were circulating in Russia. Nowadays we are told that the Russians used to use foreign coins in

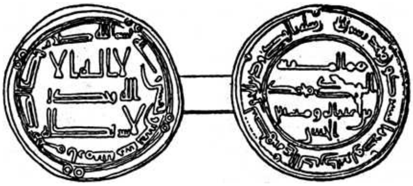


Fig. 2.2. “Arabic dirgham. Found in a Russian hoarding” ([578], Volume 1, page 86). Taken from [578], Volume 1, page 86, illustration 70.

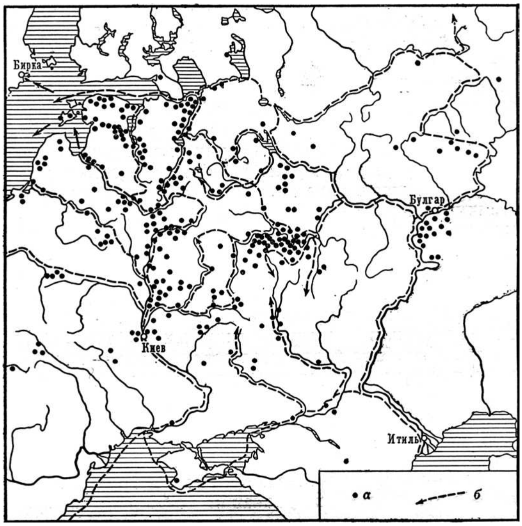


Fig. 2.3. Hoardings of Kufic coins in the Eastern Europe. These hoardings are found in great abundance all over Europe. Taken from [233], page 89.

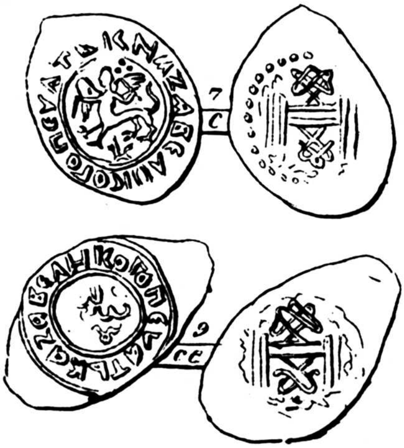


Fig. 2.4. Russian coins bearing the image of a Tartar tamga. See the right side of the print. Taken from [957], table XVII.

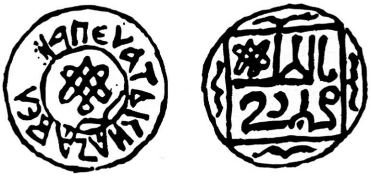


Fig. 2.5. Russian coin with the image of a Tartar tamga and an inscription in Arabic. Taken from [870].

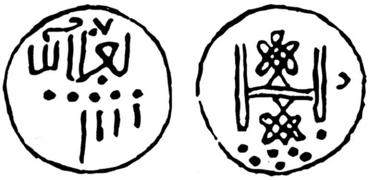


Fig. 2.6. Russian coin with the image of a Tartar tamga and an inscription in Arabic. Taken from [870].

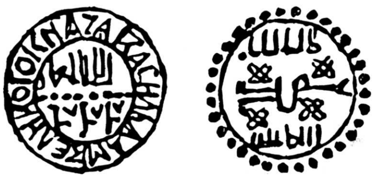


Fig. 2.7. Russian coin with the image of a Tartar tamga and an inscription in Arabic. Taken from [870]. In reality, the inscriptions considered Arabic today are set in one of the alphabets used in Russia before the XVII century, now forgotten. See Chron4, Chapter 13.

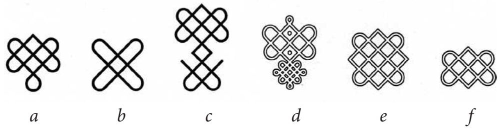


Fig. 2.8. Various forms of the Horde tamga as found on Russian coins (*a, b* and *c*) and ornamental details from the columns of the Ouspenskiy Cathedral in the Muscovite Kremlin (*d, e* and *f*). The symbols are obviously related.

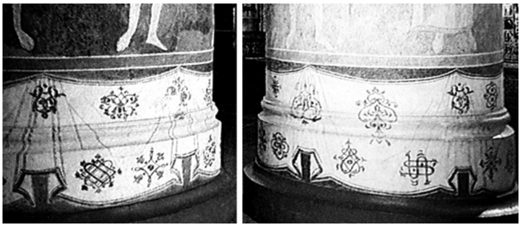


Fig. 2.9–2.10. Images of Horde tamgas on the columns of the Ouspenskiy Cathedral in the Muscovite Kremlin. Taken from [96], page 31, ill. 15.

that epoch – Arabic for the most part, due to the alleged lack of domestic coinage. In fig. 2.2 we see a typical "Arabic dirham" of the type frequently found in Russian hoardings of coins ([578], Book 1, page 86). It turns out that nearly the entire territory of Russia and the Eastern Europe yields findings of such "Arabic coins." In fig. 2.3 we see a map compiled by numismatists, with black dots marking the "hoardings of Kufic coins" ([233], page 89). As a matter of fact, the word "Kufic" may be derived from the Russian word for "buy," namely, "*kupit*," bearing the mind the frequent flexion of the sounds P and F. The word "*kupets*" (the Russian for "merchant") might also be a version of the word "Kufic."

Furthermore, the lettering on the coins minted by Dmitriy Donskoi is also extremely interesting. The lettering found upon it implies that Dmitriy Donskoi – and even his son, Vassily Dmitrievich, were called "Sultan Tokhtamysh-Khan" in Arabic, no less!

A. D. Chertkov has got the following to say in this respect: "G. Fren has read the following on the coins of Great Prince Vassily Dmitrievich and his father, Dmitriy Donskoi: 'Sultan Tokhtamysh-Khan, may his years be long'" ([957], page 6). Readers familiar with Chapter 6 of Chron4 can appreciate just how much it corresponds to our reconstruction of Russian history.

A. D. Chertkov points out that on many Russian coins one often encounters the famous "Tartar seal." In figs. 2.4, 2.5, 2.6 and 2.7 we see old Russian coins with "Arabic and Tartar" tamgas and "Arabic" lettering. According to A. D. Chertkov, this symbol, "which was very common on the coins minted by the khans of the Golden Horde, can often be seen on Russian coinage of the XIV century, especially that which was minted by Great Prince Vassily Dmitrievich and his brothers" ([957], pages 4-5).

Our opponents might suggest that there's nothing strange about this fact. The Tartar invaders demanded their vassals that the latter should put the sigil of their conquerors on their coins. This is possible; however, how is one to interpret the following facts?

"Yedigey [presumably, a Tartar khan – Auth.] wrote thus to Vitovt [the alleged Prince of Lithuania, also known as Great Prince Vassily Dmitrievich, according to our reconstruction, qv in Chron4 – Auth.]: 'Pay me tribute and put my crest on Lithuanian money.' Vitovt himself was demanding the same of Timur Kutluk-Khan" ([957], p. 5).

What do we see here? Khans demand of princes that the latter should put the khans' crests on their money, and vice versa – the princes demand their sigils to be put on the coins minted by the khans.

The *tamgas* are presumed to be of a Tartar origin due to the fact that they were frequently depicted on the coins of the Golden Horde. The book of K. M. Fren ([921]) reproduces some of these coins in its illustrations. Similar crests on Russian coins should signify the dependence of the Russians from the khans of the Horde, presumably foreign, according to the Romanovian and Millerian theory about the conquest of Russia by the "Mongols." But how are we to explain the fact that virtually the same *tamga* can be seen on the columns of the Muscovite Kremlin's Ouspenskiy Cathedral (figs. 2.8, 2.9 and 2.10), where it is even included in the decorative ornamentation, as well as the galleries of Blagoveshchenskiy's Cathedral of the very same Kremlin?

Who was whose vassal, then? What are the origins of the crest, at any rate – was it introduced by the khans, the Princes, or both simultaneously?

This oddity is instantly and easily explained by our reconstruction, qv in Chron4, according to which the khans and the Great Princes were but the same characters, demanding the subservient khans and princes to put their lieges' crest on their coins. The crest remains the same for both, in this case.

2. THE MYSTERIOUS PERIOD OF "COINAGE ABSENCE" IN RUSSIAN HISTORY

According to the Millerian and Romanovian history of Russia, the mintage of coins in Russia started in the X century AD – however, it is said to have lasted for a short while (the X century and some of the XI, ceasing in the early XII century). This is what V. M. Potin, the famous specialist in historical numismatics, writes the following in his book on the history of numismatics in Russia: "The period between the middle of the XII and the second part of the XIV century is usually referred to as the period of no coinage" ([684], page 186).

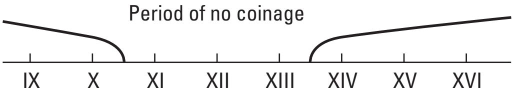


Fig. 2.11. The amazing three hundred years of no coinage in the Romanovian and Millerian history of Russian coin minting.

Therefore, Russia is said to have minted no coins of its own for some two hundred years. I. G. Spasskiy, another famous specialist in historical numismatics, even mentions a gap of three centuries and a half inherent in the history of Russian coinage ([806], page 93). This amazing picture is represented schematically in fig. 2.11.

Moreover, according to V. M. Potin, "V. L. Yanin dates the 'exclusion' of coins from Russian currency in the south of Russia to the beginning of the XI century" ([684], page 182). Thus, the epoch of the earliest Russian coinage becomes all but limited to a single century – the tenth, which is followed by a "deathly silence void of coinage" stretched into three centuries and not two.

It turns out that there's a "modern theory" meant as an explanation of this fact. Historians descant at length about the presumed "rejection of coins" by the ancient Russians – in other words, we are being told that after some brief experimentation the Russians decided they didn't like the coins, and abandoned them in favour of barter – nails for potatoes, potatoes for fish and fish for nails. We shall refrain from agreeing with this ridiculous presumption. There is another "theory," according to which the Russians made the instant transition to gold bullion for large deals and banknotes for everyday use, which were made out of leather, according to the hypothesis of learned historians. However, they are surprised to point out that "hundreds of thousands of excellently preserved leather objects have been found … without anything that

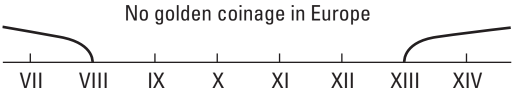


Fig. 2.12. Mysterious lack of golden mediaeval coinage in Europe in the epoch of the VIII-XII century A.D.

would remotely resemble leather money, regardless of type" ([806], page 69). Therefore, no mythical leather banknotes have ever been found.

The mysterious gap of three hundred years in the numismatic history of Russia has been discussed in literature for quite a while. One comes across comments of this kind: "The methods applied to the dating of hoardings are a much more poignant issue in Russia than in any other European country, since none of them has ever had a "coinage-deprived" period of such length (time when no minted coins were used as currency), except for the territory of the ancient Russia. In the North of Russia, this period began in the 1130's – 1140's, and much earlier in the South, stretching up until the restoration of Russian coinage in the second half of the XIV century" ([684], page 182).

Timid attempts to explain the mystical period of "coinage deprivation" in Russian history by references to the Tartar and Mongol invasion are insubstantial due to the very reason that even Millerian and Romanovian chronology dates this "conquest" to the XIII century – circa 1223, which is closer to the end of the period in question than to its beginning.

Therefore, the famous historian I. G. Spasskiy is forced to acknowledge the following in his book entitled ***The Russian Monetary System***: "This period is a very odd and uncommon occurrence in the whole history of Russian currency" ([806], page 62).

The feeling of oddness grows after a closer acquaintance with the coinage period of the alleged X-XI century, covered, for instance, in the monograph of M. P. Sotnikova entitled ***The Oldest Russian Coins of the X-XI Century*** ([804]). It turns out that there are some 340 Russian coins of the X-XI century known to date, "75 of which remain undiscovered" ([804], page 5). The mintage is believed to have taken place in Kiev during the epoch of Kiev Russia. For the most part, the coins were minted by Princes Vladimir Svyatoslavich, Svyatopolk Yaropolkovich and Yaroslav Vladimirovich.

The following fact is very interesting indeed: "Minted 1000 years ago, they [the coins – Auth.] have only been known to scientists for 200 years; only 100 years have passed since they were proven to be Russian, and a mere 30 years since it became finally clear that the first Russian coinage is 1000 years old, and not 900-800. The reason is the relatively small number and poor quality of these coins, as well as the scarcity of such findings" ([804], page 5).

Therefore, the real history of Russia's oldest coins (namely, the coins of Kiev Russia) can only be traced as far back as the XVIII century. Earlier fate of these coins remains unknown; it was relatively recently that historical science "unambiguously dated them to the X-XI century AD."

If we are to proceed from the facts that we already know, it is possible to ask the following question loud and clear: do these coins really date from the X-XI century? After all, their dating was based on the pre-existing Scaligerian chronology, which is most likely to be erroneous as we already know. Therefore, the datings of these coins need to be revised. Also, what is the exact meaning of the mysterious statement that "only 100 years have passed since they were proven to be Russian" – were there other opinions? If so, we would very much like to find out about them.

Further immersion into M. P. Sotnikova's book, or catalogue, strengthens our suspicions about the veracity of datings ascribed to most Russian coins. If we are to believe that the learned historians were correct, and the mintage barely began before this mysterious cessation, it would be natural to expect that it was primitive, rough and showing little experience in general, eventually ceasing because of the inability of Kiev Russia to use coins as its official currency.

It is with great interest that we turn to the catalogue of coins included in M. P. Sotnikova's book. We see photographs of the oldest Russian coins dating from the alleged X-XI century. What do we see? We see excellent gold and silver coins of Vladimir. The detail is exquisite, the shape, regular, and many of the coins are in good condition. Svyatopolk's coins have sustained more damage, but the mintage quality is perfect in their case as well. Next we have the beautifully wrought coins with the legend that says "*Yaroslavle serebro*" (Yaroslav's silver). I. G. Spasskiy couldn't hold himself from the emotional remark about "Yaroslav's silver coins as a phenomenon of mintage quality that makes them quite special in the context of that epoch's European coinage" ([806], page 53).

In Scaligerian chronology, this level of artwork emerges all of a sudden, as a flash, instantly demonstrating perfection of craftsmanship. Where are the predecessors of these coins, or the first attempts at minting coins, primitive and crude? There are none, for some reason. It is obvious that the high quality of these coins makes it impossible for them to be the first ones minted in a country that has barely become civilized. They represent a well-developed and rich monetary system with much experience behind it, based on silver and gold.

Later on, after the presumably brief and brilliant surge to amazing heights, we see a total collapse. The mintage of coins ceases, and the coins themselves disappear. We are told that the population of Russia was suddenly cast back to the pre-historic barter system of exchanging skins for iron, iron for honey and honey for skins, entering the "period of no coinage" that presumably covered some two hundred or even three hundred years. Historians suggest all sorts of theories in order to explain this strange phenomenon in Russian history, to themselves as well as the readers.

Let us briefly pretend to trust them and move forward across the time axis, towards the XIV century when Russian coinage was "suddenly revived."

I. G. Spasskiy reports the following: "In the second half of the XIV century … certain Russian principalities revived the mintage of their own coins – silver coinage of all sorts" ([806], page 78). In Moscow, the mintage was commenced by Great Prince Dmitriy Ivanovich Donskoi (1389-1425) in the 1360's or the 1370's. The coinage assumed a wider character under his son Vassily Dmitrievich (1389-1425). I. G. Spasskiy's catalogue ([806]) reproduces the XIV century coins of Dmitriy Donskoi and his descendants. What do we see?

We see primitive and inelegant coins – small, irregular in shape and made of crude cuts of silver, skewed dies, ugly embossing, obvious cases of dies striking the edge of a silver bar, with nothing but a few letters embossed, and so on. This is indeed the very dawn of real mintage.

These coins are the authentic first coins, and therefore naturally very crude and lumpish; the art of mintage took much time to perfect, and the process had been gradual. Let us move onward through I. G. Spasskiy's catalogue, advancing chronologically, and consider the coins minted by Czar Alexei Mikhailovich Romanov in the XVII century. Some of them already look satisfactory, with fine enough die detail – however, even here we see a large number of crude coins only marginally different from the ones minted under Dmitriy Donskoi in quality – the same unskilful dies, irregular shapes, and diminutive size.

The conclusion we make is that the real origins of Russian coinage can be traced back to the XIV century AD – even if Russians did mint coins prior to that, those were crude and primitive. Russia was therefore little different from all the other countries, since European mintage also doesn't date any further back than the XI-XII century, qv in the review in CHRON1, Chapter 1:18.

Russian coins of the XIV-XVIII century that have actually reached our age reflect the natural progress of mintage – from the initial crude and primitive coins to the brilliant coinage dating from the epoch of Peter the Great and his successors.

The strange splash of luxurious golden and silver coinage of the alleged X-XI century in Russia receives a simple explanation within the framework of our reconstruction – we are of the opinion that these coins were manufactured on the interval between the XIV and the XVII century. It is clear that they date from the epoch when the craft of Russian mintage had already been well-evolved – gold, silver and excellent dies with fine detail.

These exquisitely wrought coins ended up dated to the X-XI century due to the incorrect chronology of Russian history thought up by court historians of the Romanovian epoch. In other words, the imagination of later historians made the coin travel backwards in time, ending up in the X-XI century due to the chronological shift of 300 or 400 years inherent in Russian history, qv in Chron4.

Could it be true, then, that Russia was indeed a particularly barbaric state back in those days, one that had barely managed to emerge from the Stone Age? This would give birth to many strange phenomena that couldn't have happened in the truly civilised countries of the Western Europe. However, this isn't the case – history of mediaeval European coinage paints the exact same picture.

3.

STRANGE ABSENCE OF GOLDEN COINAGE FROM THE WESTERN EUROPEAN CURRENCY OF THE VIII-XIII CENTURY

We already mentioned this surprising effect in Chron1, Chapter 1:18. We shall now complement these observations of ours with several new considerations. It is generally thought that the "ancient" Rome minted golden coins of outstanding quality. The mintage of golden coins had dwindled over the centuries that followed, and is reputed to have completely ceased in the VIII century AD. This mysterious "disappearance of gold" had lasted until the XIII century, and even the XV in some of the European countries.

This is how V. M. Potin comments on this famous mystery:

"Between the V and the middle of the VIII century golden coins prevailed in the currency of many European countries. Between the middle of the VIII and the XIII century golden coins in European countries were extremely scarce, with the single exception of Byzantium and certain European regions that were under the influence of Byzantium and the Orient, where gold and copper had still played an important role."

Potin proceeds to tell us that "at the end of the X century, golden coins were briefly minted in Russia; they bore the clear marks of Byzantine cultural influence [we have already mentioned this strange surge of masterful Russian coinage in the alleged X-XI century – Auth.] … In the second half of the XV century, the mintage of golden coins was resumed after a break of five hundred years by Ivan III, Great Prince of Moscow. The XV century begins the epoch of gold and silver currency" ([684], page 133).

However, in Italy golden coinage is supposed to have "resumed" somewhat earlier – in the alleged XIII century. A propos, the quality of the "resurrected" mediaeval coins dating from the XIII-XVI century is just as high as that of the "ancient" gold dated to the epochs preceding the VI-VIII century by learned historians, qv in fig. 2.12.

Several "theories" were suggested to explain this.

Theory #1: The Dark Ages and the wave of barbarism sweeping over Europe in the VIII-XIII century.
Theory #2: The economical incapacity of Europe.
Theory #3: Shortages of gold, etc.

We believe the explanation to be completely different and a great deal simpler. It is as follows: the "ancient" golden coins of the alleged I-VIII century were in fact manufactured in the epoch of the XIV-XVII century. Then they were misdated to deep antiquity by the erroneous chronology of Scaliger and Petavius. New Chronology returns them to the due place and makes the picture a great deal more natural, in particular:

First there were the primitive and crude coins of the X-XII century; later on, as experience grew, the mintage of golden coins began in the XIV-XV century.

It appears as though Russian coinage has been developing more or less simultaneously with the Western European. This is perfectly natural, taking into account the constant trade between the countries, and especially the fact that all of it took place within the boundaries of the united "Mongolian" Empire. Nations were quick with adopting the useful ideas developed by their neighbours and introducing them at home. There were no pronounced leaders or outsiders – all the nations were developing at a more or less constant rate.

Actually, historians themselves mention this fact: "The technique of manual Russian mintage in the XIV-XVII century didn't differ much from the techniques of the other European countries"

([684], page 165). Further also: "The naissance of Russian coinage [dated to the X century nowadays – Auth.] coincided with the time that the mintage of coins was introduced in a number of European countries such as Poland, Sweden and Norway …" ([684], page 231).

4.

THE ORIGINS OF THE BICEPHALOUS EAGLE AS SEEN ON RUSSIAN COINS

It is presumed that the bicephalous eagle symbol appeared on Russian coins in 1472 the earliest ([684], page 54). Its history is as follows. This symbol was first introduced by Ivan III in 1497 as the crest on his seal. Some historians explain it by Ivan III marrying the Byzantine princess Sophia Palaiologos in 1472. It is said to have come from Byzantium, which had also given Russia Christianity.

V. M. Potin concludes his analysis of how the bicephalous eagle made its first appearance in Russian heraldry as follows: "Apart from the rather unconvincing assumption of A. V. Oreshnikov about the symbol of the bicephalous eagle present on several XIV century coins, there is no factual information to confirm that it was introduced before 1472" ([684], page 54).

One may have drawn a line here. The hypothesis about the Byzantine origins of the bicephalous eagle seems perfectly natural and appears to raise no objections from any part. However, in the very next phrase V. M. Potin reports an astonishing fact:

"However, the XIV century inhabitants of the Eastern Europe were already familiar with the symbol, since it had been embossed on the Djuchid coins of Djanibek-Khan (1339-1357) and another anonymous mintage dated to 1358-1380… It is currently impossible to associate the coinage of the Golden Horde [sic! – Auth.] bearing the bicephalous eagle symbol with analogous coins minted in Russia, since they are separated by a centenarian gap …

The epoch of Djanibek was the time when the currency of the Golden Horde flourished [sic! – Auth.], which is indirectly confirmed by the popularity of Djanibek-Khan's coins. They remained in circulation for a long time after his death… The symbol was more characteristic for copper coins, with the Djuchids and the Russian Princes alike. It is most likely that after the marriage of Ivan III the Byzantine emblem found a fertile soil" ([684], page 54).

One cannot fail to notice that V. M. Potin is very cautious when he mentions this "delicate" subject. If we are to formulate the same thought frankly and explicitly, we shall see the following:

1) The bicephalous eagle first came to Russia with the coins of the Golden Horde in the XIV century.

2) It can be found on the coins believed to originate from both Russia and the Golden Horde. This is in good concurrence with our reconstruction, according to which the Golden Horde can be identified as the Great Russia, also known as the Volga Kingdom and Russia of Vladimir and Suzdal, qv in Chron4.

3) It is possible that the Horde, or Russia, borrowed the bicephalous eagle symbol from Byzantium. The reverse is also a possibility – namely, that it was brought to Byzantium by the Horde and the Ottomans = Atamans.

4) Apparently, the bicephalous eagle first appeared on the coins of Djanibek-Khan regnant in the middle of the XIV century (1339-1357). Readers familiar with Chron4 will instantly recognise this character as Ivan Danilovich Kalita (the First, 1328-1340). "Khan" translates as "Czar," whereas Djanibek simply means John-Bek, or John (Ioann/ Ivan). This corresponds with our reconstruction, according to which Ivan Danilovich Kalita = Caliph was described in various documents as Batu-Khan and Yaroslav the Wise.

5.

THE TARTAR AND RUSSIAN NAMES OF THE COINS CIRCULATING AMONG THE RUSSIANS AND THE TARTARS

The history of Russian coinage is well familiar with the word "*altyn*," which is of a Tartar origin. The following is reported about its etymology: "The word *altyn* was borrowed from the Tartar language, where it used to stand for a golden dinar … the first mention of *altyns* known from Russian sources was made in the treaty signed between Dmitriy Ivanovich, Great Prince of Moscow, and Mikhail Alexanrovich, Prince of Tver, simultaneously with the revival of Russian coinage and the introduction of *denga* as a monetary unit … the relation between the Old Tartar *denke* … and the Russian *denga* is obvious (towards the end of the XVIII century the N sound transformed into the softer version more common for the modern Russian) … Thus, *altyn* (likewise *denga*) was borrowed from the Tartar financial terminology" ([684], page 158).

Once again we become convinced about the unity of the Russian and the Tartar monetary system, which is perfectly natural for a single nation, or the Great = "Mongolian" Empire of Russia (the Horde). No terms were borrowed from anywhere, since it would be absurd for any to borrow from itself.

Here's another curious fact. Let us, for instance, consider the native Russian word *kopeika* (kopek). V. M. Potin is perfectly right to point out the following: "There is no doubt about the fact that the name *kopek* derives from the Russian word for spear, '*kopyo*,' and had originally been associated with the figure of a horseman armed with a spear found on the Novgorod coins that became the foundation of Russian currency after the reform of the 1530's."

Yet further on Potin tells us the following: "However, Wilhelm Giese, a researcher from Hamburg, tried to prove this word to be of Oriental Turkic origin, supposedly translating as "dog" ("*kopek*" = "dog"). In Timur's empire [sic! – Auth.] this name was used in a jocular fashion for referring to coins with leonine figures …

Although the connexions between the Russian state and the nations of Central Asia doubtlessly existed, and certain Russian words derive from Turkic, we consider the transformation of such a term into the name of a Russian coin of the XVI century quite inexplicable" ([684], page 160).

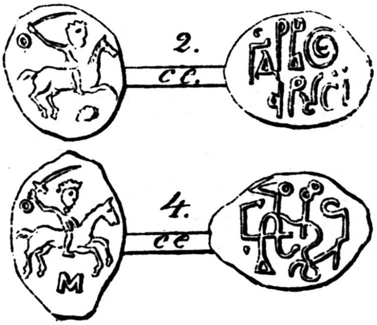


Fig. 2.13. "Illegible" inscriptions on Russian coins. The reverse of the top coin bears the legend "Lord of All Russia." Could it be that the strange script as found on the reverse of the bottom coin means the same thing transcribed in a now-forgotten alphabet? Taken from [957], table VII.

What have we just learnt from V. M. Potin? A most interesting fact indeed. If it is to be formulated briefly and explicitly, the currency used in Timur's empire was called kopek, just like the Russian currency. This corresponds with our reconstruction, according to which Russia and the Horde (as well as Timur's empire) can be identified as the same state.

The awkward explanation about the humble citizens of Timur's great empire were calling their coins kopeks in mockery of the lion depicted upon them, calling it a dog, looks like a fantasy of the modern commentators forced to explain facts that fail to concur with the Scaligerian theory in some way.

Apparently, kopeks, or coins bearing the image of a horseman with a spear (hence the word *kopeika*, or kopek – the Russian for "spear" is "*kopyo*") were circulating in the West as well as in Russia. There were many coins with images of mounted spearmen found during the archaeological excavations in Geneva, for instance ([1043]). We shouldn't exclude the possibility that this fact can be explained by the Great = "Mongolian" conquest of the XIV century.

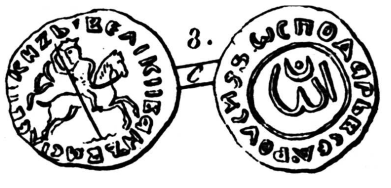


Fig. 2.14. Russian coin with "Arabic" symbols. Taken from [957], table VI.

6.

RUSSIAN AND TARTAR LETTERING AND THE PRESUMABLY "MEANINGLESS INSCRIPTIONS" ON THE ANCIENT COINS OF THE MUSCOVITE PRINCIPALITY

I. G. Spasskiy reports the following: "On one side of the first coins issued by the Muscovite principality we see the name of Dmitriy Donskoi in Russian; there is Tartar lettering on the reverse side, which settled on many coins of early emission in Moscow and its environs, as well as the principalities located further East… Tartar lettering as encountered on Russian bilingual coins, oftentimes meaningless or even illegible, were once considered a result of 'conqueror and tributary' interaction scheme" ([806], page 96). An example of such an "illegible Russian coin" is reproduced in fig. 2.13 below.

However, as it was already mentioned in CHRON4, the term "illegible" is often used for referring to coins where the lettering could be read if it hadn't contradicted Scaligerian chronology.

Further I. G. Spasskiy refutes the version about Russian princes being forced to place the Tartar lettering on their coins as vassals of the Horde. In particular, he points out that "even some of Ivan III's coins minted in that epoch, when any meddling with the Russian currency was already right out of the question, we see Tartar phrases such as "The present is a Muscovite *denga*," "Iban" (Ivan) etc" ([806], page 86).

According to A. D. Chertkov, "on the coin of Ivan the Terrible we see an Arabic inscription that complements the Russian; it transcribes his name as 'Iban'" ([957], page 59).

Chertkov is therefore of the opinion that the Tartar lettering was still present on Russian coins under Ivan IV as well as Ivan III – at the very end of the XVI century, that is, which invalidates the theory about Russia being a tributary of the Horde. The latter no longer remained regnant in Russia, even if we're to believe the Scaligerian and Millerian chronology. A. D. Chertkov believed that such coins were minted by the Russian princes for their Tartar tributaries, which actually makes sense.

The "Tartar" lettering and "Arabic" symbolism as present on Russian coins (see figs. 2.5, 2.6, 2.7 and 2.14) are "consensually" (compulsorily, perhaps?) considered vestiges of the "Tartar yoke" in Russia. What one must remember in this respect is that one finds Arabic lettering on coins minted in the West of Europe, and not just Russia.

For example, "in the coins of Normandy and Sicily we see the word REX in Roman letters on one of the sides and Arabic on the flip side ([957], page 61). Let us remind the reader that much of the lettering found on Russian coins is also Arabic in origin ([957], qv above). Was there a Mongolian yoke in Sicily as well? Historians suggest other explanations – for instance, an abundance of Mohammedans in Sicily ([957], page 61).

We are well familiar with this double standard practice. The same postulations lead to different corollaries in reference to Russia and the West. If we apply the same logic to Russia, we can say that "there were many Mohammedans in Russia, hence the Arabic lettering occasionally found on the Russian coins." This is the very explanation used for this effect by A. D. Chertkov (in [957], page 61), but only in application to the epochs postdating the end of the XVI century.

Our explanation of the Arabic lettering as present on Western European coins is as follows. The territories in question were part of the Great = "Mongolian" Empire in the epoch of the XIV-XVI century. The lettering was transcribed in the ancient Slavic characters forgotten today and presumed to be Arabian in origin.

Also, if we're to assume that one side of the "Russo-Arabic" coins was Russian, and the other designed to represent vassal dependency, how are we to interpret the coin seen in fig. 2.7, with the legend "The Just Sultan Djanibek" written in the centre, and "Prince Vassily Dm" encircling it? See [870], pages 61-63.

Incidentally, even the Russian letters found on the Russian coins occasionally strike our contemporaries as extremely odd. Thus, the letter O, for instance, occasionally looked like a human profile facing right, whereas the letter H looked like an animal resembling a do ([957], page 120). See figs. 2.15 and 2.16.

According to the evidence of the experts in

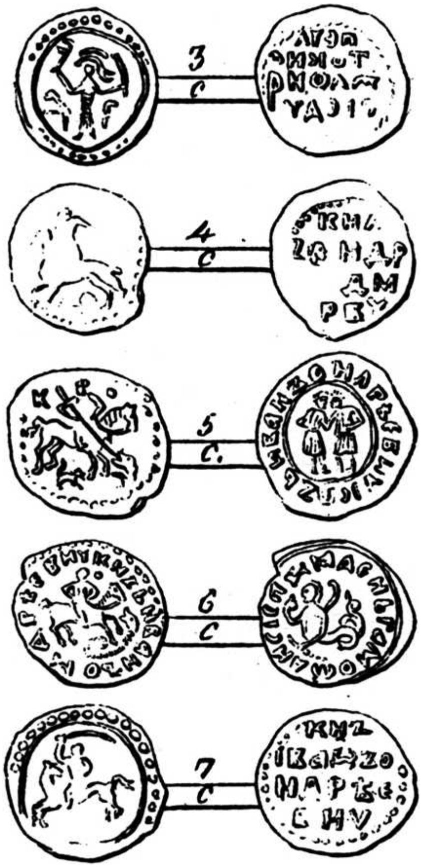


Fig. 2.15-2.16. Russian coins with Russian letters shaped in an uncommon manner. Taken from [957], table XIII.

numismatic history, the overwhelming majority of the "Tartar" legends encountered on Russian coins (apart from the few exceptions as mentioned above) cannot be read ([806] and [957]).

In general, one might come up with the obvious question. How do we know that the "meaningless and illegible" legends found on Russian coins are indeed of Tartar origin? Could they simply have utilised some ancient Russian alphabet that had drastically differed from the more recent version known to us today? In Chron4 we already mentioned the mysterious mediaeval Russian stamps covered in "meaningless illegible writing." This writing turned out Russian – some of it at least.

Therefore, history of the Russian alphabet as reflected in our conception is very incomplete – apparently, up until the rather recent XVII century, completely different Russian letters and words had existed, cast into oblivion today. Are any modern researchers working on this problem? We know nothing about any such work.

In general, one finds that the numismatists are rather confused by the Russian coinage of the XIV-XV century ([806], page 97). "The Tartar lettering [on these Russian coins – Auth.], being of an imitative nature [? – Auth.], doesn't offer us much for a precise identification of the coins, since all kinds of Tartar coins were used as prototypes for copies, without much distinction [? – Auth.] – oftentimes old ones, bearing names of long deceased khans [sic! – Auth.]" ([806], page 97).

All of this sounds highly suspicious. Could the great Russian princes, who had been free from the yoke of the Horde even in Romanovian history, have based their own currency on the ancient Tartar coins of long dead khans. We believe this hypothesis to be absurd. All the information related by I. G. Spasskiy concurs well with our reconstruction, according to which the Horde and Russia are but the same thing.

It is curious that modern researchers still haven't managed to attain a full comprehension of the XIV-XV century Russian coinage. I. G. Spasskiy admits that "many Russian coins dating from this epoch remain unidentified; the names found upon them often defy all attempts to be linked to history. Other coins are altogether void of names, with nothing but the title inscribed upon them" ([806], page 97).

There are other examples to demonstrate that there is something wrong about the modern conception of the Russian language in the XIV-XVI century: "The lettering upon certain coins are still confusing – on many coins of Vassily Dmitrievich we see a distinct but incomprehensible inscription that reads 'RARAY'" ([806], page 98).

Further also: "Many conjectures were voiced (some of them rather amusing) before it became possible to find a satisfactory reading of the unusual warning that we see on a certain type of early Tver coins: "Guard against a madman" ([806], page 98). However, Spasskiy doesn't explain this truly odd inscription that one sees upon many Russian coins. Why would that be?

Also: "We are reminded of just as strange an inscription found on the Muscovite *denga* of Vassily Tyomniy: "Reject the madness, and ye shall live."

Actually, there's nothing too uncommon about it. Apparently, Russians had the custom of putting the first words of ecclesiastical texts on their coins (as it is done on reverse sides of crosses worn as pendants.

Further also: "a distinctly readable cryptogram [sic! – Auth.] that reads 'DOKOVOVONOVOVODOZORM' can be found on the famous type of coin that dates from the epoch of Ivan III or Vassily Ivanovich" ([806], page 98; see fig. 2.17).

M. I. Grinchouk points out the following about this coin: "The lettering is indeed very distinct, but hardly cryptographic – it can be interpreted as '*Moskovsko-Novgorodskaya,*' or 'of Moscow and Novgorod.' Incidentally, the interpretation suggested by A. D. Chertkov in [957] is much closer to this version than to the 'cryptographic' one suggested above."

All of the above means that these peculiar traits of the Russian alphabet and language in the XIV-XVI century need to be researched actively. Who is conducting this research, and where?

There are many such "cryptographic" coins. There must be something horribly wrong with the modern (Romanovian) version of Russian history, if we fail to understand the lettering on our national currency, which had still been in circulation some 100-200 years before the ascension of the Romanovs, and even during the first years of their reign.

I. G. Spasskiy tells us further: "One is particularly baffled by certain coins from Tver. They are decorated with figures of unidentifiable bipeds with horns and tails, much like the devils in folk tradition" ([806], page 99). Could this be the official national currency?

In the reign of Ivan III, "after the establishment of the 12-grain weight, all the quadrupeds, birds, flowers, griffins, sirens and other fruits of our minters' imagination disappear from coinage … We are entering the epoch of uniform artwork, weight and general appearance, which shall henceforth characterize the money of the Great Prince of Moscow: a single stamp and the 12-grain weight shall remain in use for the next 150 years. We see a horseman riding to the right, with a sabre over his head, and four lines on reverse … the only difference is in the letters underneath the horse" ([957], page 48).

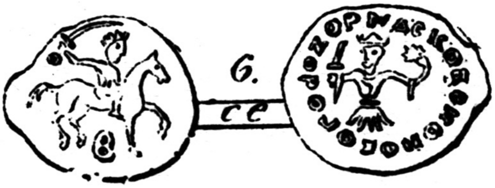


Fig. 2.17. Russian coin with an inscription declared illegible and nonsensical. Taken from [957], table VII.

A. D. Chertkov doesn't know the meaning of the letters underneath the horse – they could possibly represent the date – we use numeric characters nowadays, whereas our ancestors used the alphabet for the same purpose. It turns out that the life of Russia in the XIV-XVI century, emerging from the signs found on Russian coins, remains a mystery to us, if we cannot so much as make out many of the words used in the Russian language of that epoch.

It is assumed that the ancient Russian monetary unit called *mortka* was made redundant by the introduction of the *denga* as early as in the XIV century. However, I. G. Spasskiy makes the following unexpected statement: "The *mortka* is a surprising example of a term's longevity: it was used in the region of St. Petersburg until the very beginning of the XVIII century, no less!" ([806], page 104).

Our hypothesis is as follows: the Russian monetary units that are dated to deep antiquity nowadays hail from a relatively recent epoch in reality; some of them remained in use until the XIX century.

7.

BILINGUAL LETTERING ON THE RUSSIAN COINS OF THE XIV CENTURY (RUSSIAN AND TARTAR)

According to what A. A. Ilyin, Corresponding Member of the USSR Academy of Sciences, reports in the catalogue entitled ***Classification of Russian Regional Coinage***, "all the Russian coins minted at the end of the XIV century were issued on behalf of the Khan of the Golden Horde" ([309], page 33). What makes the historians and the numismatists arrive at this conclusion?

It turns out that "on the front side [of the Russian coins – Auth.] we always have a copy of the Tartar coin … the reverse side always bears the legend saying 'Seal of the Great Prince,' or 'Seal of the Prince,' as well as the actual crest. The name of the Great Prince appears to be a later addition … one is therefore brought to the conclusion that all the first Russian coins had two names" ([79], page 33).

Actually, the terms "front" and "reverse" as applied to coins are perfectly arbitrary. On the very same page A. A. Ilyin tells us that "in Russian numismatic terminology of said period the side that bears the seal of the Prince accompanied by Russian lettering is referred to as the front side, whereas the reverse is the copy of a Tartar coin" ([309], page 33).

Specialists in the field of numismatic history usually use the rather evasive term "doubly titled" for referring to these coins. In other words, they bear the name of a Tartar khan on one side and the name of a Russian prince on the other. However, Russian minters in their presumed ignorance would often use the name of the wrong khan. Consider this:

"Russian minters, lacking a firm grasp on the Tartar language, appear to have used random Tartar coins as specimens" ([309], page 33). Apparently, this is why they would often mint coins with names and portraits of the wrong khans ([309], page 33).

It turns out that the savage Russian minters were completely unaware of just which Tartar coins were minted in their own day and age. Think of a modern Tartar with no knowledge of the Russian language, who is nonetheless perfectly aware of the nature of the Russian currency used for making purchases in shops, despite the numerous recent reforms.

We suggest a simple explanation. These coins weren't "doubly titled," but rather bilingual – that is, each coin would bear the name of a single ruler, who was simultaneously Khan and Great prince, in two languages – Russian and Tartar.

8.

THE LOCATIONS OF THE TARTAR MINTS

Let us ponder another noteworthy issue. Where were the Tartar mints – the ones that minted actual Tartar currency? The Romanovian and Scaligerian version of history keeps silent about their possible locations.

On the other hand, we know the locations of the mints that produced Russian coinage (presumably copying Tartar specimens), or the Russian currency that had "looked Tartar."

According to A. V. Oreshnikov, "due to the recurrent findings of uniform coins in a single region (the area around Suzdal and Nizhniy Novgorod), the question about the place where the Russian copies of the Tartar coins were minted is likely to be answered positively – they originate from the Great Principality of Suzdal and Nizhniy Novgorod" ([309], page 33). One gets the impression that the mints of Suzdal and Nizhniy Novgorod made the Tartar coins of the Russian khans, or Great Princes. On the other hand, we find Slavic lettering on the Tartar coins ([309], page 24). This makes the distinction between the "Russian" and "Tartar" coinage even more vague – apparently, it classifies as nonexistent.

9.

WHY GREAT PRINCE IVAN III PUT THE HUNGARIAN COAT OF ARMS ON SOME OF HIS COINS

There must be something out of order with the modern Romanovian version of Russian history if it allows for such events as the following. Apparently, when the Russian Prince Ivan III was minting his own coins, "he faithfully reproduced a common type of Hungarian coinage, complete with the Hungarian coat of arms on one of the sides and the figures of St. Laszlo on the other (mistaken for the Prince in Moscow). However, the Russian subscription contains the names and the titles of Great Prince Ivan, and his son and co-ruler, Ivan Ivanovich" ([806], page 109).

Let us reflect for a moment. It is very hard to imagine that a mighty ruler of the great Empire would for some reason put the coat of arms of a foreign country on his coins. One might well enquire whether this should imply that Hungary was part of the Great = "Mongolian" Empire of the Horde in the XIV-XVI century. At any rate, this hypothesis is more plausible than, say, the national Mexican coat of arms embossed on US dollar coins, with the profile of a Mexican hero placed on the reverse.

Furthermore, any textbook on mediaeval history states that the Mongols did in fact invade Hungary in the XIII century, at the very beginning of the "Mongol and Tartar invasion." Scaligerian chronology dates this event to 1241, when the mighty army of Batu-Khan, or the Cossack Batka, laid waste the domain of Bela IV, King of Hungary ([677], page 8). The West was immersed in a state of panic upon learning of this.

In reality, it appears to have happened about a hundred years later, under Batu-Khan, also known as Ivan Danilovich Kalita, who reigned in the XIV century. Therefore, Hungary had been a colony of the Great = "Mongolian" Empire for some time.

However, as it is known to us even from recent history, in such cases imperial authorities usually minted special coins for their colonies. In our case, the Hungarian coins must have copied the Horde prototypes, using Hungarian symbols but indicating the title of the Russian Czar, or the leader of the Great = "Mongolian" Empire, in Russian – "colonial coinage," as it were. After the fragmentation of the Empire, Hungary had separated from the Horde (Russia), which naturally resulted in the cessation of such mintage.

10.
SOME GENERAL CONSIDERATIONS IN RE NUMISMATIC HISTORY

10.1. The similarity or dissimilarity of portraits on various coins

One occasionally comes across the opinion that the portraits of the same king as found on the coins pertaining to different mintage and type are "similar as a rule," whereas the coin portraits of different monarchs usually "differ."

However, if this is indeed the case, the consideration is only applicable to modern coins, with high enough quality of representation. Mediaeval coins demonstrate no such traits – there is a multitude of cases when a single king's portraits on different coins look completely different. On the contrary, coin portraits of different kings often look amazingly similar. The readers can observe this to be the case if they turn to any comprehensive catalogue of ancient coins.

There is nothing odd about it – the primitive nature of mediaeval dies, as well as the crudeness of artwork and embossment, give us no opportunity of identifying monetary portraits or distinguishing between them. It is absurd to refer to the extremely approximate "royal portraits" found on mediaeval coins as "similar" or "dissimilar."

10.2. The bizarre hoardings of "long-term accumulation"

Some of the coin hoardings discovered by archaeologists are characterised as "long-term accumulation hoardings." This term is used for the findings where "the same pot" contains coins dating from epochs considered distant in Scaligerian chronology.

For instance, a single hoarding can contain coins whose datings are centuries apart ([684], page 8). Such cases are usually explained by theories about "ancient collections accumulated by several or even many generations" ([684], page 8).

We are supposed to believe that some ancient numismatist clan had been collecting coins from different historical epochs for centuries on end – "ancient" Roman coins, mediaeval European coins etc, and then buried the collection in the ground for future archaeologists to find.

We shall not deny the theoretical possibility of this explanation.

However, we can suggest another point of view, which strikes us as more natural. The overwhelming majority of hoardings should be constituted from coins of more or less the same epoch, whose dating scatter range does not exceed several decades, or the period of real coinage circulation within the lifespan of a single generation.

If we find a strange hoarding where "ancient" coins are mixed with mediaeval ones, it can only mean that the so-called "ancient" coins were misdated, and should really be dated to the same mediaeval epoch. The only reason why they ended up in the same hoarding as the coins believed to be mediaeval nowadays is that all of them had been in circulation around the same time.

It is most likely that the mysterious "long-term accumulation" hoardings that make the "antiquity" intertwine with the Middle Ages in a peculiar manner result from the fallacies of Scaligerian chronology. New Chronology transforms all of them into typically mediaeval hoardings.

10.3. Strange destructions of "ancient" coin hoardings in the Middle Ages

Here we have another bizarre fact. It turns out that, according to V. M. Potin, "the 'pagan' coins of the antiquity were treated with suspicion as a rule; the interpretations of the artwork and the lettering were often preposterous [from the Scaligerian viewpoint? – Auth.], and hoardings of coins were often destroyed" ([684], page 8).

Let us cite a characteristic example. An iron chest with gemstones and "ancient" Roman coins was discovered in the alleged IX century. Abbot Konrad von Halden "gave orders for the immediate meltdown of the coins, believing the finding to be the devil's work" ([684], pages 8-9). By the way, did this really happen in the IX century? According to our reconstruction, the order for the destruction of the old coins was most likely given in the epoch of the Reformation, or the XVI-XVII century, when the history of the "Mongolian" Empire was being obliterated and distorted.

As it is widely known from recent history, many books were destroyed in the Western Europe during the late Middle Ages for some strange reason – for instance, they were burnt publicly, in plain sight of the crowds gathered to witness the incineration. Nowadays we are told that the books in question were considered heretical and contradicting the established ecclesiastical tradition. This might indeed be the case. However, as we are beginning to understand, the primary reason was the destruction of written documents associated with the Great = "Mongolian" Empire. There was even a special index of forbidden books subject to mandatory destruction.

Apparently, a similar fate befell the imperial coinage of the Horde in the XVI-XVII century. They weren't burnt, obviously enough, but rather re-melted. Wherefore? Could it be that many authentic coins started to contradict certain nascent pseudo-historical conceptions – the Scaligerian version of history, for instance? The ancient symbols of the Horde that they had borne upon them were the very reason for their destruction. The problem would thus be effectively and promptly "solved," leaving no space for explanations, disputes et al.

10.4. Petrarch (also known as the "ancient" Plutarch?) as the first numismatist

When did the collection and classification of antique coins actually begin?

"Most researchers begin the history of modern collecting from the deeds of Francesco Petrarch, the prominent Italian humanist and poet (1304-1374). His letters reveal that winegrowers often brought him found ancient coins, which the poet would buy" ([684], page 9).

Imagine the glee of the numerous winegrowers at finding such a generous buyer! Their fields must have become bountiful excavation fields.

On the other hand, Petrarch's involvement in the creation of the "authorised Roman history" is marked by numerous oddities, as covered in detail in CHRON1, Chapter 7:4.

10.5. The "ancient" Golden Fleece and its double from the XV century

From our salad days we all know the romantic "ancient" myth of the Golden Fleece, or the legendary treasure sought by the Argonauts. It was glorified and immortalised by Homer, the famed poet. According to the opinion of the historians, the campaign of the Argonauts dates to deep antiquity, or the epoch of the Trojan War, which is dated to the XIII or the XII century before Christ?

However, it turns out that in 1429, some 2600 years later, Duke Philip of Burgundy founded the Order of the Golden Fleece in Bruges to commemorate his marriage to Isabel of Portugal ([684], page 36).

"The origins of the order's symbolism is explained in a variety of ways. Some try to associate it with the ancient myth of the Golden Fleece, others – with the Flanders felt, which was made of sheep wool… Near the end of the XV century, the crest of the order appears on the silver and golden coinage minted by Philip the Handsome, Count of Franche-Conte (1493-1506) … who had minted coins in Brabant, Flanders, Namur and Holland …

For about three centuries, the chain of the Golden Fleece with the crest of the order was circumscribing the coats of arms found on most coins minted all across the enormous Habsburg domain by the Emperors of the Holy Roman Empire, Kings of Spain and overseas colonies, rulers of the Netherlands and parts of Italy …" ([684], pages 36-37).

We shall omit the lengthy list of countries, cities and rulers whose coins had borne the chain of the Golden Fleece in the XV century and later on.

Therefore, Scaligerian chronology is of the opinion that it had taken Europe some twenty-five hundred years to recollect the "amazing ancient legend" and found the Order of the Golden Fleece to commemorate it. Our explanation of this "revival" is based on altogether different considerations.

The "ancient" myth of the Golden Fleece does indeed date from the epoch of the Trojan War, but the correct dating of this event is the XIII century AD and not the XII century BC. See more on the subject in CHRON1 and CHRON2. The voyage of the Argonauts and the "search of the Golden Fleece" is but a legendary reflection of the mediaeval crusades, whose primary participants were the Franks and the subjects of the Holy Roman Empire. Hence the foundation of the Order of Golden Fleece in the XV century – immediately after the Trojan War and the voyages of the Argonauts, which identify as the crusaders. The foundation of the Order of the Golden Fleece in Europe obviously didn't postdate the Argonauts by 2500 years.

10.6. Mediaeval geographical names were in a state of constant flux

"Numismatic science … cannot exist without the knowledge of historical geography … since the names of towns, cities and whole areas have undergone many changes since then. The mediaeval names of cities on most European coins are in Latin, and they differ from their modern counterparts considerably, for instance:

Aachen – Aquisgranum, or Aquensis urbs,
Milan – Mediolanum,
Liège – Leodium,
Regensburg – Ratisbona,
Cologne – (Sancta) Colonia Agrippina, etc." ([684], page 59).

The same book lists a large number of other interesting examples. Let us cite a few more (see [684], pages 287-288).

Argentoratum, Argentina or Argentaria – Strasbourg in France,
Augusta Trevirorum – Trier in Germany,
Augusta Vindelicorum – Augsburg in Germany,
Batavia or Pattavia – Passau in Germany,
BORUSSIA – Prussia,
Dorobernia – Canterbury in archaic literature, or – Dover in Great Britain.
Eboracum or Eoferic – York in Great Britain,
Grantebrycg – Cambridge in Great Britain,
Hybernia – Ireland,
Holsatia – Holstein in Germany,
Ianva – Genoa in Italy,
Lugdunum – Lyon in France,
Mediolanum – Milan in Italy,
Mimigardeforum – Munster in Germany,
Moguntia – Mainz in Germany,
Monacum or Monachum – Munich in Germany,
Mons, Montium or Montanus ducatus – Berg in Germany,
Nicopia – Nucoping in Sweden,
Palatinus ad Rhenum or Palatinus Rheni – Rhineland-Westphalia in Germany,

Papia or Ticinum – Pavia in Italy,
Revalia – Tallinn in Estonia,
Ruscia or RUTHENIA – Russia,
Sabaudia – Savoy in France,
Scotia – Scotland,
Urbs clavorum – Verden in France, and
Vindobona – Vienna in Austria.

These facts once again confirm our general thought that in many cases the names of mediaeval cities and areas had been in a constant state of flux before they rigidified in the epoch of the printing press, when the multiple copies of printed geographical maps put an end to the process.

Therefore, whenever one comes across the name of a town or a region in an ancient document, one must first of all estimate the actual country in question – otherwise it is very easy to make a mistake and transplant the events that occurred in the city of Paris, France, to the soil of the "ancient" Asian Persia, or P-Russia, known as White Russia.

10.7. Dates as indicated on antique coins

"Minting dates on ancient coins are rare exceptions. Some of them can only be dated (and to wide time intervals, at that) by secondary indications. However, in the Hellenistic epoch the coins often bore the reign years of the kings who minted them, or the date of minting in local chronology" ([684], page 125). However, this can only provide us with tiny shreds of relative chronological data. The estimation of a coin's true chronology is a difficult task.

"The first dated Russian coins appear in 1596 transcribed as letters of the Slavonic alphabet. Although the so-called *yefimki* talers, as well as the coins awarded as decorations under Alexei Mikhailovich, had the dates inscribed upon them as numerals (all of the *yefimki* are known to date from 1655), virtually every coin up until 1722 bears a dating transcribed in Slavonic numerals" ([684], page 128).

10.8. Is it possible to date sepulchres by the coins found therein?

According to V. I. Ravdonikas, "it is dangerous to base the chronology of sepulchres upon findings of the monetary nature" (quoted by [684], page 183). We are beginning to understand the reason why – apparently, the coins discovered in hoardings and in actual soil often contradict the Scaligerian chronology.

For example, in the course of the Novgorod excavations, a coin minted between 990 and 1040 was discovered in the layer dated to 1197-1212 by the archaeologists.

V. M. Potin makes the following restrained comment: "The time interval between the dates of the mintage and the loss is thus equal to two centuries… Occidental denarii of the X-XI century can be found in graves that predate 1200" ([684], page 183). The gap is two or even three centuries long. And so on, and so forth.

CHAPTER 3

Vestiges of the Great = “Mongolian” Empire in documents and on the artefacts found in Europe and Asia

1.

THE ALLEGEDLY ILLEGIBLE INSCRIPTIONS ON MEDIAEVAL SWORDS

Inscriptions presumed illegible are by no way an exclusive trait of Russian coins. One finds them on the numerous mediaeval swords found in Europe and particularly on the territory of the former USSR and its immediate neighbours ([254]).

A. N. Kirpichnikov, a famous specialist in the history of mediaeval weapons, reports the following: “In the 1870’s A. L. Lorange, a staff member of the Bergen Museum in Norway, began to study the swords of the Vikings, and was amazed to have found previously undiscovered symbols and lettering upon them… By 1957 K. Leppäaho had furbished 250 early mediaeval swords and found dozens of inscriptions and symbols… In 1963 A. K. Antejn, a historian and a specialist in metallic artefacts, started his research of swords… The scientist found over 80 blades with lettering, symbols and ornamentation in the museums of Latvia and Estonia… Over 99 swords found … on the territory of the ancient Russia, in Latvia and in the Kazan region of the Volga have been studied [by A. N. Kirpichnikov – Auth.] …

Formerly unknown shapes were found on 76 blades… The amazing abundance of letters and symbols that were revealed on the objects known quite well and for a long time, is explained by certain peculiarities of the branding process … the symbols and the lettering found on the objects of the IX-XIII century … were branded while still red hot with the use of iron or damask wire. Even after removing the layer of corrosion from the blade, these shapes are hardly visible at all. It was only after the application of a special etching solution known as the Hein reactive (copper and ammonium chloride) that the surprised observers could see the symbols that appeared on the blades as though they came from the very depths of oblivion” ([385], page 149).

It is presumed that the letters in questions transcribed “the names of the smiths who had forged the blades or their workshops. The craftsmen have been Carolingian and came from the Western Europe – they must have worked in the regions of the Rhine or the Danube… Some of the names were unknown previously or very rare. Therefore, the Russian soil has preserved the work of several Occidental smiths who remain forgotten in their homeland” ([385], page 50).

Let us ask the following question: how do we know that these swords were made in the Western Europe, if the names of the craftsmen inscribed on them are unknown in those parts? We shall cite a very vivid example from an article in [385], which illustrates the “method” used by the ar-

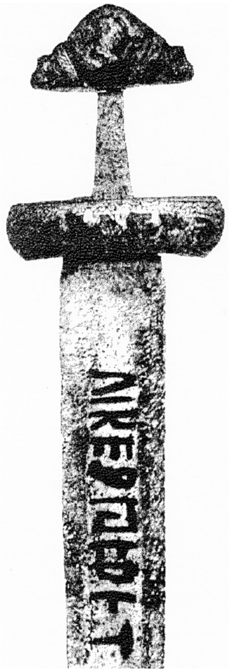
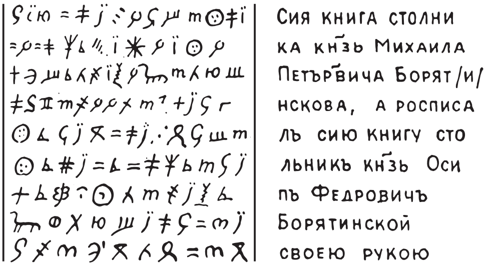


Fig. 3.1. Sword hilt allegedly dating from the X century ([385]).

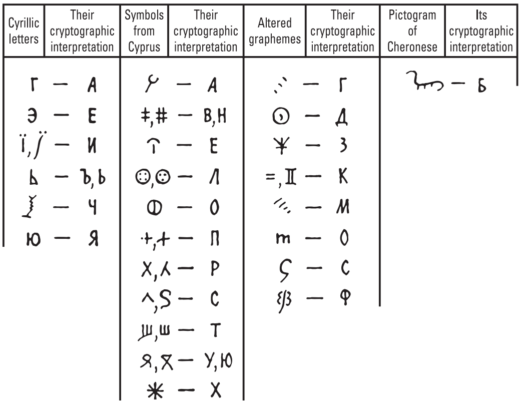
chaeologists in order to "identify" the origins of such swords. A. N. Kirpichnikov reproduced a photograph, adding the following comment: "this beautiful sword handle, shaped as intertwined monster bodies, allowed to identify the blade as Scandinavian" ([385], page 51).

Thus, the country of origin is identified by the beauty of the sword's handle. Finely wrought handles must come from Scandinavia or Western Europe, plainer ones may end up classified as Russian. However, A. N. Kirpichnikov has discovered the lettering that said "*Lyudota Koval*" on one of these "typically Scandinavian" swords ([385], page 54). The first word is a Slavonic name, and the second, a well-known Slavonic word for "smith." A. N. Kirpichnikov says the following about the sword in question: "The finely crafted bronze handle with a textured handle looking like tangled monster bodies is similar to the Scandinavian adornments of the XI century. Every research publication refers to it as to a Scandinavian sword discovered in Russia" ([385], page 54).



Сия книга столни
ка кн҃зь Михаила
Петърв҃ича Борят/и/
нскова, а росписа
лъ сию книгу сто
льникъ кн҃зь Оси
пъ Федровичъ
Борятинской
своею рукою

Fig. 3.2. Baryatinskiy's inscription and its decipherment. Taken from [425].



Cyrillic letters	Their cryptographic interpretation	Symbols from Cyprus	Their cryptographic interpretation	Altered graphemes	Their cryptographic interpretation	Pictogram of Cheronese	Its cryptographic interpretation
Г	А	ϒ	А	⁛	Г	[illegible]	Б
Э	Е	‡,#	В,Н	⊙	Д		
Ї,ј̈	И	⸕	Е	¥	З		
Ь	Ъ,Ь	⊙,⊙	Л	=,Ⅱ	К		
ӡ	Ч	Ф	О	⁄⁄⁄	М		
Ю	Я	+,+	П	m	О		
		Х,λ	Р	ς	С		
		^,S	С	ӡβ	Ф		
		Ш,ш	Т				
		Я,Ӿ	У,Ю				
		✳	Х				

Fig. 3.3. Table of symbols used in Baryatinskiy's inscription compiled by N. Konstantinov. Taken from [425].

A. N. Kirpichnikov tells us further: "In the XII century the marking technique changed. The new ornaments were lined in brass, silver and gold. The actual markings changed as well – the smiths' names … were replaced by long chains of letters… Most of such inscriptions, including the ones that we found, remain sans interpretation" ([385], p. 50).

Where were most of these findings made? We have deliberately forborne from studying this issue in greater depth. The following selection of swords may nonetheless give one an idea about the distribution of the findings – the inscriptions upon them are abbreviated. The data were taken from [254], page 17.

Letterings and artwork on ancient swords. Taken from [385].

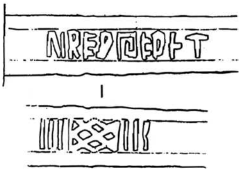


Fig. 3.4.

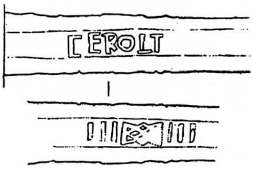


Fig. 3.5.

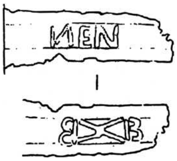


Fig. 3.6.

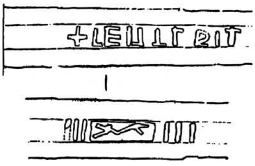


Fig. 3.7.

"A complete list of the swords with abbreviated inscriptions comprises 165 items … if we are to take into account the sites of the findings, or, in cases when those remain unknown, the places where they are kept, the findings are distributed across the European countries as follows:

USSR – 45 (Latvia – 22, Estonia – 7,
  Ukraine – 6, Lithuania – 5, Russia – 5),
East Germany – 30,
Finland – 19,
Switzerland – 12,
West Germany – 12,
Poland – 11,
Czechoslovakia – 9,
France – 8,
Great Britain – 6,
Denmark – 5,
Norway – 4,
Spain – 2,
Sweden – 1,
Italy – 1)" ([254]), page 17).

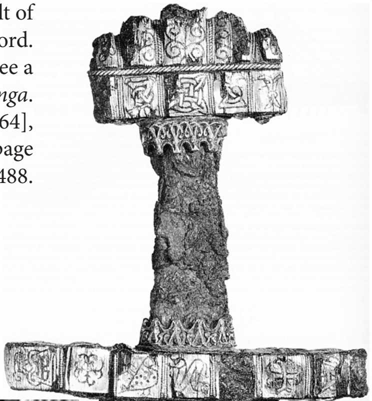


Fig. 3.8. Hilt of a Viking sword. Above we see a Horde *tamga*. Taken from [264], Volume 1, page 488.

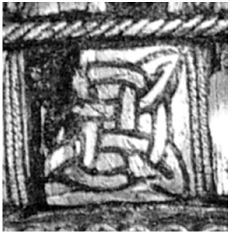


Fig. 3.9. A close-in of a *tamga* as used by the "Mongol" Horde on the hilt of an ancient Viking sword.

As we can see, most of the findings were made in USSR and its closest neighbours and not in Scandinavia.

There are many swords – thousands, no less, that haven't been furbished to date ([385], page 55). Furthermore, "only a tenth of the four thousand swords dating from the VIII-XIII century kept in various European collections has been studied" ([385], page 55).

What is written on the swords exactly? As we have already found out, modern historians are hardly capable of reading the lettering with confidence. This is easy enough to understand – the inscriptions are in fact strings of letters that whimsically combine Cyrillic and Roman characters as well as other symbols. For instance, in [254] we can only see two more or less sensible interpretations of names: Constantine and Zvenislav ([254]). The first name is international, and the second, typically Slavonic.

Other incomprehensible sequences of characters are usually interpreted in the following manner. Each character is presumed to stand for the first letter of some Latin word, which implies that the entire inscription is an acronym. However, this point of view makes it rather easy to interpret any sequence of symbols in any given language.

Also, the researchers are for some reason certain that most swords hail from the Western Europe, hence the tendency to interpret symbols and series of symbols within the confines of the Latin language. Interpreting (or misinterpreting) said symbols as Romanic characters, the researchers transform them into lengthy texts of a religious nature.

Let us cite a typical example from [254], which is the inscription on a sword found near the village of Monastyrishche in Voronezh Oblast, qv in fig. 3.1. The photograph was taken from A. N. Kirpichnikov's article in [385]. The interpretation suggested by Dbroglav is as follows. First he converts the symbols into Romanic characters, coming up with NRED – [C] DLT as a result. Then he gives the following Latin interpretation of this alleged acronym: N [omine] Re [demptoris] D [omini] (C [hristi]) L [igni] T [rinitas]. See [254], Table VII ("NR" group).

The translation is as follows: "In the Name of the Redeemer – the Lord and the Cross of Our Lord Christ. The Trinity" ([254], Table VIII).

The letters in round brackets were added by

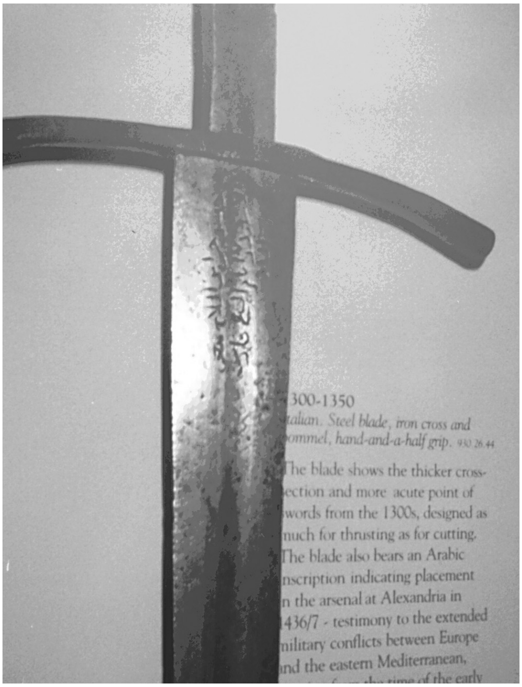

300-1350
talian. Steel blade, iron cross and
ommel, hand-and-a-half grip. 930.26.44
he blade shows the thicker cross-
ection and more acute point of
words from the 1300s, designed as
nuch for thrusting as for cutting.
The blade also bears an Arabic
nscription indicating placement
n the arsenal at Alexandria in
436/7 - testimony to the extended
nilitary conflicts between Europe
nd the eastern Mediterranean,

Fig. 3.10. Italian sword with Arabic lettering. ROM Museum of History, Toronto, Canada. Photo taken in 1999.

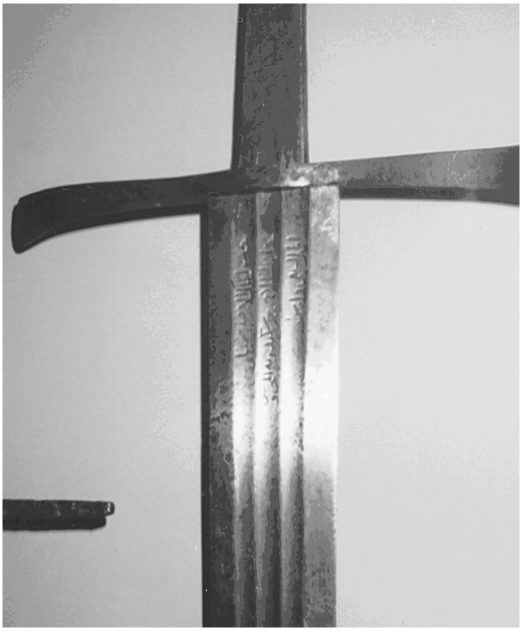


Fig. 3.11. German or English sword with Arabic lettering. ROM Museum of History, Toronto, Canada. Photo taken in 1999.

Dbroglav. We have already related our sceptical opinion of this "interpretation method" applied to incomprehensible inscriptions as suggested by the learned historians. We are of the opinion that the problem of interpreting obscure inscriptions found on swords and coins is of the greatest interest – possibly also of tremendous complexity. It needs to be formulated explicitly and solved. Basically, it can be rendered to a well-known problem of decipherment; such problems are successfully solved by experts in this field, who also use mathematical methods.

We haven't conducted a study of the actual problem. Nevertheless, we must voice a certain consideration that might be of use in the future. The so-called "cryptographic writing," or letterings employing letters that strike us as uncanny nowadays, appears to have been very common before the XVII century, in Russia as well. There are indubitable interpretations of some such inscriptions in existence, including the one found in a Russian book of the XVII century that was deciphered by N. Konstantinov ([425]). We already mentioned it in CHRON4, Chapter 13:6. This Russian inscription had also been considered indecipherable by historians for many years. We reproduce it once again in fig. 3.2, and in 3.3 one sees the symbol decipherment table suggested by N. Konstantinov ([425]).

Let us apply the same table to the lettering on the sword that we have just mentioned. We shall come up with the following: SIKER (or SIKERA), a division mark, and another word that reads as VOPE or NOVE. The second part of the inscription remains obscure – however, the first word is clearly "*sekira*," which is the Russian for a special type of sword. This goes to say, the inscription is in Russian and not in Latin; also, the sword was found in the Voronezh Oblast.

Now we shall proceed with applying this method to all the drawn copies of the inscriptions found on swords as reproduced in the article of A. N. Kirpichnikov. There are four of them. The first one has just been discussed (see figs. 3.1 and 3.4). A. N. Kirpichnikov provides a reproduction of the sword's reverse side, whereupon we see a *tamga* (fig. 3.4) – the "Tartar" symbol that we already know well enough and have discussed in detail.

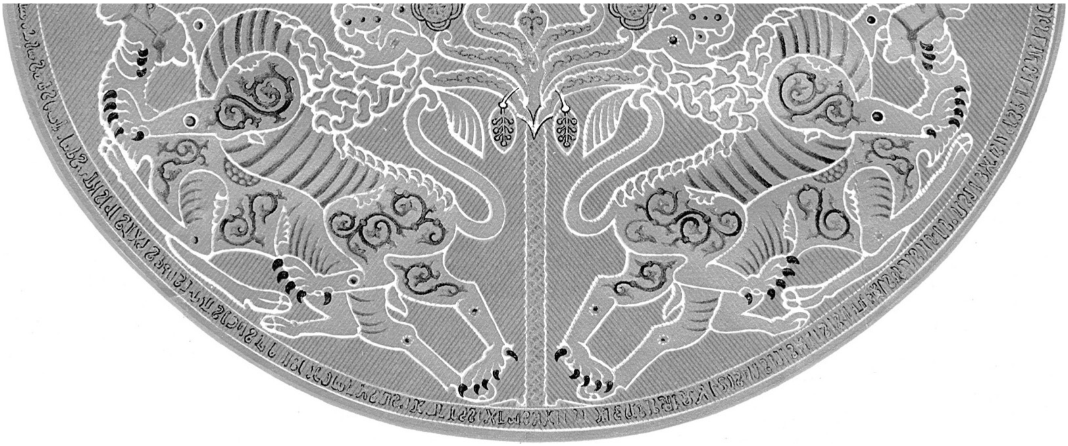


Fig. 3.12. Coronation mantle of the Holy Roman Empire. From the Scaligerian viewpoint it is truly amazing that the only lettering found on the item is Arabic. Taken from [336], Volume 6, inset between pages 122 and 123.

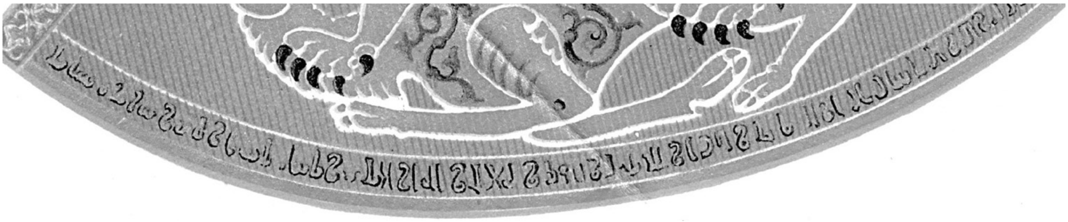


Fig. 3.13. Left part of the Arabic lettering on the coronation mantle of the Holy Roman Empire. From [336], Vol. 6, pages 122-123.

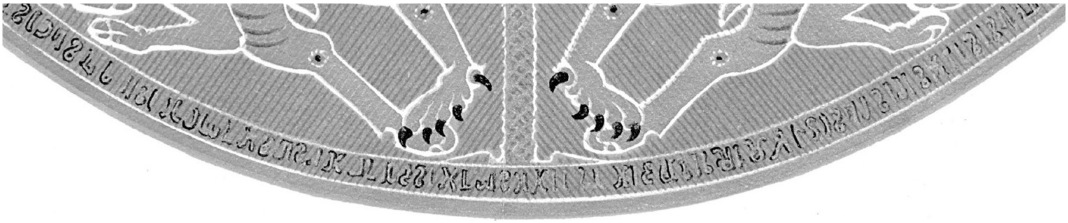


Fig. 3.14. Central part of the Arabic lettering on the coronation mantle of the Holy Roman Empire. From [336], Vol. 6, pages 122-123.

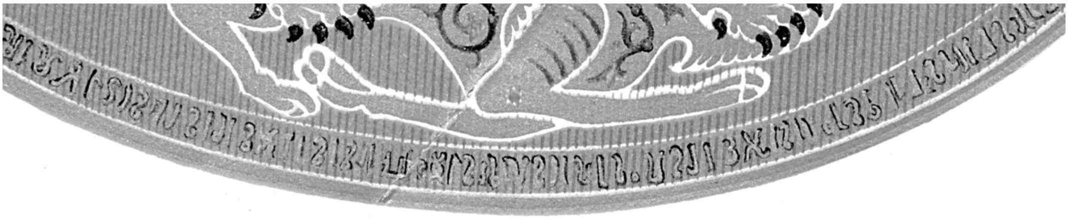


Fig. 3.15. Right part of the Arabic lettering on the coronation mantle of the Holy Roman Empire. From [336], Vol. 6, pages 122-123.

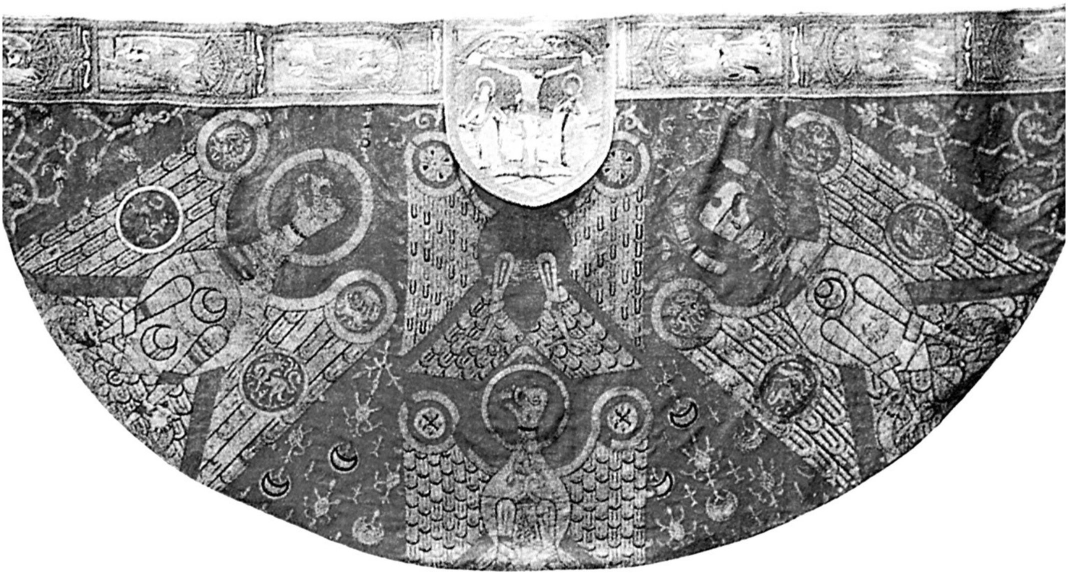


Fig. 3.16. Mantle of Charlemagne. Kept in the Aachen Cathedral. Decorated with Ottoman = Ataman crescents and crosses. Taken from [1231], page 19.

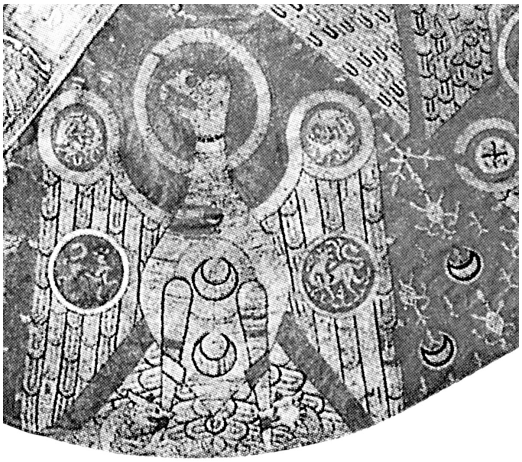


Fig. 3.17. A close-in of the Imperial eagle on the mantle of Charlemagne. We see Ottoman = Ataman crescents on the eagle's chest. Taken from [1231], page 19.

The remaining three contain the names of the mysterious Western European smiths, presumably in Latin. Bear in mind that they have never been known to anyone in the Western Europe, qv above.

Inscription #2 is reproduced in fig. 3.5. A. N. Kirpichnikov suggests to read it as "CEROLT." There is no such word in the Latin dictionary ([237]). Therefore, it is suggested to consider the word to be the name of a craftsman. Let us note that this "method" allows interpreting any incomprehensible acoustic pattern as an old and forgotten name. However, the application of N. Konstantinov's table yields the word "SORDTSE." The letter "Ts" is missing from the table, but we have reconstructed it from the context. This doesn't contradict N. Konstantinov's table. The resulting word is the archaic version of the Russian word for "heart" ("*serdtse*") – it is perfectly apropos on a sword. On the reverse of the sword we see the Russian (or Tartar) *tamga* once again.

Inscription #3. See fig. 3.6. A. N. Kirpichnikov suggests to read it as a sequence of Romanic characters once again, which yields "ULEN." There is no such word in Latin ([237]); name-wise, it resembles the Slavic name Oulian the most. Konstantinov's table yields "ISON" or "YASON" (resembles "*yasniy*," or "clear" – also a fitting word to put on a sword.

Inscription #4. It can be seen in fig. 3.7. A. N. Kirpichnikov suggests reading the characters as Romanic, coming up with "LEITPRIT." This word doesn't exist in the Latin language ([237]). The application of Konstantinov's table gives us "TSESTARIE" (or "TSESTANIE"). It resembles the archaic Russian word "*tsestit*," or "to clean" (see M. Fasmer's dictionary, [866]). The inscription can therefore translate as "clean," or "pure" – "pure steel," "clean weapon" or something along those lines. On the reverse we see the symbol that stands for the letter "B," according to the table.

We do not imply our interpretation to be correct. Four brief inscriptions hardly suffice for any conclusions at all, especially seeing how we had to decipher sequences of barely understandable symbols. We are simply trying to attract the readers' attention to the problem and point out the possible uniformity of the "cryptographic" inscriptions on coins, swords, books etc. It is most likely to have nothing "cryptographic" about it, simply being an old forgotten alphabet used in Russia, and, possibly, other places as well – Western Europe, for instance, up until the XVII century or even later.

Finally, let us quote from A. N. Kirpichnikov's article: "In Russian science the swords … provoked a revolution in scientific thought. The majority of the debates concerned the origins of the swords – some regarded them as weapons used by the Norman invaders, who had conquered the Eastern Europe and colonized the Slavs. Others objected, and justifiably so, that the swords were used all across Europe by Normans as well as the Slavs [in Part 3 we shall learn about the two identifying as the same nation – Auth.]. The debates became more heated over the course of time – the findings of swords classified as "Varangian" led a number of scientists to the hypothesis that the first state of the Eastern Slavs, or Kiev Russia, was founded by the Normans" ([385], page 51).

It is possible that the Varangian (Norman) swords were forged in Tula, or Zlatoust (a city in the Ural region). In fig. 3.8 we see a handle of a Viking sword with a "Mongolian" *tamga*, qv in fig. 3.9.

2. ITALIAN AND GERMAN SWORDS WITH ARABIC LETTERING

In July 1999 about a dozen of Italian and German swords of the XIII-XIV century were exhibited in the Royal Ontario Museum, Toronto, Canada.

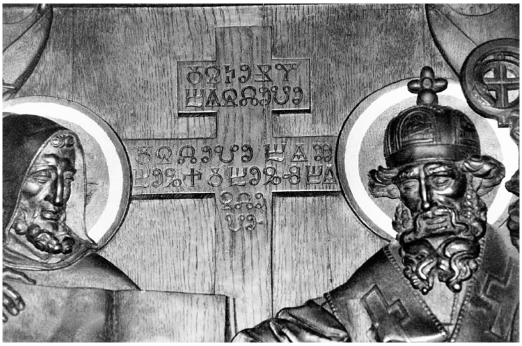


Fig. 3.18. Photograph of the Orthodox cross with a Church Slavonic inscription rendered in the *glagolitsa* script from the Catholic Cathedral of St. Vitus in Prague. Photograph taken by G. A. Khroustalyov in 1999.

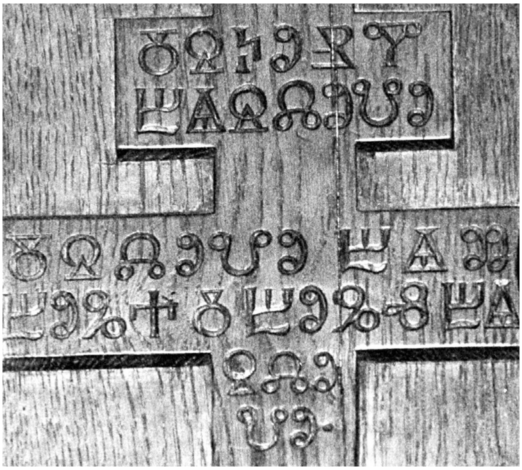
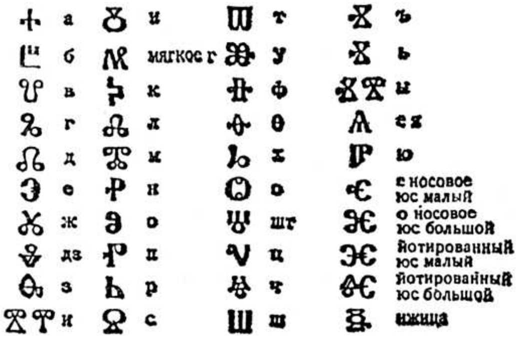


Fig. 3.19. A close-in of the cross fragment with the *glagolitsa* inscription from the Catholic Cathedral of St. Vitus in Prague.

Two of them can be seen in figs. 3.10 and 3.11. One cannot help noticing that Italian and German swords are decorated with Arabic lettering, for some reason lacking so much as a single word in either German or Italian (at least, we haven't found anything of the kind).

Historians have noticed this circumstance a long time ago – it is rather odd as seen from the Scaligerian viewpoint, after all. After some consideration, they came up with an "explanation," which was put on the notice plate next to the swords. The suggestion is that "the Arabic lettering indicates that the sword in question was stored in the ar-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йотированный юс большой
ижица

Fig. 3.20. The Ancient Russian *glagolitsa* alphabet. Taken from [797], page 310.

senal of Alexandria, Egypt." In other words, the Italian and German swords somehow ended up in the Egyptian city of Alexandria, where they were taken to the Arsenal and decorated with Arabic lettering. This strikes us as odd – the lettering was most likely made during the forging of the swords, on hot steel. It must indicate the same as the Arabic lettering on the ancient Russian armaments, as discussed in Chron4, Chapter 13:10 – namely, that in the XIV-XVI century the idiom known as Arabic today counted among the languages spoken all across the Great = "Mongolian" Empire, which had comprised Italy and Germany.

3.
THE REASON WHY THE CORONATION MANTLE OF THE HOLY ROMAN EMPIRE IS COVERED IN ARABIC LETTERING EXCLUSIVELY

In fig. 3.12 one sees the famous coronation mantle of the Holy Roman Empire. We have found a representation thereof in the section of [336], Volume 6 (inset between pages 122 and 123) entitled "The Regalia of the Holy Roman Empire of the German Nation" – the book is a rare oeuvre of the XIX century. German historians wrote the following: "The royal German regalia, or insignia, are the garments usually worn by the German king or emperor during coronation or on other festive occasions as symbols of his royal power … some of them have gone missing; however, most of the objects, including the most important ones, have

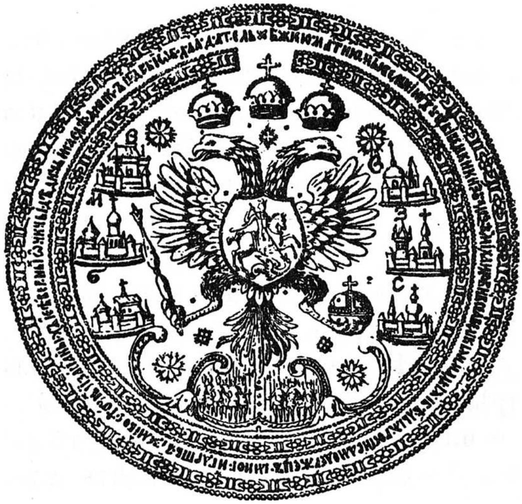


Fig. 3.21. State seal of Czar Alexei Mikhailovich. Taken from [960], page 20.

survived until the present day" ([336], Volume 6, pages 122-123).

It is most amazing as regarded from the Scaligerian viewpoint that there's an Arabic inscription on the coronation mantle of the Holy Roman Empire. There's no other lettering anywhere upon it. Thus, the mediaeval rulers of the Holy Roman Empire wore a ceremonial mantle covered in Arabic lettering – not "German" (see figs. 3.13, 3.14 and 3.15).

Scaligerite historians are trying to find some sort of an "explanation" to this fact, which naturally strikes them as surprising – they do it in the following clumsy manner: "According to the Arabic inscription found near the fringe of the mantle, it was made in the 528th year of Hejirah, or 1133 AD [allegedly – Auth.] in the "happy town of

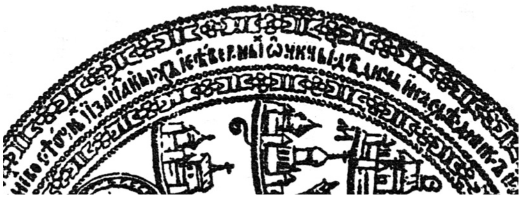


Fig. 3.22. A close-in of the inscription on the seal of Czar Alexei Mikhailovich with the words "Lord and Sole Ruler of our Father's and Forefathers' Lands of the Eastern and Western Infidels." Taken from [960], page 20.

Palermo" for Roger I, King of Normandy; it must have been taken away from the Norman trophies of Henry VI after some of the imperial regalia had perished in the storm of Vittoria and placed in the imperial treasury" ([336], Volume 6, pages 122-123). In other words, we are told that the emperors solemnly started to use this "foreign Arabic mantle" instead of their own "perished German regalia" – it hadn't occurred to them to make a new German mantle, or, perhaps, the emperors of the Holy Roman Empire didn't have the money necessary to make a new coronation mantle to replace the one that perished, preferring to wear a second-hand import instead.

We believe the picture to be crystal clear – what we see is the very same effect as we have noticed in case of the countless "Arabic inscriptions" on the ancient Russian weapons. It is most likely that the coronation mantle of the Holy Roman Empire had been worn by the local rulers of Germany, a province of the Great = "Mongolian" Empire, regnant on behalf of the main Russian Czar, or Khan of the Horde. The mantle was obviously covered in "Mongol" lettering as a symbol of the "Mongolian" Empire, which was subsequently declared "exclusively Arabic" by the historians. However, back in those days the most important documents and inscriptions were written in Slavic as well as in "Arabic."

Incidentally, historians also report that the precious regalia of the Holy Roman Empire include "the so-called sabre of Charlemagne, an oriental antique" ([336], Volume 6, pages 122-123). Although it isn't depicted in [336], one gets the obvious idea that this sabre might be decorated with Arabic lettering, likewise the Russian weapons of the Middle Ages.

Let us now regard the luxurious ceremonial mantle of Charlemagne (fig. 3.16). It is nowadays kept in the treasury of the Aachen Cathedral in Germany. It is presumed to have been made around 1200 ([1231], page 19), although Scaligerian history presumes Charlemagne to have lived several centuries earlier. Therefore, historians make the following evasive comment in this respect: "The mantle has been worshipped in the Cathedral of Metz as the Mantle of Charlemagne ever since the XVII cen-

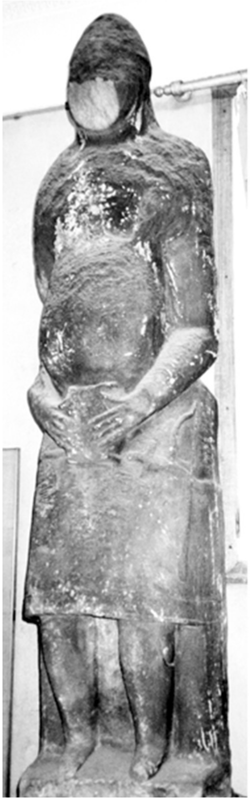


Fig. 3.23. Stone statue of a warrior originating from the Horde and known as "Stone Maid of the Polovtsy" courtesy of modern historians. Currently located in the reception hall of the State Library of Russia, Moscow. Photo taken by A. T. Fomenko in 1995.

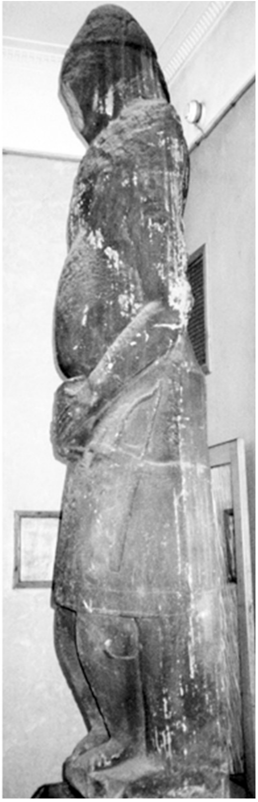


Fig. 3.24. Stone statue of a warrior from the Horde. Sideways view. Photograph taken in 1995.

Fig. 3.25. Stone vessel pressed against the stomach of the Horde statue. Photograph taken in 1995.

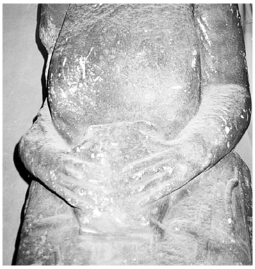
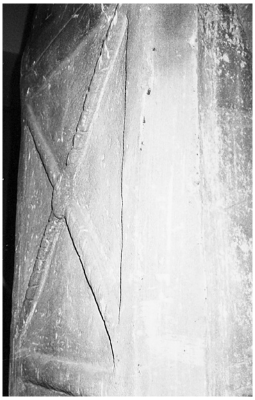


Fig. 3.26. Russian military Cross of St. Andrew (X-cross) on the back of the Horde stone statue. Photograph taken in 1995.



tury" ([1231], page 19). It is most noteworthy that Charlemagne's mantle is decorated with crosses and Ottoman (Ataman) crescents. The large crescents were placed on the chest of the imperial eagle in particular, qv in fig. 3.17.

4.

CHURCH SLAVONIC INSCRIPTION IN THE *GLAGOLITSA* SCRIPT IN THE CATHOLIC CATHEDRAL OF ST. VITUS IN PRAGUE

In fig. 3.18 we reproduce a modern photograph made in the Catholic cathedral of St. Vitus (Prague) by G. A. Khroustalyov in 1999. Deep in the inner reaches of the cathedral, to the left from the main entrance, one sees an Orthodox cross carved in wood with an inscription upon it, which is, oddly enough, in Church Slavonic (see fig. 3.19). The script used is the *glagolitsa* (see fig.3.20), which is somewhat older than the Cyrillic alphabet. The inscription translates as "In the beginning was the Word, and the Word was with God, and the Word was God."

This is how the Gospel according to John begins [the original contains the Church Slavonic version of the phrase – Trans.] – thus, we see a Church Slavonic inscription in a Catholic cathedral in Prague. However, we are told that Prague has always been a Catholic city, ditto the Cathedral of St. Vitus, which theoretically means that all the inscriptions found therein should be in Latin.

From our reconstruction's point of view, there is nothing odd about the Church Slavonic inscriptions in the Catholic cathedrals of the Western Europe. There must have been much more of them before the XVII century – as we can see, some have even survived until our day and age.

Fig. 3.27. Scimitar and quiver on the side of the Horde statue. Photo taken in 1995.

Let us formulate the following theory about the name of Prague's main cathedral. It is possible that St. Vitus of Prague can be identified as Batu-Khan. As we point out in Chron4 and Chron5, the name Vatican may also be a derivative of Batu-Khan. The same root could have transformed into Vitus. As for the frequent flexion of B and V, it is a known fact in linguistics.

5.

THE PECULIAR TITLE OF ALEXEI MIKHAILOVICH ROMANOV, A RUSSIAN CZAR OF THE XVII CENTURY, AS INSCRIBED ON HIS SEAL

A. S. Chistyakov's book entitled *The History of Peter the Great* contains a reproduction of an old seal used by Czar Alexei Mikhailovich, the father of Peter the Great ([960], page 20, fig. 3.21). There is a long string of text placed along its rim, which translates as follows:

"We, the Great Ruler by God's Mercy, Czar and Great Prince Alexei Mikhailovich, Liege of the Entire Greater, Lesser and White Russia, Heir, Lord and Sole Ruler of our Father's and Forefathers' Lands of the Eastern and Western Infidels."

The inscription is of the greatest interest indeed. Apparently, Alexei Mikhailovich ruled over the Eastern and even the Western states and lands apart from the Lesser and White Russia – lands of the infidels, as it were, which is what his seal of state claims (see fig. 3.22). Apart from religious differences, this word is also likely to mean that the countries in question had no longer been part of the Empire. He is also said to be the owner of said lands by inheritance, since, according to the seal, they had once belonged to his "father and forefathers." This title must date back to the pre-Romanovian Czars (or Khans) of Russia, or the Horde – the epoch when the Great = "Mongolian" Empire spread from the British Isles to Japan, and even America, qv in Chron4, Chapter 12, and Chron6, Chapter 14.

The modern version of Russian history makes this version of the seal look very strange and extremely pompous. What exactly is Alexei Mikhailovich referring to when he claims on his seal of state, no less, that his forefathers reigned over many "infidel" lands to the west and the east of Russia? The Scaligerian and Millerian version of history makes these claims sound outrageous. Historians will naturally suggest some "theory" to explain this – namely, that Alexei Mikhailovich was a great eccentric, fully aware of the fact that his ancestors had never reigned over such a multitude of remote territories, but the alleged custom of the epoch stipulated making unjustified claims of this kind.

Our reconstruction explains this perfectly well – indeed, in the epoch of Alexei Mikhailovich the memory of the lands recently owned by the Czars (or Khans) of the pre-Romanovian epoch had still been very much alive.

Another thing to say about the seal of Alexei Romanov is that we see six cities to the left and to the right of the bicephalous eagles – in the right part of fig. 3.21 they are marked V, Z and S, and in the left – V (or Ts, the reproduction isn't quite clear), M, and R. One wonders about what cities these might be exactly.

Below, to the left and right of the eagle, we see armed warriors. They appear to be divided – one army is depicted on the left, and the other, on the right. This could be a reference to the Western and the Eastern Hordes of the Empire. Underneath the eagle's paws we see two ornaments that resemble the Ottoman (Ataman) star and crescent symbol to a great extent.

6.

STONE EFFIGIES ON ANCIENT RUSSIAN GRAVE-MOUNDS. THE "STONE MAIDS OF THE POLOVTSY"

According to historian G. Fyodorov-Davydov, "ancient stone effigies can be found in nearly every historical museum of the Russian south: in Rostov, Novocherkassk, Azov, Krasnodar, Stavropol and the cities of the Crimea. They are abundant – hundreds of stone statues … They are just as monumental and mysterious as the enigmatic idols of the Easter Island… Researchers are still debating the identity of their creators, as well as the purpose of their making" ([871], page 74). Apparently, "these stone idols had originally stood on grave-mounds and hills, and were then taken to peasants' plots of lands and to landowners' estates, later to be exhibited in museums or installed in provincial parks for amusement" ([871], page 74).

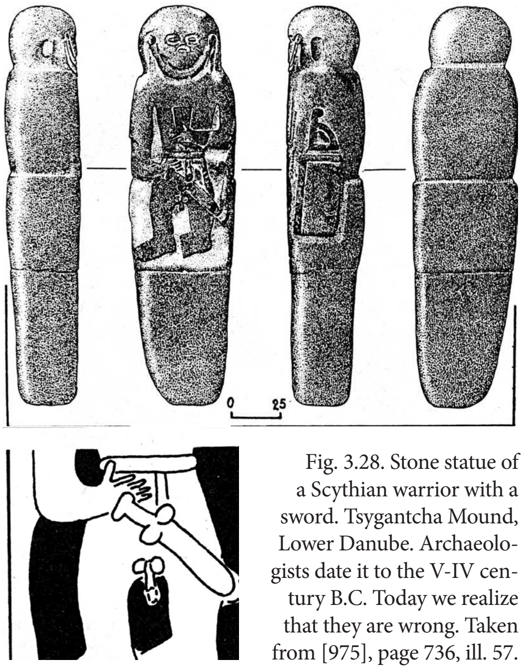
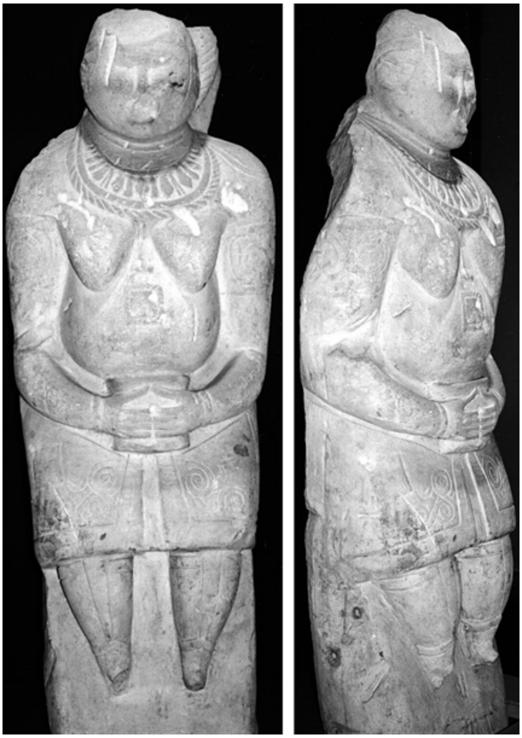


Fig. 3.28. Stone statue of a Scythian warrior with a sword. Tsygantcha Mound, Lower Danube. Archaeologists date it to the V-IV century B.C. Today we realize that they are wrong. Taken from [975], page 736, ill. 57.

"In the XVIII century they were called 'stone men' or 'stone maids'" ([871], page 74). Such statues weren't only found in the south – discoveries were also made in the vicinity of Moscow (in Kuntsevo and in Zenino, according to the *Readings of the Imperial Society of History and Russian Antique Studies at the University of Moscow*, 1870, Volume III). Kuntsevo lay to the west of Moscow, and Zenino – 21 verst (1 verst = 1.3 miles) as of 1870. One of the effigies stands in the reception hall of the Russian National Library and can be seen by anyone (see figs. 3.23 and 3.24). It was brought to Moscow by request of the Imperial Society of History and Russian Antique Studies (as mentioned above) in 1839.

A distinctive characteristic of these effigies is "the vessel, cup or horn that they hold pressed against their stomachs" ([871], page 76). The statue exhibited in the hall of the Russian National Library is no exception (see fig. 3.25). There is a large X-shaped cross on its back (see fig. 3.26). This cross is known as the Cross of St. Andrew. Ever since the epoch of Peter the Great, banners



Figs. 3.29-3.30. A stone effigy made by the Polovtsy. Front and side views. The Hermitage, St. Petersburg. Photographs taken in 2000.

with such crosses have been used by the Russian navy ([797], page 58). By the way, on the side of this male effigy we see a scimitar as well as a bow and a quiver of arrows (see fig. 3.27). These armaments were indeed typical for Russian warriors – up until the XVII century.

Ever since the epoch of the Romanovs, historians have adhered to the opinion that these statues were vestiges of the conquest of Russia by the foreign tribes of the Polovtsy. A historian writes: "For the Russians, these stone monsters symbolised the dominancy of the Polovtsy over the steppes, which is why they were very prone to destroying and defacing these statues" ([872], page 76). We are already well familiar with this trend of systematic defacement, which has affected the Russian sarcophagi, the Egyptian statues, carvings in stone etc. Who could have been offended by them? Hardly the local populace.

The modern opinion is that the Polovtsy, or the invaders who built the statues, had come to Russia from afar – the Mongolian steppes, Tuva and Altai ([871], page 75). We are told that as the Polovtsy moved further west, these "stone maids" spread all across Russia.

We are of the opinion that the "stone maid mystery" is nonexistent – it only results from the fact that the Romanovs replaced many of the ancient Russian customs, including the funereal rites, by new ones, which has led to the false assumption that the latter have existed in Russia since times immemorial. Moreover, many of the Rus-

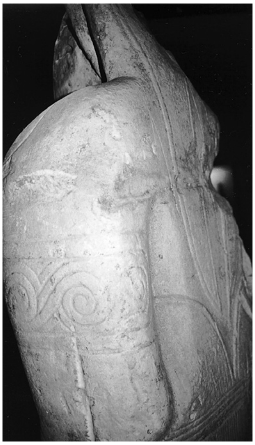


Fig. 3.31. A stone effigy made by the Polovtsy. Rear view. The Hermitage, St. Petersburg. Photograph taken in 2000.

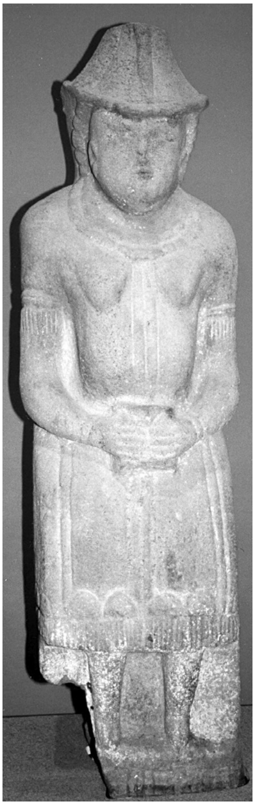
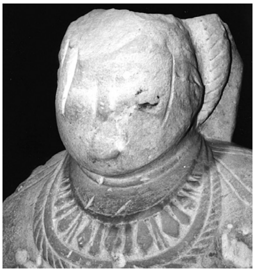
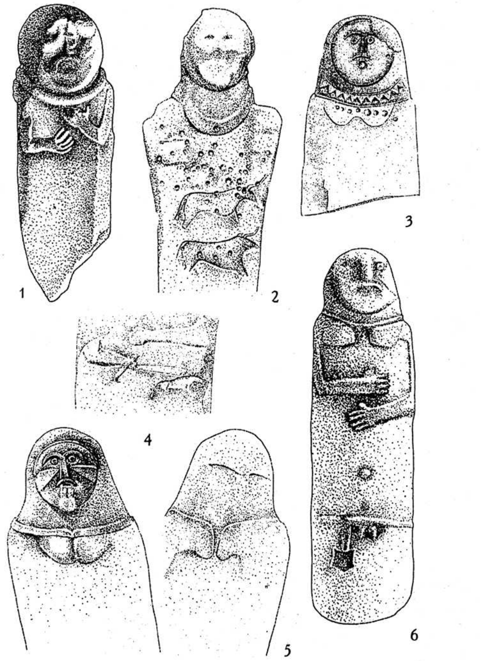


Fig. 3.32a. Ancient Scythian stone effigy exhibited in the Moscow State Museum of History. The statue is female, and holds an object that is considered to be a chalice pressed against its stomach. There is a hat on the head of the statue; it also appears to have braids.

Fig. 3.32. A stone effigy made by the Polovtsy. Head of the statue. The Hermitage, St. Petersburg. Photograph taken in 2000.





Каменные изваяния из округа Алтай (Синьцзян, КНР)

1 – Бошубо № 2, уезд Хабахэ (по Ван Линьшань, Ван Бо, 1966); *2* – Актубай (Кэрмуци № 1 по Ли Чжэн, 1962), уезд Алтай (по Ван Линьшань, Ван Бо, 1996); *3* – ограда 2 могильника Кэрмуци по нумерации И Маньбай, Ван Минчжэ, 1981 (Кайнарл 2 № 2 по нумерации Ван Линьшань, Ван Бо, 1996), уезд Алтай (по эстампажу А. Ковалева); *4* – изображения на изваянии Кайнарл 1 № 3 по нумерации Ван Линьшань, Ван Бо, 1996 (Кэрмуци 6-9 по Ли Чжэну), уезд Алтай (по фотографии А. Ковалева); *5* – Кайнарл 1 № 1 по нумерации Ван Линьшаня и Ван Бо, 1996 (Кэрмуци 6–9 по Ли Чжэну), уезд Алтай (по фотографии А. Ковалева); *6* – Сентас, уезд Хабахэ (по Ван Линьшань, Ван Бо, 1996).

Fig. 3.32b. Ancient Scythian effigies of stone from the Altai region of Xinjiang, China. Taken from [772:1], page 28.

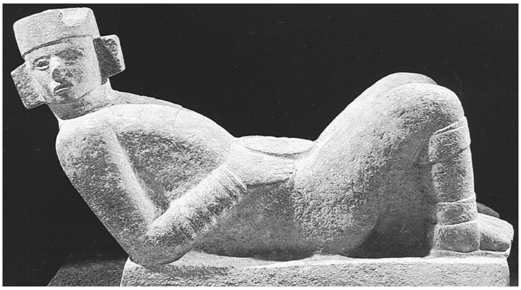


Fig. 3.33. Ancient stone effigy of the deity Chac Mool. America, Yucatan. The statue is virtually identical to the ones made by the Polovtsy, or the Scythians (they look as human figures holding chalices against their stomachs). Taken from [1056], page 9.

Fig. 3.34. Ancient stone effigy of the deity Chac Mool at the entrance of the Warrior Temple in Chichen-Itza. Human figure with a chalice held at stomach level.

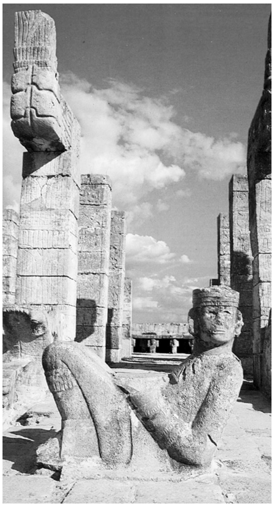
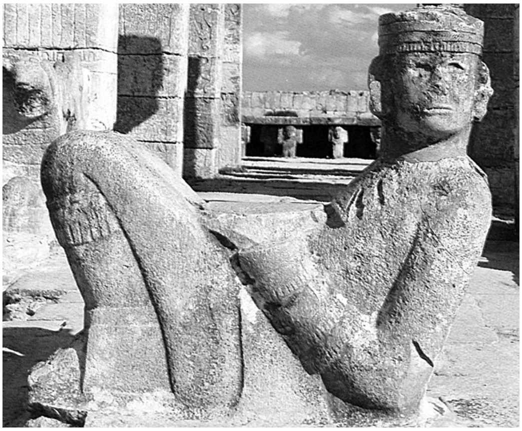


Fig. 3.35. A close-in of a statue that portrays a deity worshipped by the Mayans and the Toltecs. The primary motif is the same as in case of the Scythian statues. The statue holds a chalice near its stomach. Taken from [1056], page 34.



sian chronicles were either written or heavily edited under the Romanovs. Many of the documents were destroyed. The remaining meagre selection of chronicles was declared mind-bogglingly ancient. It has become conventional to consider any custom left outside the scope of these "Romanovian antiquities" foreign and untypical for Russia; every remaining trace of such customs was declared to have been left by foreign invaders.

Here is a typical example of such thinking. It is known that most of the stone effigies considered herein were found in Russia. However, "one encounters them in the East as well – in the vast steppes of Kazakhstan, Altai, Mongolia and Tuva" ([871], page 75). This leads the learned historians to the conclusion that Russia was conquered by invaders from Mongolia, the most distant of these lands, who are said to have conquered Kazakhstan, Altai, etc., "en route." Consider this: "In the beginning of the second millennium the Polovtsy made a breakthrough to the West. They marched through Kazakhstan quickly, and came to the Volga region in the middle of the XI century" ([871], page 75).

Our reconstruction arranges things in the correct order. The direction of the expansion had been the reverse, and it was started by the Russians, who had also conquered territories in the East. This becomes obvious from the following simple observation alone.

It turns out that the stone effigies of the "Polovtsy" found in the steppes of Kazakhstan, Altai, Mongolia and Tuva are "male as a rule … often with a drooping moustache [characteristic for the Cossacks, as a matter of fact – Auth.]" ([871], page 75). However in Russia "more than 70 per cent of the earliest Western statues [found in Russia and not in the East – Auth.] of the Polovtsy are female. We are confronted with a mystery that still defies a scientific explanation [sic! – Auth.]" ([871], page 76).

We have to admit that there is nothing mysterious about this fact – it simply reveals the location of the homeland of the warriors who erected these statues. It is obvious that in their homeland (Russia) the statues on grave-mounds were of both sexes, since the land had been inhabited by both men and women. However, very few women took part in the military campaigns. The male warriors died and were buried on the spot, without transporting the bodies back to the distant motherland. Therefore, the statues erected in the conquered territories must have been almost exclusively male, which is exactly the case with Kazakhstan, Altai, Tuva, Mongolia etc. Actually, the suggestion that the statues were built by the "Polovtsy" might be derived from the fact that they were built in the fields (cf. the Russian adjective for "field" – *polevoy*).

Therefore, we are of the opinion that the stone effigies of the "Polovtsy" are simply the ancient Russian memorial monuments.

Actually, one cannot fail to pay attention to the bizarre fact that the parts of the statues that actually got chiselled off are the faces – we see this to be the case with the statue in the Russian National Library as well as the photographs of the statues available to us. Why the faces? Could it be that they looked explicitly Slavic?

We have a direct mediaeval piece of evidence about the "Mongolian" (or Russian, as we realise today) origins of the statues' makers. According to G. Fyodorov-Davydov, "William of Rubruck, a monk from the Western Europe who travelled to the faraway Karakorum in central Mongolia [or central Russia, according to our reconstruction – Auth.], the capital of the Mongol khan, in the middle of the XIII century, leaves some interesting evidence… Among other things, Rubruck reports the following: 'The Komans mount large mounds over the deceased and install statues upon them, facing east and holding chalices near their stomachs'" ([871], page 75).

It is hard to disagree with the historians' opinion that Rubruck is referring to the very "stone maids of the Polovtsy," taking the chalices into account. As for the "Mongolian Komans," they are most likely to identify as horsemen, seeing as how the archaic Russian word for "horse" was "*komon*" (see the "Tale of Igor's Campaign," for instance).

Stone effigies of the Scythians weren't just found in the East – they also exist in Europe. In fig. 3.28 one sees a male statue carved in stone, which is "the idol of the Scythian sanctuary … installed upon the ancient grave-mound of Tsygantcha over the Novoye Selo ford across Lower Danube" ([975], page 736).

In figs. 3.29, 3.30, 3.31 and 3.32 we see a stone statue of a female, which is kept in the State Hermitage of St. Petersburg. We find the following legend on the notice plate: "An effigy of the Polovtsy, XII century, Krasnodar region." The face of the statue is disfigured; it is holding a chalice against its stomach and has a hood that falls over its back.

In fig. 3.32a we see a stone statue from the National Museum of History in Moscow. It is a female figure with a "chalice" held close to its stomach. A propos, there is no notice plate anywhere near it, so we know nothing of where the statue was discovered. Could it be Moscow? The absence of plates can be explained by the fact that, according to Scaligerian and Millerian history, the Polovtsy

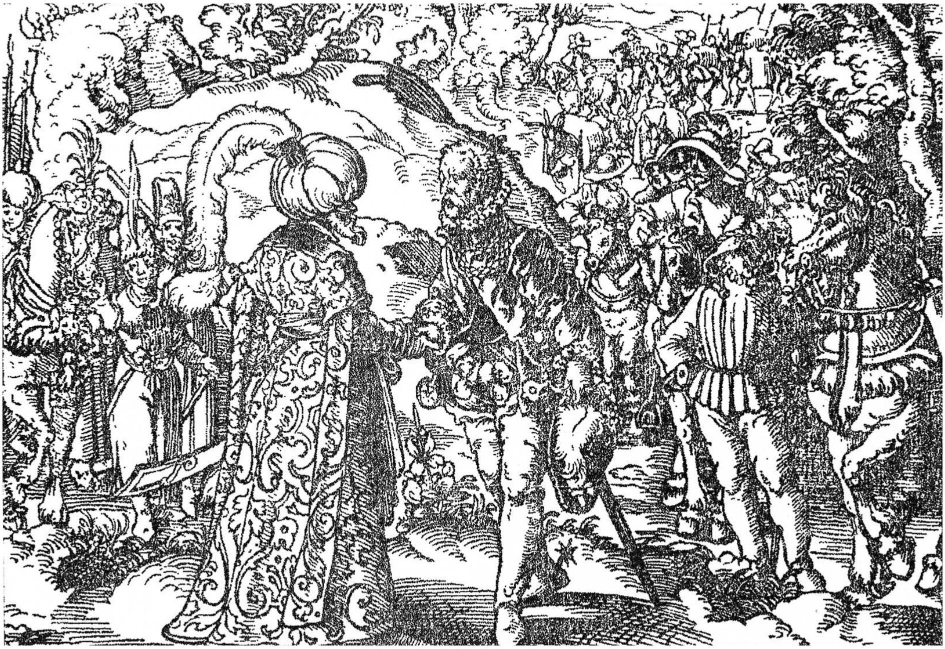


Fig. 3.36. Russian monarch receiving an ambassador. The Russian Czar is wearing a turban with a feather. Ancient engraving from Sigismund von Herberstein's "Notes on Muscovite Affairs" (Frankfurt am Main, Zigmund Feyerabend, 1576). Taken from [161].

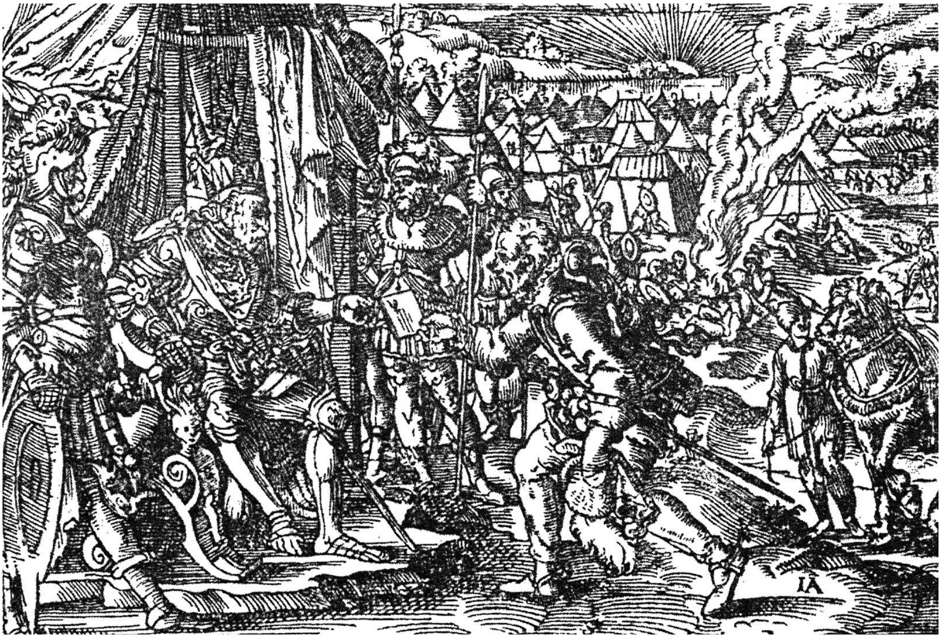


Fig. 3.37. Russian monarch receiving an ambassador. The Russian Czar and his entourage wear heavy plate armour. Ancient engraving from Sigismund von Herberstein's "Notes on Muscovite Affairs" (Frankfurt am Main, Zigmund Feyerabend, 1576). Taken from [161].

never lived in the region of Moscow, therefore it is somewhat incongruous to make such findings here.

In fig. 3.32b we see ancient stone statues built by the Horde in the Altai region of Xinjiang, China.

Let us point out the detail that characterises most of these Scythian effigies – they all hold some object near their stomach, which is considered to be a chalice. It is most noteworthy that some of the statues found on the American continent (the "ancient" Toltec and Mayan territories, for instance) look strikingly similar. In fig. 3.33 we see a photograph of one such statue from Yucatan (Merida Museum). It is presumed that such stone effigies were made by the Mayans and the Toltecs ([1056], page 9). The human figure here is reclined and holding a large flat chalice against its stomach. Another ancient Toltec effigy of stone can be seen in fig. 3.34 – it is also shaped as a reclining human figure, the god Chac Mool that holds a chalice pressed to its stomach (fig. 3.35). The statue is located in Chichen Itza, near the entrance to the large "Warrior Temple" ([1056], pages 34-35). Let us point out that these statues were treated with respect in America – as deities, no less.

The positions of the Scythian and American statues are different; however, the main motif, or the chalice held near the stomach, is the same for both types. The reason such duplicates exist is very simple – we see traces of a common culture that emerged as a result of the XV century conquest of the Americas by Russia (or the Horde) and the Ottoman (Ataman) empire. The colonists had brought their customs with them. See CHRON4 and CHRON6 for more details.

7.

N. A. MOROZOV'S INPUT INTO HISTORICAL SCIENCE IS GREAT; HOWEVER, HIS PRO-WESTERN THEORY IS ERRONEOUS

Above, in Annex 1 to CHRON4, we cite the most interesting ideas from N. A. Morozov's work on Russian history ([547]). We believed it expedient to acquaint our readers with N. A. Morozov's point of view, since this part of his oeuvre was only published recently. On the other hand, after having conducted an independent research of the problem, we came to the unambiguous conclusion that some of N. A. Morozov's hypotheses about Russian history are manifestly erroneous.

In particular, his primary hypothesis about the Occidental origins of the "Mongol and Tartar yoke" in Russia as a result of its conquest by the Western European crusaders is completely wrong in our opinion.

We are aware of the fact that our conception explicitly contradicts the concept about the allegedly indubitable supremacy of the Western Europe over Russia and all things Russian, which has taken root over the time of the Romanovian reign. This misconception even managed to take in N. A. Morozov, which is why he never managed to understand Russian history as it is. His tremendous experience in the field of analyzing the "ancient" history critically revealed a great many facts to him, yet he could not explain them. The realisation of this fact must have kept him from the publication of his manuscript on the history of Russia ([547]).

The "pro-Western" delusion of Morozov is easy enough to understand – he wasn't the only one by far to have fallen under its influence instilled in our minds by the "Romanovian education." We can easily relate to the fact that many of our readers would find it easier psychologically to consider the Russian state a product of the Western crusader conquest. It could be discomforting, yet easy due to the sheer force of habit.

The reverse postulation – namely, the fact that Russia was the very Great (or Mongolian) Empire that conquered a great many countries at some point in time, is a lot more difficult to get accustomed to psychologically.

8.

THE WESTERN EUROPEAN COUNTRIES AND THEIR FEAR OF THE "MONGOLS AND TARTARS"

Mediaeval Western sources dated to the epoch of the XIII-XV century nowadays speak of the terrible menace to the West presented by the "Tartar and Mongol invaders" based in Russia. As we realise today, all of them were written later, in the epoch of the XVI-XVII century.

This fear is voiced in numerous Hungarian, German and English documents. We have cited many related materials above, in Chron4, Chapter 18:16. For instance, while referring to the “Tartars and the Mongols,” English chroniclers do not conceal their terror in the face of the nations of Gog and Magog impending over the Western Europe.

All of these Western European writings (dated to the XIII-XV century today and more likely to date from the XVI-XVII century in reality) give the impression of a deep, almost physiological, antagonism between the “Western nations” and the “Mongols.” The military power of the “Turks” and the Russian “Mongols” was perceived as the most terrifying thing of all. According to our reconstruction, the forces in question were the united armies of Russia, or the Horde, and the Ottoman (Ataman) Empire.

After the ascension of the Romanovs in Russia, the fears of the Westerners have abated to a great extent. However, these emotions were very pronounced in the XVI-XVII century.

In figs. 3.36 and 3.37 we reproduce the ancient engravings from Sigismund von Herberstein’s ***Notes on Muscovite Affairs*** allegedly dating from the XVI century ([161]). In the first one, which we already reproduced in Chron4, we see the Russian Czar receiving an envoy. The Czar, or Khan, is wearing a huge turban with a feather on his head and a luxurious mantle, which clearly makes him look like an Oriental ruler. In the second engraving he appears to be taking part in some campaign – we see faraway camps in the field. The Czar is sitting on his throne, and there is a crown with escallops on his head. He is wearing heavy plate armour, likewise his coterie. This engraving is most noteworthy, since nowadays only the Westerners are depicted in this manner (under the assumption that Russians had never possessed such armaments, wearing hides, gowns and leather helmets, complemented with the odd occasional hunting knife, usually of a foreign origin). The enormous manufacturing facilities of Tula and the Ural region were presumably incapable of making heavy armaments – just nails and horseshoes.

One must note that after the Romanovian censorship of the XVII-XVIII century the surviving authentic portraits of the Russian Czars wearing heavy plate armour and turbans have become perceived as extremely uncanny. Millerian historians have painted an altogether different picture of the Russian rulers of the XIV-XVI century, much more primitive and even savage to some extent.

9.

THE GREAT = “MONGOLIAN” CONQUEST RESULTED IN A WESTWARD MIGRATION OF GEOGRAPHICAL NAMES

9.1. The Volga and the Bulgarians

N. A. Morozov was perfectly correct to note that “in the Bible, the Volga is reflected as the river Phaleg. The Greeks confused the Walachians and the Bulgarians (or Volgarians, as they were known in Byzantium), which shouldn’t surprise us, since both names are derived from the word Volga. ‘Bulgarian’ means ‘Volgarian’, whereas ‘Walachian’ is a corrupted version of “*Vologi*,” or the inhabitants of the Volga region. Nicetas Acominatus in his rendition of Bulgarian history before 1206 always uses the term ‘Walachian’” ([547]).

Apparently, in the epoch of the Great = “Mongolian” conquest of the XIV century, mediaeval Bulgaria was named after the Russian river Volga (and the Volga Bulgars).This could have happened in the very first stage of the “Mongolian” imperial expansion and the conquest of the lands that lay the closes to the Russian borders. Later on, after the decline of the Empire in the XVII century, the name Bulgaria (or “Volgaria”) lingered on the Balkan peninsula, which is where we can observe it to this day.

9.2. On the names of the rivers (such as the Don, the Danube, the Dnepr and the Dniester)

We have already mentioned the fact that the name Volga was given to many rivers and derives from the word “*vlaga*” (“water” or “moisture”). The name Don is of an even greater interest. Today it is usually associated with just one river – the modern Don in Russia. However, in Chron4, Chapter 6:2.12 we demonstrate that the name was also used for referring to River Moskva. Furthermore, it turns out that the word "don" simply stood for "river" – and still does in many languages.

This fact is known well enough to many linguists. The Etymological Dictionary of M. Fasmer ([866], page 553) report that the names "Don" and "Danube" are synonymous, and also stand for "river" in many ancient languages – not just the Slavic:

Turkish: DON = Tan = "great river,"
Ancient Indian: DANU = "oozing liquid,"
Ancient Avestan: DANU = "river,"
Ossetian: DON = "river."

As for the Slavic languages, M. Fasmer reports that many Russian dialects still use the word "*dunai*" (the Russian for "Danube") in the meaning of "a creek" – in the Olonets region, for instance, whereas the same word stands for "a deep river with steep banks" in Polish, whereas in Latvian "*dunavas*" means "a small river or a spring" ([866], page 553).

In general, rivers named "Dounayets," which is basically the same name as "Don" or "Danube" could be found all across Russia in the XIX century – namely, the provinces of Kursk, Smolensk, Ryazan, Kostroma, Mogilyov, Vyatka, Tomsk, Chernigov, Vitebsk etc. They may still exist. Furthermore, we have Dunae in Lithuania and Dunaec in Poland ([866], page 553).

Thus, the word "Don" had simply stood for "river." Therefore, chroniclers must have used the word in question in the same meaning, which implies that a great many rivers may have been referred to as "Don" in chronicles. We are therefore faced with a multitude of "Dons."

Apart from that, the names "Dnepr" and "Dniester," which rank among the largest European rivers, are also derived from the word "Don," likewise the Danube (*Dunai*), which is merely a slight modification of the word in question. All of the above is explicitly stated in M. Fasmer's Etymological Dictionary ([866], page 518).

The first two letters of all these names (DN) can therefore be translated as "river." This is by no means a hypothesis of ours, but rather a fact known well to the specialists. Linguistic debates merely concern the meaning of the suffixes – PR in "Dnepr," STR in "Dniester," and so forth ([866], page 518).

Coming back to the Volga, one must point out that in Hungarian chronicles, for instance, it is referred to as "Ethul id est Don," or "River Ethul" ("Ithil").

According to the perfectly justified observation of N. A. Morozov, the tribe of Dan as mentioned frequently in the Bible must have simply referred to the Slavs residing in the regions of the Don or the Danube.

Moreover, it is known quite well that in mediaeval texts the Slavs were often called "Danes"; now we realise that the word in question can translate as "people living near rivers." Russian names of the Cossack regions are all derived from the names of rivers – Yaik, Don, Kuban, Dnepr, Irtysh, etc.

9.3. The hussars, the Khazars, the cuirassiers and the Czar-Assyrians (or Sar-Russians)

According to N. A. Morozov, "linguistic relics … allow for the formation of the hypothesis that the Hungarian [and Russian – Auth.] hussars are the descendants of the Khazars.

However, there are more obvious traces. Apart from the Hussars (Khazars) there were also armoured cuirassiers. Where does their name come from? Let us recollect the fact that mediaeval rulers strived to, and actually did, keep armies of foreign mercenaries by their side in order to facilitate the suppression of uprisings among their subjects. We shall realise that the cuirassiers, or armoured horsemen, were of a foreign origin. Their name, as well as the very word cuirass, is also foreign in origin and resembles 'Cyrus of Assyria', or 'Army of the Assyrian Czar'" ([547]).

It is most likely that the word "cuirassier" as used for heavily armoured mounted troops in Europe is a linguistic relic of the conquest of the Western Europe by the invader army of Russia, or the Horde.

It is possible that a number of the "Sar-Russ"

("Czar-Russian") regiments stayed in the colonised European territories for a long time as military garrisons, or the "western group of forces" of the Horde, left in Europe to maintain order and ensure regular tribute payments to Russia, or the Horde. See more details in Part 3.

Let us once again emphasise that the names Syria = Assyria = Ashur famous in the "ancient" history and mentioned in numerous sources, including the Bible, transform into "Rus" or "Russia" when reversed (in the Hebraic or Arabic fashion, for instance).

9.4. The actual identity of the Khazars

It turns out that a direct identification of the Khazars can be found in a work of the early XIX century by Georgiy Koniskiy, Archbishop of Byelorussia, entitled ***History of the Russians, or the Lesser Russia*** ([423]).

Having analysed a number of old documents, G. Konisky came to the conclusion that historians are incorrect in their understanding of the origins of the Khazars, the Pechenegs, the Polovtsy etc. He is of the opinion that all these nations are Slavic in origin, and the wars between them were "civil feuds of the Slavs disputing the borders of their domains … and conflicts between their Princes; the errors of the historians are explained by the multitude of names borne by the same nation" ([423], page 2).

Georgiy Koniskiy reports the following: "Eastern Slavs were known as Scythians or Skitts [Scots in the British version, as mentioned in CHRON4, Chapter 18:11 – Auth.] … their cousins in the South were called Sarmatians … or Russians (Rousnyaks) due to the colour of their hair ["*roussiy*" stands for "fair-haired" in Russian – Trans.], the ones that lived near the Northern coasts were known as Varangians … and the ones in the middle received their names from their ancestors, sons of Japheth: Rosses and Roxolans after Prince Rus, as well as Muscovites and Moschs after Prince Mosoch, whose nomads lived in the area of River Moskva. Hence the name of the Muscovite Kingdom, which eventually became the Kingdom of Russia.

The Slavs invented even more names for themselves:

The Bulgars lived in the region of River Volga;

The Pechenegs were baking their food ["bake" is "*pech*" in Russian – Trans.]

The Polyane and the Polovtsy lived in the fields ["*pole*" is the Russian for "field" – Trans.]

The Drevlyane lived in the woods, among the trees [the Russian for "tree" is "*derevo*" or "*drevo*" – Trans.]

The Kozars were all those who rode horses and camels, invading the lands of their neighbours; this name was eventually given to all the Slavic warriors recruited from their midst to guard the borders of their homeland. They also made their own armaments, whole clans of them.

However, whenever they would leave their lands in times of war, civilians provided them with necessary support, collecting money between themselves; this tax would later receive the indignant name of "tribute to the Kozars. These warriors … were renamed Cossacks by Constantine Monomakh, the Greek Czar, and have kept this name until this very day" ([423], page 3).

We have thus come up with the following picture.

1) The name "Kozars" (or "Khazars") is the ancient name of the Russian Cossacks – the name of Kazan in particular and the whole Kazan Kingdom in general must be another derivative. The legendary Khazars didn't disappear anywhere, as assumed in Romanovian history. They still inhabit their former territories under their own name of the Cossacks. As a matter of fact, certain historians are convinced that the Don Cossacks live on the territory formerly inhabited by the Khazars, whom they are supposed to have massacred completely. We are of the opinion that no such massacre ever took place – the Khazars still inhabit the same lands as the Cossacks.

2) The Khazars, or the Kozars, were Slavic – to a large extent at the very least.

3) The Pechenegs and the Polovtsy were Slavic as well; the latter can be identified as the Poles. We suggested this as a hypothesis in CHRON4, and now we see it mentioned as a fact in a source dating from the early XIX century. Let us remind the readers that we mention this in reference to the Tartar and "Mongol" conquest, when the Pech-

enegs, the Polovtsy, the Tartars and the Russians all fought between themselves. According to G. Koniskiy and our hypotheses voiced earlier on, the wars in question were civil feuds of the Slavs. Once again we see that the notorious "Tartar and Mongol invasion" was merely the unification of the Russian lands under the authority of the Eastern "Horde" dynasty of Rostov, Suzdal and Yaroslavl.

4) Georgiy Koniskiy describes the structure of the ancient Russian state as divided into civilians and warriors, or the Horde – civilian populace and the Cossacks, in other words, which is in perfect concurrence with our reconstruction of Russian history.

5) G. Koniskiy decribes the "Kozar Tribute" as the tax required for the sustentation of the army, which had once existed in Russia. We also formulated this as a hypothesis in CHRON4, pointing out that the mediaeval Russian military tax was the very "Tartar tribute," or tithe. Our reconstruction explains the "strange" assertions of Koniskiy's, who states it quite plainly that the army tax in Russia was indeed known as the "Kozar tribute" (or Cossack tithe). It has to be said that Old Russian had the word "*kazachye*" (literally, "the Cossacks' own") which stood for "taxation" or "tribute." This important fact is recorded in the ***Dictionary of the Russian Language in the XI-XVII Century*** ([787], page 19).

We can therefore see that the Tartar tribute, the Kozar tribute and the Cossack tithe can all be identified as one and the same thing.

9.5. Slavic names on the map of the Western Europe

The name of the Tatra Mountains could have appeared after the conquest of the Czech lands by the "Tartars," or the Russian Cossacks from the East.

Furthermore, one gets the impression that the mediaeval Great = "Mongolian" Empire had comprised the entire Europe as well as Russia and Turkey in the epoch of its maximal expansion.

This is the reason why there were many towns and cities with Slavic names in mediaeval Prussia, whose very name (P + Russia) speaks volumes of its former proximity and relationship with White Russia. Moreover, there are many such names on the territory of the modern Germany formerly known as Prussia. It suffices to study any map of the German North – for instance, the area adjacent to Berlin, the former capital of Prussia (P + Russia).

In order to represent this effect quantitatively, T. N. Fomenko did the following in 1995. She took a detailed modern map of Germany ("Deutschland, Germany, Allemagne, Germania. Hallwag AG, Bern, Switzerland), which indicates 14841 towns and cities – approximately fifteen thousand, that is.

Out of those, she selected the names that sounded distinctly Slavonic – Kieve, Kladen etc. It turned out that there are 920 such names on the territory of Germany, slightly less than a thousand, which comprises 6.2 per cent of all the names.

This number is large enough. It is curious that the majority of Slavic names are concentrated on the territory formerly known as Prussia, or P-Russia, which is another proof of close ties that existed between Russia and P-Russia in the Middle Ages.

It is also known that in the twentieth century, under the regime of the National Socialists, many Slavic names of towns and villages in the North of Germany and the area formerly known as Prussia were deliberately replaced by more "German-sounding" ones in order to obliterate every trace of the former unity of Germany (as Prussia) and Russia. It would be interesting to conduct a similar study of a map of the pre-war Germany, or, better still, a XIX century map of Germany and Prussia. We haven't managed to do it so far.

Other Western European countries also have many names that sound Russian or Slavic. This was noticed a long time ago, and many scientific publications were made on this subject. Many such examples from all across the Western Europe were collected by the famous Russian historians A. D. Chertkov ([956]) and A. S. Khomyakov ([932]).

Let us add a number of our own observations thereto. For instance, the famous Lake Geneva is also called Lake Leman on modern Swiss maps (Lake Geneva being its second name). The similarity with the Russian and Ukrainian name for "bay" ("*liman*") is truly striking (see [223], Volume 2, page 651).

The very name Geneva might be derived from the Slavic word for "new," "*novoye*." This may be implied by the name of the city as transcribed on an old stone exhibited in the Museum of Archaeology, which is situated in the basement of the ancient Cathedral of St. Peter in Geneva. One of the present book's authors, G. V. Nosovskiy, saw this stone personally in 1995. The inscription says "NAVAE" (the rest is impossible to decipher). The modern notice plate claims the name to be the name of the city transcribed as "Genavae" – however, there's no sign of the first two letters, although this part of the stone is in a good condition.

The initial name of the city may have indeed been Navae ("New"), the prefix "Ge" being a more recent addition – for instance, as the abbreviation of the word "*gorod*" ("city"). The old name of Geneva could therefore have translated as "New City," or G-Navae in brief.

NOV is presumed to be a common Indo-European root (Latin: novum, nova; French: neuf, neuve; German: neu; English: new etc).

There are many such examples. For instance, the name Vienna may have derived from the Slavic word for "crown" ("*venets*"). Another version is that it derives from the name of the Slavic tribe of Venedes, qv in Part 3.

The same might apply to the name Venice as a possible derivative of the name "Venedes" (or "Vendians"). The latter is mentioned in Fasmer's Etymological dictionary (see [866], "*Venden*"). This hypothesis is confirmed by the Old Russian name of the Venetians – "*Veneditsi*" ([866], Volume 1, page 290).

One must also consider the toponymy of the rivers Rhone and Rhine.

Certain scientists (for instance, A. S. Khomyakov and A. D. Chertkov – see [932] and [956]) claimed that the region of the Rhone was populated by the Slavs, and that the modern inhabitants of that area are their descendants. It would be noteworthy to look up the name of the river in a Russian etymological dictionary. Fasmer's Etymological Dictionary of the Russian Language reports the following ([866], Volume 3, page 501).

"*Ronit*" and "*Ronyu*" means "to spill" in Serbian and Church Slavonic, as well as virtually every other Slavic language, and "to flow" in Slovakian. There was also the Upper German word "*rinnan*" ("*rinnen*" in modern German), which also translated as "flow"; the same word meant the same thing in the Gothic language. Also cf. the English word "run" (in the meaning of "flow").

All these words are ideal for the name of a river. Let us emphasise that this root is nowadays the most common for the Slavic languages in particular – this is confirmed by the ***Indo-European Etymological Dictionary*** by Y. Pokorniy ([1347], Volume 1). It turns out that the French form of the name Rhone (Rhône) corresponds to the Greek name Eridanos, or simply Jordan ([1347], Volume 1, page 334). The same word family includes the Greek name of the Volga – Ra ([1347], Volume 1, pages 334 and 336), likewise the Russian word for "river" ("*ryeka*"). See [1347], Volume 1, page 331.

The name of the Rhine in Germany must also be related to the above.

The part of France that borders with Spain (slightly to the West from the estuary of the Rhone) was given as Roussillon on the maps of the XVIII century ([1018] and [1019]). "Russian Ilion," or "Russian Troy," perhaps? Or, alternatively, "Russian Lions."

Therefore, the XIX century historians may have been correct in their claim that the region of Rhone was once populated by the Slavs, as well as many other parts of the Western Europe.

After the fall of the Great = "Mongolian" Empire in the XVII century, the territory of the Western Europe was cleared from its Slavic inhabitants to some extent, but by no means completely. Their former areas of residence fell under the influence of France, Germany etc. The Slavic past was largely forgotten.

Some of the Slavs, who were pushed back to the East in the XVII-XVIII century, returned to the territory of the modern Russia and rejoined with their ethnic cousins, having brought over certain relics of the Western culture – in particular, Latin words, names and customs.

Part II.

CHINA. THE NEW CHRONOLOGY AND CONCEPTION OF CHINESE HISTORY. OUR HYPOTHESIS

Introduction

There are many preconceptions concerning the history of China. It is presumed to be exceptionally ancient, a lot more so than European history, and its datings are said to be perfectly reliable. The basics of Chinese chronology are believed to be so firm that it serves as a classical example of an indubitably ancient and reliable chronology. There is the popular misconception about Chinese chronology being based on the "ancient Chinese" astronomical records, which permit to date the events of the "ancient Chinese" history without any ambiguity whatsoever.

This example makes it difficult to believe that the history of Europe, Egypt and Asia Minor is as brief as the New Chronology claims it to be.

Moreover, one must naturally wonder about the possible reasons why the documented history of China begins thousands of years ago, remaining reliable nonetheless, whereas the much shorter history of Europe contains so many errors. Could it really be that the Chinese have maintained the chronology and history of the last six thousand years unbroken and distortion-free, whereas the history of every other nation is a millennium old at best, and filled with errors?

Basically, Chinese history looks like a perfect paragon that makes it hard to imagine the Scaligerian version of documented European history to be erroneous to such a tremendous extent.

We shall proceed to give a brief description of the real situation with Chinese history and chronology as opposed to whatever is advertised. The work on the reconstruction of Chinese history has only just begun.

CHAPTER 4

Astronomical events in the "ancient" Chinese chronicles

1.

THE ACTUAL ASTRONOMICAL EVENTS DESCRIBED IN CHINESE CHRONICLES

The astronomical events recorded by the Chinese were studied by N. A. Morozov in the 6th volume of his oeuvre entitled ***Christ*** ([544]). We shall begin our analysis with quoting some of his observations, and then add some of our more recent considerations thereto.

The Chinese have left us records of comet observations, which have reached us as the two primary comet catalogues considered "ultra-ancient" today.

"The major historical tractate entitled 'Annals' … begins its narration with the year of 2650 BC. It is supposed to have been started by a certain 'Master of the Horse' around 97 BC and continued until 1644 AD by different historians. Some of its parts are concerned with nothing but astronomy, and contain the observations of the sun, the moon, and five of the planets, as well as stellar coverings and comets. The Anglo-Shanghai pronunciation of the word 'Annals' is She-Ke, which is how this oeuvre is usually referred to by the Europeans.

The 'Encyclopaedia of the Forest Horse' … contains a whole volume with comet descriptions. This 'Forest Horse' (Ma-Tuan-Lin) is said to have lived around 1232 and recorded all the observations of comets made between 611 BC and his own epoch – just whence those revelations came to him remains unclear. The rest of the encyclopaedia covers the period up to 1644, or the exact same time when the records in the 'Annals' of the 'Master of the Horse' cease, likewise the records of the European cometographers. Let us recollect that Lubieniecki's famed ***Cometography*** came out in 1681, preceded by the European compilations of the early XVII and the late XVI century. We see the simultaneous nascence of voluminous cometographic works in the Western Europe and in China in the period between the XIII and the XVII century; it is highly dubitable that they could have come into existence independently from each other.

A shorter 'History of China' (comprising a mere 100 volumes), which covers the period between the antediluvian epoch and 1367 was translated into French by the Catholic missionary named Mailla, and it contains the descriptions of several comets that cannot be found in either of the two earlier sources" ([544], Volume 6, pages 58-59).

Thus, the final edition of the primary Chinese sources took place as recently as in the XVII century AD. N. A. Morozov points out that the Chinese possess no manuscripts whatsoever that would predate the XVII century ([544], Volume 6).

The absence of earlier manuscript is usually explained by historians as follows: the Chinese only wrote on paper, whereas the Europeans of the XIV-XV century used parchment, or specially treated leather, which is naturally more endurable than paper – the latter disintegrates very fast. At any rate, let us keep in mind the important fact that there are no Chinese texts dating from before the XVII century in existence.

Let us quote from Morozov again: "As I have already mentioned, the Chinese do not have any manuscripts that would predate the XVII century, which is when the chronicles of She-Ke and Ma-Tuan-Lin were compiled – possibly, with the assistance of the Catholic missionaries who were in charge of the Chinese observatories back then, and even built them for the Chinese" ([544], Volume 6, page 119).

"Having cited the complete roster of comets that were first filed by Mailla and Gaubil, as well as some later European authors, I cannot refrain from expressing … a certain lack of trust in the purity of this roster's Chinese origins. It was … included in Pingré's 'Cometography,' albeit edited and abbreviated. Then, in 1846, Biot published the comet rosters from the 'Annals' (retaining the Shanghai name 'She-Ke') and the almost identical rosters from the 'Encyclopaedia,' or 'Ma-Tuan-Lin,' as it was called in Shanghai, in his oeuvre entitled 'Connaissance des Temps'… Both rosters are much more detailed than the original roster of Mailla and Gaubil, although they reveal obvious traces of borrowing from each other" ([544], Vol. 6, p. 42.

N. A. Morozov has thus discovered that the allegedly ancient Chinese comet rosters were substantially expanded by someone in the XVIII-XIX century. This happened in Europe. We shall soon see find out the identity of the responsible parties, as well as their motivations, and demonstrate that the comet roster was almost certainly expanded after 1759.

Furthermore, it turns out that the Chinese sources do not contain any descriptions of astronomical instruments, and there are no traces of the ancient astronomical observatories anywhere on the territory of China ([544], Volume 6, page 132). This is very odd indeed, if one is to believe that the Chinese have been conducting meticulous astronomical observations for several thousand years.

European astronomical observations of that period are believed to be greatly inferior to the Chinese – nevertheless, the Europeans have preserved detailed descriptions of instruments, observation techniques etc. It suffices to recollect the "ancient" astronomical work of Claudius Ptolemy – the Almagest. Could it be that it had never occurred to the Chinese, despite many centuries of observing the sky, to relate their exact methods and provide some sort of a description of the instruments that they used for this purpose?

Our opponents will naturally say that the Chinese had "kept their methods secret." We shall refrain from arguing here, because we shall soon cite much more substantial evidence to prove that the real Chinese astronomical observations started in the XVI century the earliest. Apart from the comet rosters, Chinese chronicles mention eclipses. N. A. Morozov also managed to discover the sole existing horoscope.

We shall deliberately tackle the comet issue somewhat later. However, we can already formulate the results of our own research. They are as follows.

1) The only comet that could confirm the correctness of the Scaligerian chronology of China is Comet Halley. Other comets are of zero utility insofar as the issue of dating is concerned.

2) All reported observations of Comet Halley before the XV century are utter disinformation, and were fabricated in the XVIII-XIX century. This isn't even a hypothesis – it is a strict assertion, which shall be proven in Chapter 5 of CHRON5. We do not claim every Chinese report associated with Comet Halley today to be a forgery – one or two turned out quite sufficient for that end. This forgery is most likely to date from the period between 1759 and 1835.

2.
CHINESE ECLIPSES

The descriptions of eclipses as found in Chinese chronicles are very vague, lacking such vital details as the phase of the eclipse, the observation site etc. N. A. Morozov was perfectly correct to note that such nebulous reports can by no means be used for the purposes of historical dating, since one can find an eclipse of some sort in every decade, observable from some point and possessing some phase value. If we are to assume that the Chinese only described distinctly manifest (or total) eclipses, these descriptions will fail to correspond with reality in any way at all. For instance, the Chinese "History of the Khitan State" by E. Lun-Li (Moscow, Nauka, 1979) reports eclipses in the years of 992, 994, 998, 999, 1002, 1004, 1007 etc. Total (or at least distinctly observable) solar eclipses cannot happen with this regularity and be visible from the same territory.

Corollary. Chinese eclipse observations can neither confirm nor refute any chronology of China at all, be it veracious or erroneous.

3.
CHINESE HOROSCOPES

The situation with horoscopes is even worse. N. A. Morozov claims that his study of the Chinese chronicles did not yield a single ancient horoscope compiled in China – at the very least, he didn't manage to find any of those.

The only horoscope related to Chinese history survived in the chronicles of Eastern Asia ([544], Volume 6, page 50). Morozov conducted a study of this horoscope, which is associated with the reign of the grandson of the first Chinese emperor Huang Di "The Yellow" (could it be Emperor John, or Juan as pronounced in Spanish?)

Modern historians date the beginning of this emperor's reign to the first half of the third millennium before Christ. Emperor Huang was "a contemporary of Noah, moreover – we are told that this name wasn't a real name, but rather a 'post mortem alias,' since the Chinese buried the emperor's name with the emperor and gave him a new name after his death" ([544], Volume 6, page 43).

It turns out that "in the reign of the Yellow Emperor's grandson, in the springtime of the year, on the first day of the first month, all five planets converged underneath the Alpha and Beta of Pegasus – in Aquarius and partially in Capricorn" ([544], Volume 6, page 50).

This horoscope is dateable perfectly well, and so N. A. Morozov performed this operation. Apparently, in the third millennium before Christ, which is the period that the Yellow Emperor's reign is dated to by historians (ditto the reign of his grandson), "there was nothing remotely resembling the convergence of five planets near Aquarius – this event only happened once, on 9 February 1345, and in a very spectacular manner at that" ([544], Volume 6, page 54).

We have verified the calculations of N. A. Morozov with the aid of modern astronomical software and found another solution for this ancient Chinese horoscope: 15 February 1108 AD. This solution turned out to be even better than Morozov's. See for yourselves. Firstly, all five planets did in fact converge in Capricorn, and were clearly visible before dawn. Secondly, the moon was new, which corresponds to the first day of lunar month as indicated in the Chinese texts. Finally, the solution is vernal, since the event took place in the middle of February. Another excellent solution for this horoscope dates from 6 February 1524 AD. Other solutions that we have found were much worse than the two excellent solutions of 1108 and 1524 as mentioned above – the planets were either at too great a distance from the Alpha and the Beta of Pegasus, or could not be observed simultaneously.

It is therefore very likely that "the grandson of the Yellow Emperor" lived in the XVI century, but definitely not in the third millennium before Christ – that period doesn't contain a single solution for the "first Chinese horoscope."

One might wonder whether any attempts of dating the horoscope were made before Morozov. They were; the account of just how this was carried out is most edifying indeed. Let us quote it after N. A. Morozov.

"How could Bailey 'confirm' this antediluvian pseudo-Chinese chronology saying that the convergence of the five planets really happened on 20 February 2448 BC? Very simple. He assumed that the Chinese anticipated the unnatural mediaeval astrological equality of the planets, the sun and the moon, as well as the 19-year Meton's cycle (some twenty-five hundred years before the European Meton, no less), but suddenly decided to exclude the two most important planets from this list – namely, Jupiter and Saturn, replacing them with the Sun and the Moon. Things instantly became simple – since the geocentric conjunctions of the Sun, the Moon, Mercury, Venus and Mars occur once in each constellation every 15 or 17 years, Bailey could instantly locate this event within the 77 years of the alleged reign of the Yellow Emperor's grandson, relieved from the necessity to fit the larger planets into his equation" ([544], Volume 6, page 50-52).

If one is to confirm Scaligerian chronology in this manner, Chinese history definitely ranks as "well-confirmed."

We see a vivid example of how certain scientists committed actual forgeries striving to confirm the Scaligerian history of China – possibly guided by "best considerations possible."

4.

THE "ANCIENT" CHINESE 60-YEAR CYCLE AND ITS ORIGINS

Many people are aware of the cycle in question, and follow the Chinese zodiac meticulously, taking into account the sign of the current year and asking each other about their Chinese signs (Dog, Pig, Monkey or Rooster?), believing themselves to be in touch with the ancient wisdom of the grandeval Orient, where the mysterious calendar cycles that rule our destinies were discovered in antediluvian times. What makes this theory particularly appealing is, of course, its alleged unbelievably ancient age.

It is presumed that the 60-year cycle was adopted by the Chinese at the very dawn of their history, in the reign of the same famed Yellow Emperor, or the alleged year 2638 BC ([544], Volume 6, page 43). However, the 60-year cycle is known very well in astronomy – it is the approximate conjunction period of Jupiter and Saturn. Such conjunctions were indeed presumed very important in the Middle Ages. N. A. Morozov came up with the natural hypothesis that such conjunctions provided the basis of the "ancient" Chinese 60-year cycle.

However, the 60-year period between the conjunctions of Jupiter and Saturn is approximated – we are therefore given a spectacular opportunity of dating the moment when the 60-year calendar circle was introduced. Indeed, over the course of time the discrepancy between the astronomical conjunctions of Jupiter and Saturn and the calendar beginnings of the sixty-year Chinese cycle grows ever greater. It would be interesting to calculate the date when they coincided, which will give us the epoch when the cycle in question was introduced.

It turns out that these coincidences only existed between 1204 and 1623 AD. By the way, this time interval fully covers the moment encoded in the horoscope of the Yellow Emperor – 1345 AD, qv above.

Thus, the "ancient" Chinese sixty-year circle was introduced in the XIII century AD the earliest; most likely – in the XIV century, the epoch of Huang, or John, the Yellow Emperor, or even later.

5.

WHEN DID THE CHINESE INVENT THE TELESCOPE?

We are all of the opinion that the telescope was invented by Galileo or his immediate predecessors in the XVII century. He came up with the revolutionary idea of using optical lenses for looking at distant objects, including stars and planets. This invention truly revolutionised many fundamental disciplines, such as navigation, astronomy etc.

However, it turns out that we are under a prodigious delusion about the time when the telescope was invented. In the alleged VI century BC, the time when many European nations were still nestling in caves, the Chinese already had telescopes and used them widely.

This becomes obvious from the ancient Chinese book entitled "Canonical Verses" (Shi-Chin), which "are said to have been edited anew – presumably, by the great sage Confucius from the [alleged – Auth.] VI century BC… Chinese scientists believe the 'Canonical Verses' to be one of the five books comprising their primary ancient collection of historical verse…

The first part of this book is called 'Highest Emperor,' and it tells about the deeds of the 'Highest Emperor' (Yao), who ascended to the throne in the 41st year of the 5th cycle…

Paragraphs 3-8 of the 'Canonical Verses' contain the instruction given by this 'Highest Emperor' to his two court astronomers named 'Plan' and 'Draft' (He and Ho).

In the first paragraph (or Paragraph 3) he orders them to 'Observe the sky, calculate the calendar and construct an instrument that would represent the 12 signs of the zodiac and the movements of the Sun and the Moon along them' … in Paragraph 8 the Emperor addresses his astronomers as follows: 'Plan and Draft! You know that the year consists of 366 days! Devise the intermediate months and a hundred religious services to make everything work fine.'

The commentator adds that 366 days stand for the true time of the entire celestial sphere's rotation, whereas the length of the solar year equals 365 ¼ days. Hence the conclusion that the Julian year was discovered in China by Confucius … and that the precession of the climatic year was already known to the Chinese back then, albeit erroneously estimated as greater than it really was" ([544], Volume 6, page 57).

Let us emphasise that this level of astronomical knowledge of the "ancient China" would correspond to that of the European astronomy in the XV-XVI century AD. Modern historians aren't surprised by this fact, for some reason.

However, this does not exhaust the list of the "ancient Chinese discoveries."

"The second part of the 'Canonical Verses' called 'Humble Emperor' (Shun-Di) tells us about the deeds of Emperor Humble, the heir of the Highest Emperor. He ordered to make a 'looking-glass' to make the seven mobile luminaries 'observable daily.' This must be a direct implication that Galileo's telescope was known to the Chinese four thousand years before the great European scientist … Why is it that the ones who believe in the existence of the Julian year, the armillary sphere, the knowledge of the solstices and the equinoxes etc in the Ancient China stop before this final step and identify the 'looking-glass' as an astronomical quadrant?" ([544], Volume 6, page 58).

Corollary: such texts cannot possibly predate the XVII century AD in our opinion.

Let us once again emphasise that the surviving Chinese manuscripts date from the XVI-XVII century the earliest.

CHAPTER 5

Chinese comets

1.
SUSPICIOUSLY HIGH COMET OBSERVATION FREQUENCY IN CHINA

Above we have told about the sources that recorded the observations of Chinese comets. By a "Chinese" comet we mean a comet observation recorded in a certain chronicle identified as Chinese nowadays.

The complete roster of Chinese comets contains over 300 records. It is presumed that these records report observations of comets that took place in 309 different years. Nowadays historians distribute them over the interval between 610 BC and 1640 AD. Thus, the roster covers the span of some 2200 years, which gives us about one comet observed in seven years. However, since the comet roster contains a number of lacunae, since there are epochs when no comet observations were recorded, the frequency of comet observation in China is much higher – a comet in every three years for some epochs, for instance. In the III century AD the Chinese observed 35 comets, and 20 of them in the IV century.

Apart from that, all these comets are presumed to have been visible to the naked eye, since they're mentioned in chronicles, which often contain personal impressions of the chroniclers, and not specialised astronomical literature. It would be natural to assume that comets mentioned in chronicles were quite spectacular and visible to many people.

This makes the Chinese comet roster very odd indeed. The frequency of comet observations recorded therein is very high, even if we're to assume that the Chinese didn't merely mention spectacular comets, but also tiny ones, which would appear as a minute point to the naked eye.

How many comets have modern readers seen in their lifetime? Not a single truly spectacular one over the last fifty years. There were small comets, which could be seen to the naked eye after their prior location on the sky with the use of a telescope. However, the ancient Chinese are unlikely to have used powerful telescopes in order to rake through every sector of the sky in order to find a comet and instantly write it into a chronicle.

Moreover, in order to distinguish between a small comet and a star the Chinese needed a full catalogue of visible stars in order to locate a slowly moving dot of a comet among them. Let us consider the star charts used by the Chinese astronomers. What do we see? In figs. 5.1 and 5.2 we reproduce a Chinese star chart of the XIX century as an example. Even this chart is rather primitive, and it dates from the XIX century. N. A. Morozov also cites the ancient Chinese star catalogues of the XIX century ([544], Volume 6). They are rather primitive, crude and incomplete.

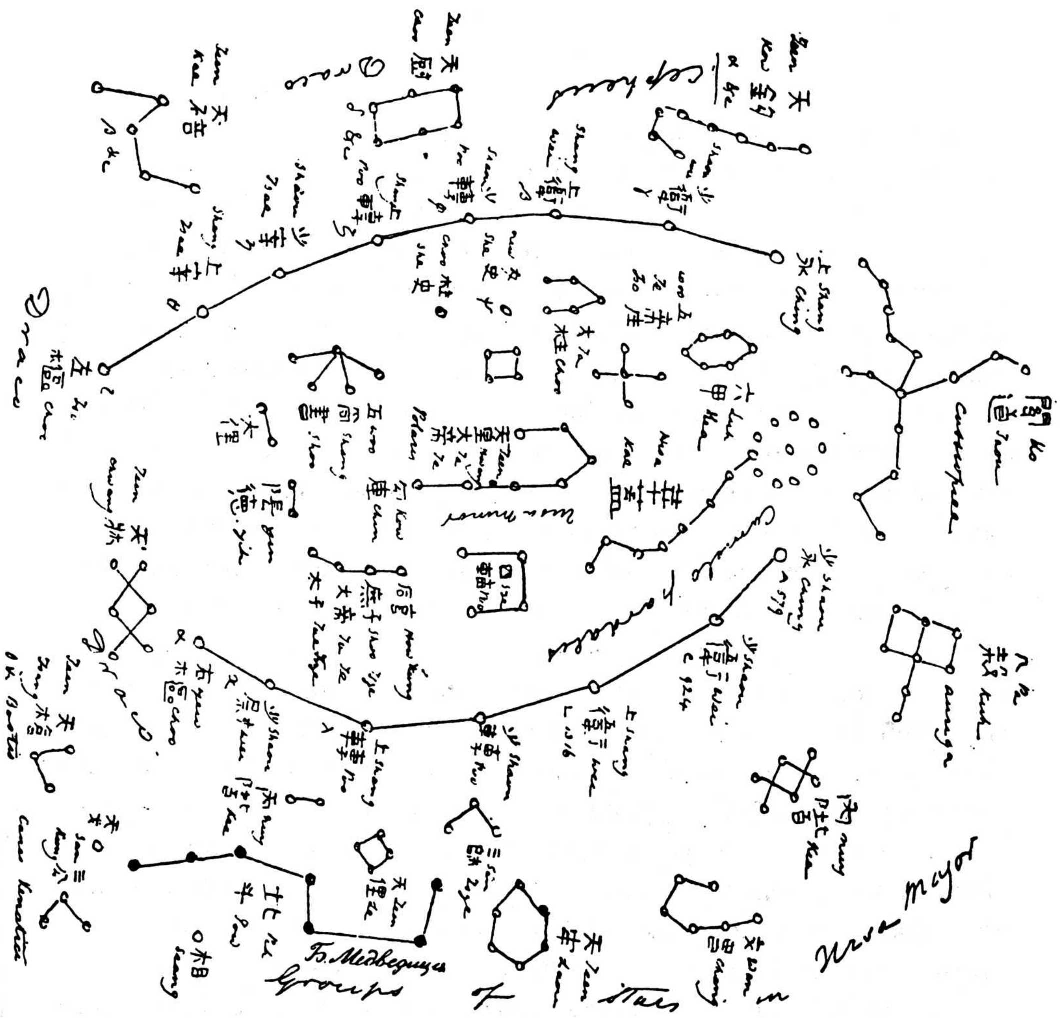


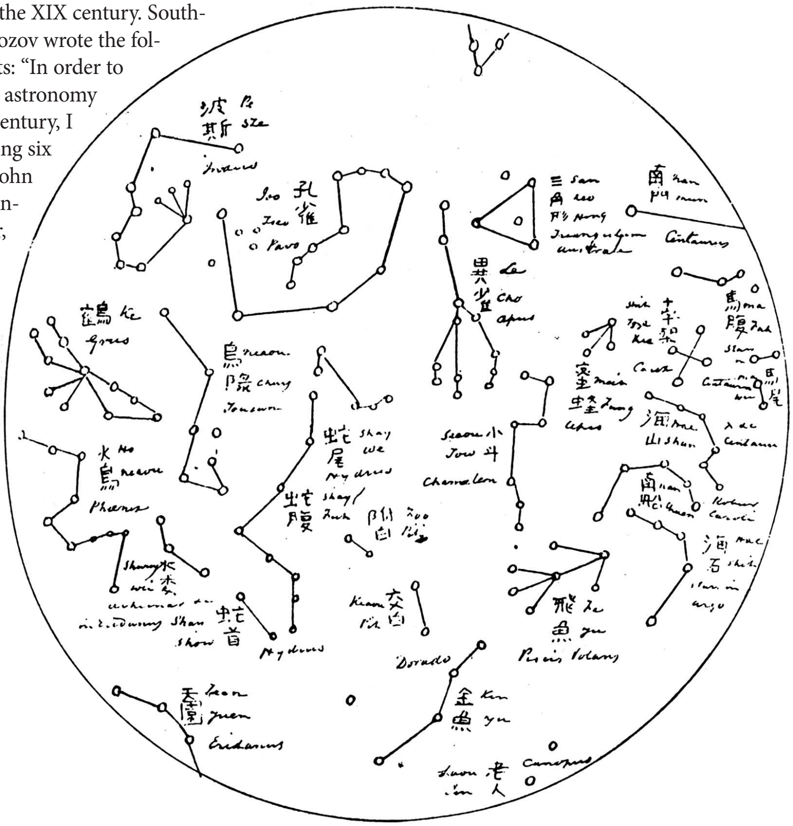
Fig. 5.1. Chinese star chart of the XIX century. Northern Hemisphere. The map is very primitive. Taken from [544], Volume 6, p. 64.

N. A. Morozov wrote the following in this respect: "It is plainly obvious to the reader that almost all of the untypical stellar combinations are distributed in a childishly naïve manner due to the lack of a grid [in the XIX century, no less! – Auth.], which often makes it impossible to identify them as real stellar configurations" ([544], Volume 6, page 69).

We are supposed to believe that these "childishly naïve" astronomers successfully discovered a comet almost every three years. This frequency implies most of them to have been hardly observable dots. One must observe such a dot for many days on end to discover its slow motion across the sky and identify it as a comet. Apart from that, this dot needs to be found first – it is easy to speak about it now, when the sky is constantly combed through by telescopes.

These considerations make us admit that the Chinese comet roster looks exceptionally strange. N. A. Morozov was perfectly correct to write: "Our modern and exact knowledge of the amount of comets visible to the naked eye registered over the last three centuries make it perfectly obvious that

Fig. 5.2. Chinese star chart of the XIX century. Southern Hemisphere. N. A. Morozov wrote the following about these star charts: "In order to picture just how naïve Chinese astronomy was as recently as in the XIX century, I suggest to consider the following six star charts from the book of John Williams… The readers shall instantly recognize… Ursa Major, but that is the only constellation here that looks familiar. Nearly every constellation looks untypical; also, the lack of a coordinate grid leads to an almost childishly naïve disposition of star configurations that renders them unidentifiable in most cases" ([544], Volume 6, pages 64 and 69). Taken from [544], Volume 6, page 69.


Pavo
Grus
Phoenix
Hydrus
Chamaeleon
Dorado
Eridanus
Canopus
Centaurus
Piscis Volans

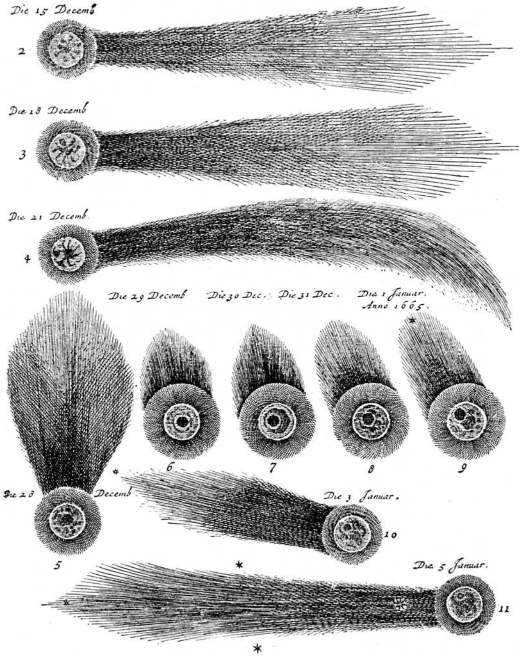

Die 15 Decemb.
2
Die 18 Decemb.
3
Die 21 Decemb.
4
Die 29 Decemb.
Die 30 Dec.
Die 31 Dec.
Die 1 Januar. Anno 1665.
6
7
8
9
Die 28 Decemb.
5
Die 3 Januar.
10
Die 5 Januar.
11

Fig. 5.3. Several ancient drawings of comets from S. Lubieniecki's "Theatrum Cometicum" dating from 1681. The very nature of the drawings demonstrates that all the comets were observed with the naked eye. Book archive of Pulkovo Observatory, St. Petersburg. Taken from [543], page 201.

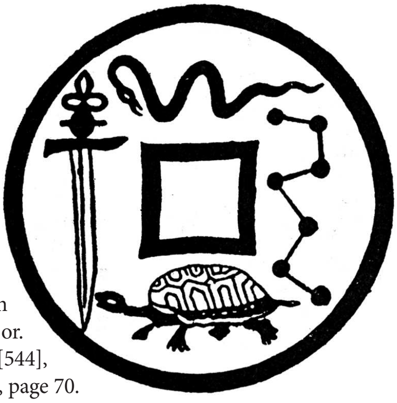


Fig. 5.4. Chinese drawing of a comet near the constellation of Ursa Major. Taken from [544], Volume 6, page 70.

these interstellar vagabonds don't quite rain over us in such abundance as one finds in the roster [of Chinese comets – Auth.]" ([544], Vol. 6, p. 60).

In fig. 5.3 we reproduce some drawings of comets from an ancient book of Stanislaw Lubieniecki dating from 1681. In fig. 5.4 we see an ancient Chinese drawing of a comet next to Ursa Major.

2.

YEARS OF COMET OBSERVATIONS IN CHINA

A LIST OF SCALIGERIAN DATES WHEN ALLEGED
COMET OBSERVATIONS ARE REGISTERED
IN CHINESE SOURCES
(*Also given in [544], Volume 6, pages 130–132*)

- –610,
- –530, –515, –501,
- –466, –432,
- –304, –302,
- –295, –239, –237, –233, –232, –213, –203,
- –171, –156, –154, –153, –147, –146, –137, –136, –134, –133, –119,
- –118, –109, –108,
- –86, –83, –76, –75, –73, –72, –71, –69, –68, –60, –48, –47, –43, –31, –11, –4, –3,
- 13, 22, 39, 55, 60, 61, 65, 66, 71, 75, 76, 77, 84,
- 102, 110, 131, 141, 147, 148, 149, 161, 178, 180, 182, 185, 188, 192, 193,
- 200, 204, 206, 207, 213, 218, 222, 225, 232, 236, 238, 240, 245, 247, 248, 251, 252, 253, 255, 257, 259, 262, 265, 268, 275, 276, 277, 279, 281, 283, 287, 290, 296,
- 300, 301, 302, 303, 304, 305, 329, 336, 340, 343, 349, 358, 363, 369, 373, 386, 390, 393,
- 400, 401, 402, 415, 416, 418, 419, 422, 423, 442, 449, 451,
- 501, 532, 539, 560, 561, 565, 568, 574, 575, 588, 594,
- 607, 615, 616, 626, 634, 639, 641, 663, 667, 676, 681, 683, 684,
- 707, 708, 710, 713, 730, 739, 760, 767, 770, 773,
- 815, 817, 821, 828, 829, 834, 837, 838, 839, 840, 841, 851, 856, 864, 868, 869, 877, 885, 886, 892, 893, 894,
- 905, 912, 928, 936, 941, 943, 956, 975, 989, 998,
- 1003, 1014, 1018, 1035, 1036, 1049, 1056, 1066, 1080, 1095, 1097,
- 1106, 1110, 1126, 1131, 1132, 1133, 1145, 1147, 1151
- 1222, 1226, 1232, 1237, 1240, 1264, 1277, 1293, 1299,
- 1301, 1304, 1313, 1315, 1337, 1340, 1351, 1356, 1360, 1362, 1363, 1366, 1368, 1373, 1376, 1378, 1385, 1388, 1391,
- 1407, 1430, 1431, 1432, 1433, 1439, 1444, 1449, 1450, 1452, 1453, 1456, 1457, 1458, 1461, 1462, 1465, 1468, 1472, 1490, 1491, 1495, 1499,
- 1500, 1502, 1506, 1520, 1521, 1523, 1529, 1531, 1532, 1533, 1534, 1536, 1539, 1545, 1554, 1556, 1557, 1569, 1577, 1578, 1580, 1582, 1584, 1585, 1591, 1593, 1596,
- 1604, 1607, 1609, 1618, 1619, 1621 1639, 1640.

1) We have omitted sightings of several comets in a single year – for instance, it is presumed that the Chinese observed three comets in 416 AD, two comes in 422 AD and so on. All such multiple records are omitted.

2) We do not cite the data concerning precise calendar dates of presumed comet observations. The Chinese have left records that report the exact year, month and sometimes even day when a given comet was observed, presumably of the highest exactitude. We shall not require these data; moreover, we shall see that all of these "exact indications" are likely to date from a rather recent epoch.

3) Many Chinese records specify paths of comets across different constellations. We do not cite these data here for the following reason. The analysis of these paths only make sense if we need to estimate the orbits of these comets or want to identify them as comets that we already know. The only comet that it is sensible to identify in this manner is the famous Comet Halley. However, we shall consider it specifically later on.

As for all the other comets, we have to point out the following: "Apart from Comet Halley, we know of no other recurrent comets visible to the naked eye that would confirm the precision of European and Chinese reports.

The recurrence of many comets, most of them minute, has been estimated by now; however, not one of them is mentioned in the chronicles in such a manner that it could be identified" ([544], Volume 6, page 156).

3.
EUROPEAN COMETS AND THEIR OBSERVATION DATES

A list of Scaligerian dates when
the alleged sightings of comets were
recorded in European chronicles
(*Also given in [544], Volume 6, pages 130–132*)

- –479, –465, –430, –429, –413, –411, –409,
- –372, –352, –347, –340, –335,
- –219 (?), –203,
- –199, –182, –167, –165, –164, –149, –145, –143, –135, –128, –118, –117, –116, –109,
- –98, –92, –89, –86, –83, –39, –59, –46, –45, –44, –42, –40, –30, –29, –28, –22, –12,
- 12, 14, 16, 17, 40, 48, 51, 54, 56, 57, 60, 61, 62, 66, 68, 69, 70, 72, 73, 76, 78, 79, 81,
- 130, 145, 146, 160, 161, 181, 188, 190, 192, 195,
- 204, 213, 217, 220,
- 307, 308, 324, 335, 340, 363, 367, 370, 375, 377, 380, 383, 384, 386, 389, 390, 393, 394, 396, 399,
- 405, 410, 412, 413, 418, 423, 434, 442, 443, 448, 450, 453, 454, 457, 459, 488,
- 500, 519, 531, 533, 535, 538, 540, 541, 550, 557, 560, 570, 583, 587, 589, 594, 597, 599,
- 601, 602, 603, 604, 607, 617, 620, 622, 623, 631, 633, 660, 667, 674, 675, 676, 678, 684, 685, 687,
- 715, 719, 729, 744, 745, 761, 763, 791,
- 800, 809, 812, 814, 815, 817, 818, 828, 819, 830, 837, 838, 839, 840, 841, 844, 868, 876, 882,
- 900, 902, 905, 906, 910, 912, 913, 930, 941, 942, 944, 964, 968, 975, 979, 983, 996, 999,
- 1000, 1004, 1005, 1006, 1009, 1017, 1027, 1031, 1038, 1042, 1053, 1058, 1064, 1066, 1067, 1071, 1077, 1092, 1095, 1097, 1098,
- 1102, 1103, 1106, 1107, 1108, 1109, 1110, 1111, 1112, 1113, 1119, 1125, 1132, 1133, 1141, 1145, 1163, 1169, 1172, 1180,
- 1200, 1202, 1211, 1214, 1213, 1217, 1219, 1222, 1223, 1230, 1238, 1240, 1241, 1254, 1255, 1256, 1264, 1267, 1268, 1269, 1273, 1282, 1285, 1286, 1293, 1298, 1299,
- 1300, 1301, 1302, 1303, 1307, 1312, 1313, 1314, 1315, 1318, 1337, 1338, 1339, 1340, 1341, 1345, 1347, 1351, 1352, 1353, 1362, 1363, 1365, 1368, 1376, 1379, 1380, 1382, 1390, 1391, 1394, 1399,
- 1400, 1401, 1402, 1403, 1407, 1408, 1414, 1426, 1433, 1434, 1439, 1444, 1445, 1450, 1454, 1456, 1457, 1458, 1460, 1461, 1467, 1468, 1470, 1471, 1472, 1475, 1476, 1477, 1491, 1492, 1493,
- 1500, 1504, 1505, 1506, 1510, 1511, 1512, 1513, 1514, 1516, 1517, 1521, 1522, 1523, 1524, 1526, 1527, 1528, 1529, 1530, 1531, 1532, 1533, 1537, 1538, 1539, 1541, 1542, 1545, 1554, 1556, 1557, 1558, 1559, 1560, 1564, 1566, 1569, 1572, 1576, 1577, 1578, 1580, 1582, 1583, 1585, 1590, 1593, 1596, 1597,
- 1602, 1604, 1607, 1618, 1652, 1653, 1661, 1664, 1665, 1682.

Apparently, the European list also provokes many confused questions. Nearly every oddity pointed out in Chinese rosters is also present here.

Furthermore, one cannot fail to notice the amazing multitudes of comets that Europeans are believed to have observed in the Middle Ages. Take the part of the roster corresponding to the XVI century, for instance. See for yourselves:

4 comets were observed in 1500,
2 comets were observed in 1504,
6 (!) comets were observed in 1506,
3 comets were observed in 1511,
3 comets were observed in 1516,
2 comets were observed in 1523,
4 comets were observed in 1527,
3 comets were observed in 1529,
4 comets were observed in 1530,
6 (!) comets were observed in 1531,
6 (!) comets were observed in 1532,
5 (!) comets were observed in 1533,
3 comets were observed in 1538,
6 (!) comets were observed in 1539,
2 comets were observed in 1541,
3 comets were observed in 1542,
2 comets were observed in 1545,
8 (!) comets were observed in 1556,
3 comets were observed in 1557,
6 (!) comets were observed in 1558,
2 comets were observed in 1560,
3 comets were observed in 1569,
6 (!) comets were observed in 1572,
2 comets were observed in 1576,

9 (!!) comets were observed in 1577.

And so on, and so forth (see [544]).

It appears that in the XVI century Europeans are said to have observed 145 comets with the naked eye. This is completely out of proportion. Let us remind the readers that the telescope was only invented in the XVII century – therefore, one can only speak of comets visible with the naked eye, and those are very scarce indeed.

N. A. Morozov was perfectly correct to note: "European comets observed with the naked eye are so abundant that no such observations must ever have taken place" ([544], Volume 6, page 135). The comet roster cited above brings us to the following conclusion.

It is most likely that we are confronted with various reports of a single comet, which were later presumed to refer to different comets. This also demonstrates that many mediaeval records were misdated by later chronologists, who have transformed a single comet into a multitude which became spread over many years. Once again, this proves that a correct conversion of a date found in a mediaeval document into the modern chronological system is anything but a simple task. At any rate, we can see that mediaeval chronologists have made a great many mistakes.

Alternatively, we shall have to assume that in the XVI century one could indeed observe comets with the naked eye nearly every month.

One might suggest that the chronologists could be corrected – for this end, we should collate different descriptions of a single comet into one and create a correct comet chronology.

Unfortunately, this would only be possible if we knew the dates when said comets could be observed in reality a priori. The problem is that we know no such dates; this is precisely what we have to find out from the roster that we have at our disposal today.

We can see that the astronomers and cometographers of the XVII-XVIII century could not distinguish between the "fictitious comets" and real ones, or identify various descriptions of a single comet as such. It is easy enough to understand why – various eyewitnesses of a single comet could describe it differently (for instance, confusing the constellations that lay in the path of the comet). Different trajectories were recorded as a result. Mediaeval cometographers were apparently unable to take their bearings in the resulting chaos of data. Chances are, it is impossible to reconstruct the veracious chronology of mediaeval comet observations.

One of the implications is that the years of comet observations reported by mediaeval chronologists, let alone the months, cannot be considered reliable datings.

References to the constellations that lay in the path of the comet are also unreliable – especially seeing as how it is highly unlikely that all mediaeval citizens had star charts at their disposal (Dürer's, for instance), which would give them an opportunity of tracing the comet's path – therefore, it could only be traced by professional astronomers. However, we see that even they often got confused. Let us, for instance, consider the European description of the path of Comet Halley in the alleged year 1378 AD ([544], Volume 6, page 142). Initially it strikes one as a natural description of a comet's trajectory across constellations. However, a closer study reveals that "the comet's position fitted the purpose of calculating its orbit so poorly that Pingré declared it useful for nothing but tiring the very heart out of an overly diligent researcher of Comet Halley" ([544], page 142). Apparently, the mediaeval observers muddled something up, and it is impossible to estimate the exact nature of their error nowadays.

4.
A COMPARISON OF THE CHINESE AND EUROPEAN COMET ROSTERS

Let us sum up. N. A. Morozov compiled comparative dating tables for the Chinese and European records of comet sightings ([544], Volume 6, pages 130-132). He discovered that the "ancient" Chinese comet observations fail to concur with the "ancient" European observations. Both rosters (the "ancient" Chinese and the "ancient" European) are too dense. Such great density of comets visible to the naked eye is impossible. Both these

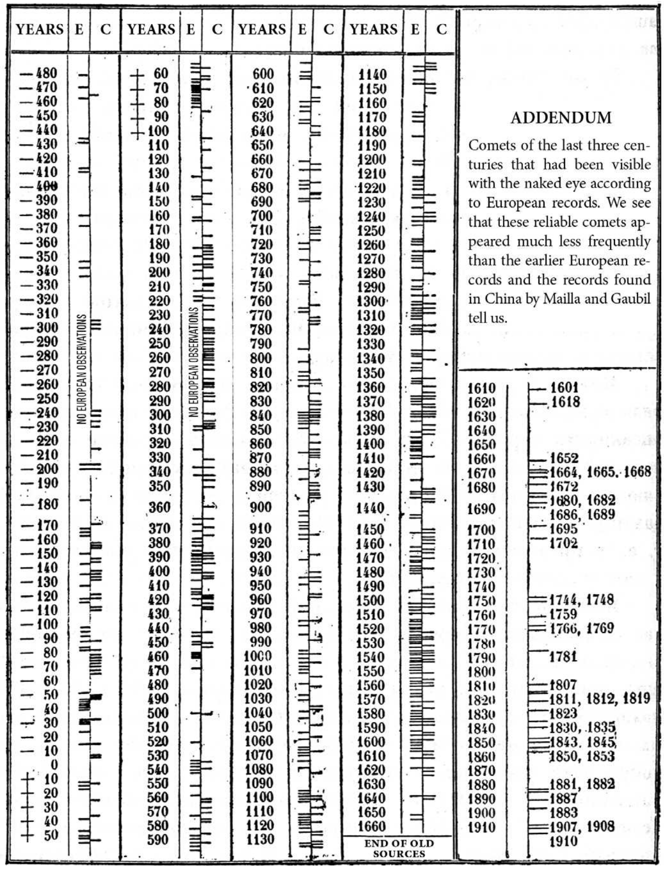


Fig. 5.5. Table from N. A. Morozov's book ([544], Vol. 6, p. 168) that reveals the existence of serious contradictions within and between the "ancient" Chinese and the "ancient" European comet rosters.

facts are made obvious by the table compiled by N. A. Morozov, which is reproduced in fig. 5.5. Dashes to the left of the middle lines correspond to the years of "comet sightings" in European sources, and dashes to the right represent the Chinese. The right part of the table corresponds to the years between 1610 and 1910 when comets visible to the naked eye were observed veritably.

It is plainly visible that the density of dashes in the veracity zone of the last few centuries is much lower than what we see in the "original ancient sources," Chinese as well as European. The lack of concordance between the dashes in the left and right parts demonstrates that the "ancient" Chinese and the "ancient" European rosters do not concur with each other, which makes one doubt their veracity. It is obvious that the Europeans and the Chinese must have observed the same comets in the sky. If we're to assume that the Europeans only registered one half of all comets, and the Chinese, the other, the frequency of "ancient" comet observations shall become completely implausible.

The corollary of N. A. Morozov based on the analysis of the resultant summary tables X and XIII is as follows (see [544], Volume 6, pages 130-132 and 168).

"Let us consider the chronological likeness of the Chinese and European reports. I am referring to correspondence in dates exclusively, without taking the actual descriptions of comets into consideration, since we won't be able to find a single European comet whose description will resemble that of its Chinese counterpart up until the arrival of the Catholic missionaries to China. The extent of correspondence between the respective dates can be judged by the readers from the following table [see [544], Volume 6, pages 130-132 – Auth.] – I also included all the dubious comets as registered in the Chinese chronicles, and everything I could find in Lubieniecki's 'Theatrum Cometicum' [the famous mediaeval 'Cometography,' or a catalogue of 1681 – Auth.] for the European chronicles.

The situation with the BC comets is truly astounding. There is chance coincidence between the comets of 109, 86 and 83 BC, whereas the datings of all the other comets are diverse to the following extent. Whenever we see Chinese records, their European counterparts are missing, and vice versa: large arrays of European records aren't matched with any Chinese sources. The Europeans contradict the Chinese, and the Chinese contradict the Europeans…

Let us now regard the period between the be-

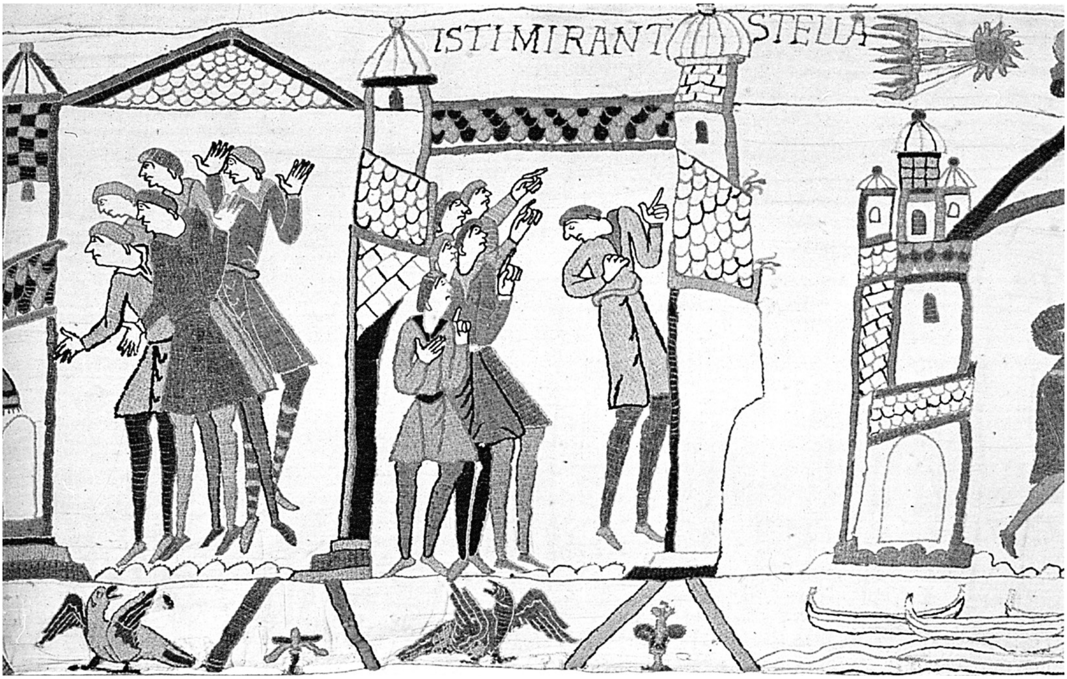


Fig. 5.6. Comet depicted on an ancient carpet from Baille. Historians identify it as Comet Halley and date the observation to the alleged year 1066. The carpet was presumably made around 1073–1083. It is kept in the city library of Baille and made of wool on linen. The picture is reproduced in [930] as a fragment of "the longest and the most famous mediaeval carpet that can also serve as a historical chronicle" ([930], page 161). Taken from [930], page 161. See also the drawn copy in [544], Volume 6, page 144.

ginning of the new era and the ascension of Constantine (0-306 AD). We see the same chaotic leapfrog of Chinese and European datings up until Alexander Severus (222 AD)… The 85-year interval between the respective ascensions of Alexander Severus and Constantine to the throne is even more spectacular. Chinese reports indicate 38 comet observations for this period; European chronicles mention none, save for the vague report of some occurrence that dates from 252 AD… However, the leapfrog of the Chinese and European dates continues after this period, the sole difference being that they become more numerous and thus more susceptible to random coincidence… The correspondence between the two only becomes regular enough to stop resembling random coincidence in the XII century" ([544], Volume 6, pages 133-134).

This leads us to one of the following conclusions:

1) The consensual datings of Chinese comet observations before the XIII century AD are incorrect.

2) The consensual datings of European comet observations before the XIII century AD are incorrect.

3) Both are incorrect.

We believe the latter to be the case.

5.
COMET HALLEY

5.1. Introduction

Comet Halley is the most famous comet of all. Comet Halley is also the most spectacular comet of all. Comet Halley is one of the primary foundations of Chinese chronology and the modern theory about the great antiquity of the Chinese civilisation.

It is believed that the Chinese observed all of this comet's forthcomings between the I century BC and the present at the very least. It is believed that the modern theory of Comet Halley's motion is confirmed by the ancient Chinese chronicles; this theory, in turn, confirms the Scaligerian chronology of China.

In fig. 5.6 we reproduce an ancient representation of a comet from the ancient carpet of Baille. Scaligerian history tries to convince us that the comet in question is Comet Halley as seen in the alleged year of 1066.

Even N. A. Morozov in his radical revision of many layers of the ancient history only questions the veracity of the Chinese records concerning Comet Halley before the beginning of the new era, believing them to be more or less correct afterwards.

He makes the following confused statement: "Whatever the origin of these Chinese comet records, some of them are in amazing concurrence with the theoretically calculated recurrences of Comet Halley, which makes us treat them seriously as a valid means for the verification of the ancient documents that contain comet descriptions" ([544], Volume 6, page 156).

Thus, one has no apparent reasons to be suspicious of the Chinese chronology, based on the recurrences of Comet Halley, among other things – even N. A. Morozov was convinced, although he retained a number of serious suspicions: "Comet Halley does not substantiate the reports of She-Ke and the "Forest Horse" concerned with the first centuries AD. What right have we to assume that these books can prove any chronological scale extending further back into the past?" ([544], Volume 6, page 154).

However, the situation here isn't quite as simple as it might seem originally. The analysis of N. A. Morozov proved incomplete here. He shouldn't have considered the correspondence between some of the "ancient" Chinese records and the calculated recurrence cycle of Comet Halley "amazing" – our analysis demonstrates that the probability of said correspondence being mere coincidence is high enough; many such correspondences do in fact turn out purely coincidental, qv below. However, fortunately enough, the creators of the "ancient" Chinese chronology refused to stop here, attempting to bring the entire picture to "perfection."

They made a mistake here, having added several "ancient" Chinese records of the alleged sightings of Comet Halley in the XVIII century and thus left a criminating piece of evidence that permits proving the falsity of the entire "ancient" Chinese chronology. The forgery in question was committed in the XVIII century.

5.2. The analysis of Planet Halley's recurrence cycles

5.2.1. A list of the dates of Comet Halley's alleged sightings

Let us begin with the list of dates traditionally associated with the sightings of Comet Halley. It is usually divided into two parts, namely, the Chinese and the European records of Comet Halley's observations. Let us cite both lists and compare them to each other.

The astronomers Cowell and Crommelin have used these dates as a basis for the astronomical and mathematical theory of Comet Halley's motion at the very beginning of the XX century. They used this theory for their theoretical calculations of the comet recurrence cycles into the past.

In the following table we cite the results of their theoretical calculations as well as the years of European and Chinese observations presumed to be related to Comet Halley. The names of months in the left column indicate the passage of the comet through the perihelion point.

No other mentions of Comet Halley are found in either the Chinese or the European sources, apart from a few scarce exceptions. For instance, the Chinese record of 239 BC is occasionally considered to be a reference to Comet Halley ([544], Volume 6, page 140). See the graph of Cowell and Crommelin and the comet roster on page 73 of the abovementioned source.

The first impression one gets is that the table unambiguously leads us to the following fundamental conclusion: the mathematical theory of

Theory (Cowell & Crommelin), Julian calendar	Traditional dates of Chinese records (acc. to She–Ke)	Traditional dates in European chronicles
April 1910	1910	1910
March 1835	1835	1835
March 1759	1759	1759
September 1682	1682	1682
October 1607	1607	1607
August 1531	1531	1531
June 1456	1456	1456
November 1378	1378	–
October 1301	1301	1301
September 1222	1222	1222
April 1145	1145	1145
March 1066	1066	1066
September 989	989	–
July 912	912	912
February 837	837	837
July 760	760	–(761 ?)
November 684	684	684
March 607	607	– (607 ?)
November 530	532	531
July 451	451	– (450 ?)
November 373	373	–
April 295	296?	–
April 218	218	217
March 141	141	–
January 66	66	66
October –12	–11	–12
August –86	–86	–86

Comet Halley's motion is in excellent correspondence with the observations of the Chinese. A propos, the correspondence of said theory with European sources is a great deal worse. However, let us refrain from being overly critical – after all, it is common knowledge that the Chinese astronomers were known for their meticulousness, especially in the distant past – a far cry from their European colleagues.

Let us reiterate: the theoretical graph appears to be conformed by the coincidence of all the theoretical dates with the ones taken from the Chinese chronicles, with the exception of one two-year discrepancy and two one-year discrepancies. Actually, the one-year discrepancies can be disregarded, owing to a certain ambiguity concerning the beginning of the year in the antiquity.

5.2.2. What happened to Comet Halley in 1986? The reasons why it shifted to the other hemisphere

One must specifically mark the fact that the Chinese astronomers are believed to have observed every single apparition of Comet Halley over the course of two thousand years without missing any.

China is located in the Northern Hemisphere. Apart from that, every description of the path of a comet identified as Comet Halley today refers to the constellations of the Northern Hemisphere or the Zodiac. We have checked this against the comet roster in [544], Volume 6.

The inevitable conclusion is that every single apparition of Comet Halley over the last two thousand years was theoretically observable from the Northern Hemisphere exclusively.

Everything seems understandable and natural so far. A large recurrent comet has been following the same stationary orbit, more or less stable in relation to the ecliptic, for the last two thousand years.

Let us ask the readers residing in the Northern Hemisphere whether they saw Comet Halley in 1986? The answer is in the negative. The reason is perfectly simple – it wasn't visible from the Northern Hemisphere, and could only be observed from the Southern (being rather dim at that).

What could have possibly happened to Comet Halley? Two thousand years of observations from the Northern Hemisphere followed by a sudden migration to the Southern? Our opponents might suggest this fact to be a consequence of the mathematical law of its motion. This very mathematical law is what we shall consider in the following section.

For the time being, let us make a summary. Such a drastic change in the motion pattern of a comet that had remained stable for two thousand years strikes us as very odd indeed.

The above makes us strongly doubt the veracity of the traditional chronology of Comet Halley's sightings. Are all of its apparitions reflected in the Chinese chronicles veraciously? Could we be faced with random coincidences or something worse still – later insertions into the text? By the way, what is the probability of an arbitrary "periodical sine curve" randomly coinciding with the

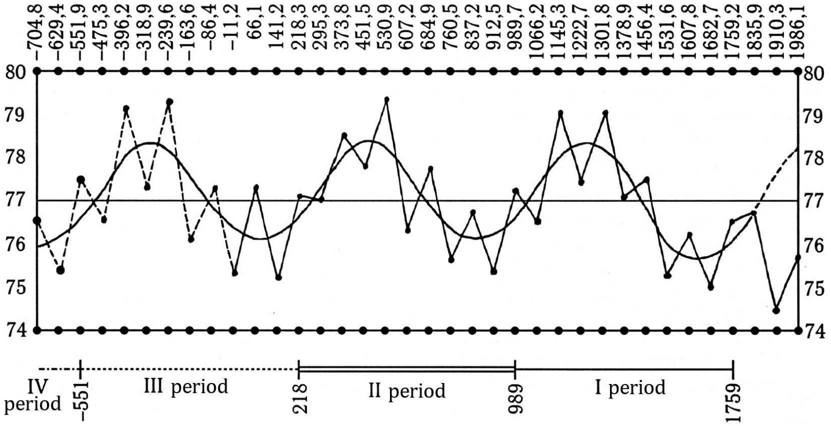


Fig. 5.7. The graph shows the fluctuations of time intervals between the observations of Comet Halley according to the Scaligerian chronology. The horizontal line corresponds to the Scaligerian Comet Halley observation dates, and the vertical to the distances between comet observations given in years. The graph is very obviously periodical in nature; the borders of the resulting periods are indicated at the bottom.

accepted traditional dates as found in Chinese records? We shall provide the answer to this question below; jumping ahead, we can tell the readers that such a probability is actually rather high.

5.2.3. What has been happening to Comet Halley after 1759? The reason why its recurrence cycles have become irregular

The sequence of dates suggested to stand for the apparitions of Comet Halley in Chinese rosters has a very odd trait. It reveals an exceptionally precise centenarian regularity in the changes of Comet Halley's recurrence cycles, which is believed to be characterised by exceptional stability. We are referring to the law discovered by the astronomers Cowell and Crommelin, who studied the Chinese comet rosters ([544], Volume 6).

We reproduce the graph they built in fig. 5.7.

On the horizontal axis we have the years when Comet Halley was observed according to the Chinese chronology. The dates are given with the precision margin of one tenth of a year.

On the vertical axis we see the recurrence periods of Comet Halley, or the intervals between its consecutive reappearances. For instance, the interval between its last apparition of 1986.1 and the

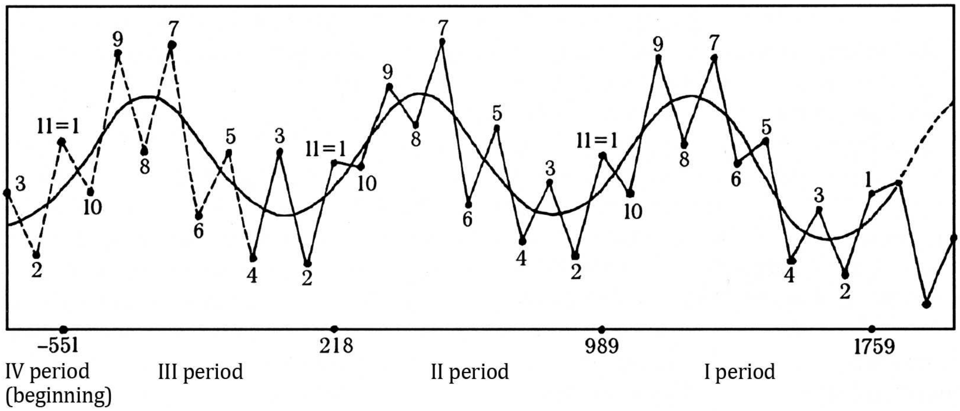


Fig. 5.8. Previous graph of fluctuating time intervals between the observations of Comet Halley. Here we have assigned the same number to every corresponding point within a given period.

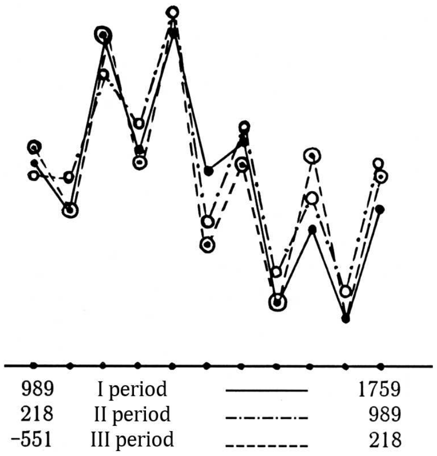


Fig. 5.9. Superimposition of three fictional periods in the behaviour of Comet Halley. This goes to say that Comet Halley behaved in the exact same manner thrice.

previous one of 1910.3 equals 75.8 years, etc. These numbers are indicated underneath the graph.

The graph reveals a distinct periodic regularity manifest as centenarian accelerations and decelerations in the motion of Comet Halley with a period of 77.0 years. The levelled sine curve corresponds to the modified values of recurrence intervals.

The saw-tooth curve corresponds to the consecutive recurrence periods of the comet calculated from the Chinese chronicles. We shall be calling this curve "experimental" in this regard. One must point out that the theoretical dates calculated by the astronomers for the recurrence cycles of Comet Halley are in excellent correspondence with the "Chinese experiments." This very fact confused N. A. Morozov greatly and partially convicted him that the Chinese dates of Comet Halley's sightings over the last fifteen hundred years of the new era were veracious.

Now let us analyse the saw-tooth "Chinese experimental" curve. It turns out that the scatter range of "experimental" dots around the sine curve is also far from random. This saw-tooth graph, presumably experimental, is also strictly periodic de facto. Three of its periods are indicated in fig. 5.7:

1) Between the alleged years 551 BC and 218 AD (apparent extrapolation, since the Chinese are assumed to have lacked the information concerning Comet Halley for some part of this epoch),

2) Between the alleged years 218 AD and 989 AD,

3) Between the alleged years 989 AD and 1759 AD.

In fig. 5.8 we have assigned a number from 1 to 10 to the "experimental" dots comprised by each period. It is perfectly obvious that the segment of the saw-tooth curve numbered 1, 2, …, 10 repeats itself three times, almost without variations.

This effect is particularly demonstrable in fig. 5.9, where said three segments of the saw-tooth curve are superimposed over each other. Despite the minor discrepancies between the three curves, we can clearly see that they are virtually identical.

Thus, the "experimental" curve of Comet Halley's recurrence periods is strictly periodic, the period being roughly equal to 77 years. Therefore, it would be normal to expect this law, which has theoretically been valid for two millennia, to retain its validity until the present day.

For mathematicians we must add that this curve is approximated well by the real-analytic

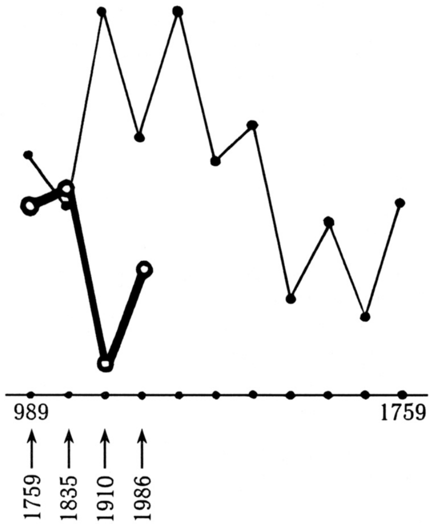


Fig. 5.10. Breaks in the false periodicity of Comet Halley's behaviour discovered in the XX century. This fact delivers a mortal blow to the Scaligerian chronology of Comet Halley observations that follows the "ancient" Chinese chronicles.

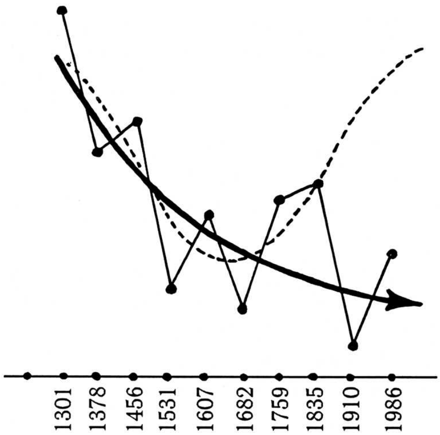


Fig. 5.11. The real behaviour of Comet Halley over the last six hundred years drawn as a thick curve. The dotted line demonstrates how Comet Halley should have behaved in accordance with the false periodic law of the "ancient" Chinese records. Similarly to the previous graphs, the dates of Comet Halley observations are on the horizontal line, and the intervals between observations are on the vertical line.

functional relation as a solution of an analytic problem of celestial mathematics. Therefore, the fact that it demonstrates strict periodic behaviour within a certain interval implies that it should behave with similar periodicity on the entire real number line. In other words, it should remain periodic in the closest future as well.

What do we see in reality? Let us return to fig. 5.7. If Comet Halley continued to move in accordance with its centenarian, allegedly periodic, recurrence interval fluctuation law, the real curve of these intervals would have moved in the direction of Cowell and Crommelin's dotted line after 1759, or manifest growing recurrence intervals. However, we find the reverse to be the case in reality.

This is especially obvious in fig. 5.10. The thick black curve corresponds to the behaviour of Comet Halley's recurrence intervals in the years of 1759, 1835, 1910 and 1986. This curve completely disproves the "Chinese experimental law," which is said to have remained valid for two millennia.

Apparently, N. A. Morozov was the first one to doubt the validity of this "periodic law." His commentary is as follows: "The comet appeared in 1910, forestalling the predicted date by 3.5 years. This fact gives us a reason to suspect a certain arbitrariness in the selection of mediaeval dates as well, possibly aimed at validating the sine curve of accelerations and decelerations" ([544], Volume 6, page 138).

Several decades later, when Comet Halley reappeared earlier than it was predicted by the "Chinese law," we can assert it with even greater confidence that the consensual chronology of Comet Halley's recurrence contains grave errors.

Fig. 5.11 shows the behaviour of Comet Halley's recurrence intervals over the course of the last six hundred years, that is, between 1301 and 1986 AD. Since we can more or less trust the Scaligerian chronology of this time interval, it makes sense to assume that fig. 5.11 corresponds to the real behaviour of Comet Halley, on the condition that its apparitions in the XIV-XV century AD were identified correctly in the Chinese and European records. However, we have already mentioned that we have every reason to doubt the correctness of such identifications – otherwise, why would the trajectory of the comet observed in 1378, conditionally identified as Comet Halley, confuse the astronomer Pingré so much (see above)?

However, let us agree with Scaligerian chronology for the time being and assume that every apparition of Comet Halley over the course of the last six centuries was identified in the respective Chinese and European observations correctly.

What do we see? The approximated curve of time intervals, represented as a thick black line in fig. 5.11, obviously recedes, which implies the reduction of Comet Halley's recurrence intervals on the average. It is perfectly obvious that the dotted line that represents the hypothetical "Chinese law" of Cowell and Crommelin does not correspond with the real apparitions of Comet Halley over the course of the last six hundred years.

In other words, the comet is sighted in the vicinity of the Sun more and more often. The reasons behind this tendency remain somewhat unclear – Comet Halley's orbit might be affected by substantial fluctuations, and it may be accelerating. It is possible that it is beginning to disintegrate on the whole. Only its future sightings can shed some light over the issue – as of this moment, we haven't got enough data to predict its evolution.

However, one can make the more or less definitive claim that every reappearance of the comet reveals substantial changes in its behaviour, which means that there are no reasons whatsoever to assume that its past apparitions were characterised by any periodicity at all.

This leads us to a very important conclusion. Taking into account all the above considerations, we must admit that the "Chinese saw-tooth curve" as the presumed recurrence cycle function of Comet Halley is manifestly false. It cannot possibly reflect the real sightings or the real trajectory of the comet. Therefore, it is either of a random nature, or a forgery, all in all, either premeditated or unwilled and resulting from "the very best intentions." We shall discuss this issue below.

5.2.4. The provenance of the "Chinese law of periodicity" for Comet Halley

We may be asked the following question, which is perfectly justified: if the behaviour of Comet Halley does in fact lack periodicity, whence did the experimental saw-tooth curve that provided Cowell and Crommelin with a foundation for their hypothesis actually originate? After all, they did manage to locate every single dot of the graph in the old comet rosters, and arrange them into the "Chinese law of periodicity" perfectly well. Could all the Chinese observations have been counterfeited in order to prove the periodicity of Comet Halley's recurrence cycles over the course of the last two thousand years? One cannot deny the fact that the graph in fig. 5.7 contains at least 17 dots that represent the pre-XIV century epoch. Is it possible that each and every one of them is the result of a forgery?

This is not the case, obviously enough. However, our analysis demonstrates that a partial forgery did actually take place; simultaneously, as we shall demonstrate in an instant, it was unnecessary to fabricate several dozen records. The structure of the Chinese comet roster, dense as it happens to be, is such that the substantiation of almost any "law of periodicity" would require the fabrication (insertion) of three observations maximum.

Let us linger upon this for a while. The matter is that the Chinese comet roster is exceptionally dense – in other words, it contains a great variety of recorded "comet sightings." Let us assume that someone might pursue the objective of integrating a certain "law of periodicity" into it, which comes down to the task of discovering a periodic series of observations separated by equal intervals of 76 years, 80 years, 120 years etc. Is it feasible at all?

Actually, yes. Moreover, it is possible to implement this for almost any given periodicity value – we can find a "comet" with the recurrence cycle of 55 years, 101 years and so on. However, in some cases ideal periodicity will require the insertion of two or three observations into the comet roster. Interval values that would complicate the formulation of such a "periodicity law" due to the necessity of adding too many "observations" to the roster are few and far between.

Let us begin our demonstration with the observation of Comet Halley that dates from 1607, which is located at the very end of the Chinese roster. We believe this record to be veracious – after all, it dates from as recent an epoch as the XVII century.

We have tried to find a fitting observation for every prior date covered by a step with a fixed value. It turns out that the majority of such a priori defined interval values shall correspond to actual observations contained in the Chinese comet rosters with the maximal precision margin of three years, with no more than three lacunae for the entire roster, qv in the table below.

Therefore, the insertion of an observation or two into the Chinese cometary roster suffices to use the latter for the validation of any centenarian periodicity law for Comet Halley – moreover, any recurrence cycle can be substantiated in this manner quite as easily. Exceptions are extremely rare – there are very few actual "unfortunate" periodicity values that completely fail to correspond with the Chinese experimental data.

Comet Halley has got nothing to do with these matters – the sole reason is the extremely high chronological density of the Chinese comet roster, which makes it possible to discover any kind of periodicity in the motion of any comet.

Let us cite the table of correspondence between different "periodicity values" of Comet

Table.

A COMPARISON OF THE CHINESE COMET DATA AND THE "THEORETICAL" REAPPEARANCES OF COMET HALLEY AS CALCULATED FOR RANDOMLY CHOSEN RECURRENCE PERIODICITY VALUES

(The comparison covers the interval between 100 B.C. and the end of the Chinese comet roster)

Period value	d1	d2	d3	d4	Period value	d1	d2	d3	d4	Period value	d1	d2	d3	d4
50	15	7	3	0	93	10	9	9	1	136	23	2	1	6
51	23	10	4	0	94	22	11	7	1	137	26	4	2	0
52	31	8	1	0	95	16	10	6	1	138	29	6	1	0
53	32	4	4	0	96	9	8	5	1	139	32	8	0	0
54	24	6	1	0	97	7	6	4	1	140	35	10	1	0
55	16	5	2	0	98	8	7	7	2	141	33	10	1	7
56	14	10	3	0	99	14	11	3	0	142	30	8	0	2
57	16	14	7	0	100	15	3	1	4	143	27	6	1	0
58	21	5	4	0	101	19	2	0	0	144	24	4	1	0
59	28	11	3	0	102	23	4	1	0	145	21	2	0	0
60	35	7	3	0	103	27	6	2	3	146	18	0	0	0
61	29	6	5	0	104	31	8	1	1	147	15	1	0	0
62	22	9	7	0	105	35	6	0	0	148	12	2	1	0
63	22	15	15	0	106	32	4	4	11	149	9	4	0	1
64	13	8	8	0	107	28	7	2	8	150	6	3	0	0
65	10	7	5	1	108	24	6	0	5	151	10	6	3	0
66	16	11	3	1	109	20	3	1	3	152	11	4	1	1
67	17	17	5	1	110	16	2	0	1	153	5	3	1	0
68	23	4	1	0	111	12	3	1	0	154	3	2	0	0
69	29	7	1	2	112	14	8	6	1	155	10	10	3	2
70	35	10	6	2	113	24	6	4	1	156	14	6	6	4
71	30	12	8	0	114	16	11	6	3	157	7	4	3	5
72	24	7	4	0	115	13	5	3	1	158	5	4	2	2
73	18	2	0	1	116	20	8	5	0	159	10	4	4	1
74	20	12	2	6	117	15	8	0	1	160	14	8	8	0
75	19	9	6	2	118	11	2	1	3	161	21	13	8	0
76	16	11	5	1	119	10	2	0	5	162	22	18	6	0
77	3	3	2	0	120	8	7	3	2	163	19	8	4	0
78	14	10	6	2	121	14	4	4	6	164	14	5	5	4
79	10	2	2	2	122	8	7	7	1	165	9	9	4	5
80	15	6	2	2	123	7	6	0	2	166	5	4	4	0
81	22	20	6	0	124	10	7	0	3	167	4	4	1	0
82	25	2	2	0	125	19	8	0	0	168	8	6	0	0
83	30	2	2	0	126	22	9	0	2	169	5	1	0	0
84	35	6	1	2	127	13	8	0	0	170	7	3	3	0
85	31	3	2	0	128	8	7	0	1	171	8	5	3	0
86	26	2	2	2	129	12	6	6	0	172	8	7	4	0
87	25	21	5	0	130	10	7	5	5	173	7	3	1	5
88	16	9	3	0	131	10	8	5	1	174	5	5	0	4
89	11	11	2	0	132	11	3	3	0	175	7	7	0	0
90	18	7	3	0	133	14	2	0	3	176	9	9	0	0
91	15	5	5	0	134	17	1	1	5	177	11	0	0	0
92	10	7	7	0	135	20	0	0	5	178	11	1	0	0

Period value	d1	d2	d3	d4	Period value	d1	d2	d3	d4	Period value	d1	d2	d3	d4
179	9	2	0	0	187	16	10	0	0	195	8	5	5	5
180	7	3	0	0	188	22	11	0	0	196	8	7	4	0
181	11	5	5	4	189	22	11	0	0	197	9	3	0	0
182	14	10	5	5	190	16	10	0	0	198	11	2	0	0
183	8	8	6	0	191	11	9	0	0	199	13	1	0	0
184	10	7	0	0	192	8	0	0	0	200	15	0	0	0
185	8	0	0	0	193	7	7	0	0					
186	10	9	0	0	194	7	6	0	0					

Halley's apparitions and the "experimental" Chinese data for the period between 100 BC and 1607 AD.

The first column of the table contains the value of the "period" – we have tried every value in the range between 50 and 200 years, calculating all possible discrepancies (in years) between the "theoretical" dates of Comet Halley's repeated sightings in the past as determined for this "period" and the most fitting "experimental" dates from the Chinese comet roster for each of said values. The resulting discrepancy values were then arranged in the order of decreasing and marked d1, d2, d3 etc. The first four values of this decreasing (or, rather, non-ascending) sequence can be found in columns 2-5 of our table.

Thus, the second column contains the maximal value of discrepancy (in years) between the "theoretical" sightings of Comet Halley in the past calculated for a given "period" and the best matches from the Chinese comet roster. The third column contains the second greatest discrepancy value. The fourth and the fifth are ascribed to the next two values in descending order. Thus, we indicate the four greatest discrepancy values for a given "period," which represent the difference between the Chinese data and the periodicity law of Comet Halley's recurrence cycles as formulated for the "period" in question.

Consider the last column of the table. More than half of the values contained therein are zeroes. Only ten per cent of discrepancy values exceed three years.

Thus, in 90 per cent of all cases the Chinese comet roster will "confirm" a given arbitrary period value to be the alleged "recurrence cycle value" of Comet Halley, and with high precision at that – the maximal discrepancy value shall not exceed three years in any of the cases. In fifty per cent of the cases the "correspondence" shall be ideal. The greatest number of lacunae in the Chinese roster, by which we mean a lack of correspondence with the "theoretically calculated" date in a given instant, does not exceed three.

Indeed, what do we mean if we say that the fourth largest value of discrepancy between the Chinese experimental data and the "theoretically calculated" equivalents does not exceed three years? It means that no other "theory vs. experiment" discrepancy value (with the sole possible exception of the first three values found in columns 2-4) exceeds 3 years, either. Hence the theoretical "excellent correspondence between the theory and the experimental Chinese data." The structure of the Chinese comet roster provides for such "excellent correspondences," regardless of whether or not the theory in question is correct.

Let us return to our table. As it is easy enough to see, one of the theoretically possible "Comet Halley recurrence period values" stands out distinctly – namely, that of 77 years. It is made unique by the fact that nearly every single alleged sighting of Comet Halley corresponding thereto is actually represented in the Chinese roster. Initially, it strikes us as indubitable proof of veracity that validates the roster itself, the dates it contains and the "Comet Halley Theory" in general.

However, this is just the initial impression. Indeed, the last advent of Comet Halley in 1986 could not be observed from the Northern Hemisphere.

Could this be the only such case in seventeen hundred years? This fact alone makes the "ideal correspondence" between the theory and the "Chinese experiment" highly suspicious.

Let us point out that the European comet roster, which has an even greater density than its Chinese counterpart, does not contain any quintuple recurrences of Comet Halley, qv above. Therefore, the European roster does not confirm the periodicity of Comet Halley's recurrence. Actually, a more precise formulation shall ring as follows: the periodicity of Comet Halley's recurrent observations does not confirm the veracity of the European comet roster.

As we have demonstrated, the discrepancies between the "Chinese experiment" and the theory (with a period equalling 77 years) are also far from random and can be expressed as a saw-tooth curve, qv above. The sum total of these circumstances leads us to the conclusion that what we have before us is clearly a case of forgery.

5.2.5. Dating the introduction of fabricated data into the "observation records" of Comet Halley

The dating in question is easy enough to estimate. It suffices to take a look at the curve in fig. 5.7 and mark the point where the strict periodicity in the behaviour of the saw-tooth curve built for Comet Halley ceases to manifest. This occurs on the interval between 1759 and 1835. In other words, to the left of the 1759 mark, the saw-tooth curve spawns two or even three copies of itself, which are almost completely identical to one another. What we see is the allegedly ideal "centenarian periodicity law."

In 1835 this "law" gets broken for the first time, qv in fig. 5.7. Although this very first discrepancy is far from catastrophic, it is nonetheless clearly manifest – the first time in two thousand years. However, since the first discrepancy was rather mild, it is easy enough to understand Cowell and Crommelin, who didn't consider it a deviation from their "Chinese periodicity law" of Comet Halley's recurrence.

However, the next two advents of Comet Halley (in 1910 and in 1986) were completely outrageous from this theory's point of view. One must think that if Cowell and Crommelin were our contemporaries, they wouldn't merely refrain from advertising their discovery of the "Chinese law," but also put the chronology of the Chinese comet rosters to question, just as we have done.

It goes without saying that the missing observations (three of them at most) weren't introduced in the Chinese roster by Cowell and Crommelin, eager to build an ideal sine curve. They merely processed the Chinese rosters available at their time and made rigid by the tradition.

A visual study of the "Chinese curve" leads us to the assumption that the insertion of fabricated observation records (a maximum of three) must have taken place between 1759 and 1835. This is the only condition upon which the law in question could have been formulated with "immaculate precision" – before the embarrassing observation of 1835, which wasn't taken into account by the authors of the forgery. Therefore, the forgery must predate 1835; however, it is also most likely to postdate 1759. But how can this be true? Weren't the Chinese comet rosters published by Mailla and Gaubil in the XVII century (see above)?

The reply is as follows. Indeed, the initial version of the Chinese rosters must have been published in the XVII century. However, in the beginning of the XIX century more detailed versions of the Chinese rosters came out – one of them was published by Biot in 1846, for instance ([544], Volume 6, page 42). This curious fact had already been pointed out by N. A. Morozov, who never managed to find out anything about the origins of these mysterious supplements to the Chinese roster of the XVII century.

However, nowadays we realise that if the supplements in question were introduced in the beginning of the XIX century, shortly before the publication of the new extended Chinese roster, this circumstance is in good concurrence with our reconstruction. The initial Chinese roster was complemented with a few "observations" designed to justify the "Chinese sine curve" of Comet Halley.

One shouldn't consider the parties responsible for said forgery malevolent falsifiers. They must have been guided by the best intentions possible. The matter is that the approximate recurrence cycle of Comet Halley must have already been known – possibly calculated in the epoch of Halley, or the XVIII century, on the basis of three or four real observations of the comet made in the XVI-XVIII century.

Scientific thought was evolving, and somebody must have come up with the brilliant idea of looking for the recurrent observations of Comet Halley in deep antiquity as reflected in the stupendous Chinese rosters dating from times immemorial. We are of the opinion that this person wasn't that much au fait with astronomy.

For some reason, this mysterious well-wisher decided that the duration of the comet's recurrence period had always fluctuated around the average value of 77 years. The next step involved the construction of a graph spanning the last seven or eight hundred years, which was then mechanically copied so as to reach further back into the past. The resulting graph turned out a periodic saw-tooth curve. The author must have been overjoyed at finding almost all of the required dates included in the graph, failing to understand that any other value of the recurrence period would have yielded the same results (109 years instead of 77, for example).

Let us repeat that the author must have been ill at ease with astronomy. The two or three observations aimed at the "justification" of his "theory" must have been lacking from the roster. This dissonance between the theory and the practice, which would be perceived as normal by a professional astronomer, transformed into a menace to the harmonious model of the author's newly created paradigm, hence the decision to introduce the missing observation (alternatively, the author could have found some Chinese document and interpreted the vague data and evidence contained therein in the desired key). The motivation behind this must have been pure and noble, such as the desire to reconstruct the veracious picture of the distant past.

Some 100-150 years later, Cowell and Crommelin, two professional astronomers, made the astonishing discovery of this recently created graph. They transformed it into an astronomical "law of nature," effectively canonising this artificial construction. Shortly afterwards, in 1910, this law was ruthlessly broken by nature itself when Comet Halley appeared in the sky 3.5 years earlier than the "Chinese graph" had predicted.

All of this activity must have resembled the mediaeval Cabbala, or the attempts of many scientists to find harmonious and perfect numeric relations in nature – the great Kepler descanting universal harmony is a good example. It was particularly vogue to calculate lunar eclipses, horoscopes and the like into the past; apparently, comets weren't spared this fate.

Let us conclude with another observation concerning the 77-year recurrence period of Comet Halley. If we are to consider the entire Chinese comet roster and not just the part of it that postdates 100 BC, as we have done above, the 77-year period value ceases to be unique as compared to all the other possible values. It lacks two dots for ideal repetition, likewise many other period values.

5.2.6. On the chaotic character of Comet Halley's motion

In 1989, B. V. Chirikov and V. V. Vyacheslavov published an article in ***Astronomy and Astrophysics*** ([1066]). They demonstrate therein that the motion of Comet Halley is largely affected by a random compound. This work was brought to our attention by Professor V. V. Kozlov, Member of the Russian Academy of Sciences, Professor of the MSU and Doctor of Physics and Mathematics, as well as A. I. Neyshtadt, Professor of the MSU and Doctor of Physics and Mathematics.

The main corollary of the authors' research can be formulated as follows: "It was demonstrated that the motion of Comet Halley is chaotic due to the perturbations caused by Jupiter" ([1066], p. 146).

Therefore, the model of Comet Halley's motion is by no means determinate, but rather constructed within the paradigm of dynamic chaos – in other words, if a certain comet, such as Comet Halley, for instance, revolves around a greatly elongated orbit that reaches beyond the circular orbit of Jupiter, it meets the latter in a random phase every time it returns to the Solar System due to the incompatibility of their revolution periods. Jupiter, being a massive planet, affects the perturbation of the comet's trajectory the most. Thus, upon encountering the planet in a random phase, the comet becomes subjected to a random perturbation.

Apparently, comets of this kind (as described by the mathematical model developed in [1066]) are characterised by chaotic dynamics. One of the most sensitive parameters of a comet's orbit is the time of its passage through the perihelion, or the time it takes a given comet to return (its period). In particular, the period of Comet Halley is a random value with an exponentially progressive dispersion.

However, the "ideal Chinese sine curve" could not have become manifest in the behaviour of Comet Halley as a result of a random experiment.

Our opponents may appeal to the theoretical possibility of miracles, their scarcity notwithstanding. We do not deny it – for instance, a monkey pressing the keys of a typewriter might produce a coherent text without any grammatical errors (a novel, for instance). However, the probability thereof is negligibly small, although it doesn't equal zero. The same is true about the possibility of the "Chinese curve" being the product of a random experiment series. The probability thereof is just as small and just as negligible as the chance that some monkey might type the entire text of "War and Peace" with gusto and élan – all four volumes of it, sans errors or omissions.

5.2.7. Suspiciously high frequency of improbable occurrences in Scaigerian history

It would be apropos to make a general observation concerning historical events of low probability. N. A. Morozov, likewise the authors of the present book, would often encounter the following sort of counter-argumentation. Let us quote from one of Morozov's most qualified opponents as an example – B. A. Rosenfeld, a mathematician and the author of the article entitled "Mathematics in the works of N. A. Morozov" ([583], pages 129-138). B. A. Rosenfeld wrote the following in re the numerous bizarre parallels inherent in the traditional version of history, such as coinciding reign durations characteristic for the dynastic currents from different epochs, recurrent astronomical events and so forth: "Morozov would calculate the probability rates of various events; upon finding them infinitesimal, he would declare such coincidences impossible. Considerations of this sort are completely invalid [? – Auth.], seeing as how the probability theory is concerned with mass events and not individual ones. Events whose probability rates approximate zero to whatever extent can still actually happen" ([583], page 137).

The last claim of B. A. Rosenfeld is actually true. Events with infinitesimal probability rates do happen – however, if one is to make a certain improbable event happen, one needs to run a large number of trials – more precisely, its magnitude needs to be inversely proportional to the value of the probability rate. Therefore, apart from the actual probability rate of a given event, one also needs to consider the amount of trials required for this event to happen.

There is a special discipline concerned with these very matters – it is called mathematical statistics. And one must state that N. A. Morozov's considerations are perfectly valid insofar as mathematical statistics is concerned.

If we are to explain the above on the qualitative level to the lay reader, we must point out that the objections along the lines of "the event is improbable, but it could still have happened randomly" that we hear so frequently cannot be voiced too often – once or twice, three times at most. They are also applicable to individual occurrences and nothing but; as soon as they get voiced too often and become applied to whole series and classes of improbable coincidences inherent in the traditional version of history, they become utterly meaningless.

Some of our readers might voice the very same sentiment in re Comet Halley and the allegedly random nature of the Chinese curve, whose probability rate is minute but yet greater than zero, which makes it possible.

However, this sentiment will be nothing but yet another link in a lengthy chain of similar objections. Scaligerian history is virtually packed with events with probability rates approximating zero. Each objection of the above sort only makes sense as an individual phenomenon – as soon as it becomes drowned in a multitude of similar objections, the entire multitude loses all validity and meaning.

Let us emphasise the following important circumstance once again. Why do all such "mass-produced coincidences" precede the XVI century AD chronologically? Why have they been nonexistent for the last four hundred years? What is the matter with history – how come it has only been conforming to the rules of the probability theory for the last four hundred years, after having stubbornly ignored the laws of mathematical statistics for centuries on end?

5.3. In re the comet of Charles V

The famous comet of Charles V is a spectacular example of how the Chinese comet roster can be used to prove virtually anything. The comet in question appeared in 1556, "it was large, and the Chinese describe it similarly. 292 years before it, in 1264, a similar comet was observed right before the death of Pope Urban – it is also recorded in the 'Annals' (She-Ke). Pingré used this source to estimate the comet's orbit as extremely similar to the orbit of the comet of Charles V… He identified both comets as one and the same comet, whose recurrence cycle equals 292 years. This theory stipulated the search of the same comet in 972, 680, 388 and 96 AD" ([544], Volume 6, pages 157-158).

Needless to say, scientists managed to find all the necessary dates in the Chinese roster; the European roster also contained all of them save for the first one. Once again, there is nothing surprising about this fact whatsoever – the comet rosters are very dense, and the descriptions they contain are vague enough to suit any taste identification-wise.

N. A. Morozov was perfectly write to note: "Everything seems to be perfectly harmonious here, just as it is in case of Comet Halley: Chinese and European sources alike 'confirm' the periodicity of the comet of Charles V, and the actual comet of Charles V, in turn, confirms the veracity of these records traced back to the beginning of the new era… However, the expectants were soon disappointed in the most deplorable manner – when they tried to foretell its return around 1858, it mocked their expectations by never turning up … it hasn't been observed to date, which was truly a blow to all of the 'validations' contained in the Chinese annals" ([544], Volume 6, page 159).

What we see is yet another example of insufficiently justified attempts of employing the dense Chinese and European rosters in order to validate the periodicity of comets. Such attempts are made for one reason only – astronomers trust these rosters too much, being unaware of the fact that the rosters in question may in fact be of a very recent origin. Moreover, the very density of records contained in comet rosters, which confuse real observations of comets with their duplicates multiplied in various chronicles, allows to use them for the "validation" of virtually anything.

5.4. Strange duplicates with the periodicity of 540 years inherent in the Chinese and European comet rosters

N. A. Morozov discovered the following strange tendency that characterises all known comet rosters, European as well as Chinese, in the course of his analysis related in [544], Volume 6. All the ancient comets that predate 59 AD recur over the period of 540 years. Moreover, the large lacunae, or gaps in comet observation records, recur after the same period of time.

He wrote the following: "This is by no means a random occurrence; therefore, only two explanations are possible" ([544], page 167). The first one: the "ancient" comets copy more recent ones. The second: the real astronomical life of comets has a strange 540-year period, which makes all comets "recur" after the passage of 540 years.

N. A. Morozov adds that a third explanation is also possible; we believe it to be the closest to the truth. A shift of 540 years "is also possible if the historical events associated with the sightings of all the European comets were shifted backwards in time by a factor of 540 or 1080 years" ([544], Volume 6, page 170). However, the shifts of 540 and 1080 years are known to us quite well – they are indeed manifest in the Scaligerian version of the "ancient" history and can be discovered by a variety of independent methods – statistical, astronomical etc. We discuss them at length and in great detail above.

CHAPTER 6

Parallels between the history of Europe and the "ancient" China

1.
A GENERAL CHARACTERISTIC OF CHINESE HISTORY

1.1 The reason why Chinese history is so complex

Let us begin with two general observations.

Firstly, Chinese historical sources are extremely chaotic, contrary to the popular opinion.

Secondly, the modern Chinese pronunciation of historical names, personal as well as geographical, is drastically different from the ancient – and once we turn to the older versions of the names, we instantly begin to recognize names and terms familiar from European history.

According to J. K. Wright, "many of these Asian Christians bore Christian names, which have reached us in Chinese transcription – for instance, Yao-Su-Mu (Joseph) or Ko-Li-Chi-Sy (George; see [722], page 254). We can clearly see how Christian names transform in Chinese pronunciation and become distorted to a large extent.

It turns out that Yaosumu stands for Joseph, and Kolichisy – for George. If one isn't aware of this fact beforehand, one is unlikely to ever figure it out on one's own.

However, many of the modern ruminations about the uniqueness and the antiquity of Chinese history are largely based on this strong distortion of European and Christian names as pronounced in Chinese. It suffices to re-write the European annals transcribing all the names in the Chinese fashion in order to make the well familiar European texts impossible to recognise.

The general hypothesis related in the present part of the book can be formulated as follows.

Early history of China up until the XV century AD is in fact the history of Europe and the Mediterranean region – Byzantium in particular. Historical chronicles telling us about Europe were transplanted to China by the Great = "Mongolian" conquerors in the XIV-XV century AD the earliest.

Later on, already after the XVII century, these chronicles were discovered in China and erroneously assumed to report the "ancient history of China." The mistake was easy to make, since the Chinese had used hieroglyphs, or simply drawings.

This method of writing must have come to China from Egypt, possibly as early as in the XII-XIII century. The interpretation of hieroglyphs is largely dependent on the language. The same hieroglyphs are read in completely different manners depending on whether the reader is Chinese, Japanese, Korean, Vietnamese etc.

Names of people and places are transcribed hieroglyphically by means of finding similarly sounding hieroglyphs in the language in question.

Therefore, the transcription, and, consequently, the modern pronunciation of the old Chinese names is initially dependent on the nationality of the author who had set them in hieroglyphs. One must estimate whether the author in question had originally been Chinese, Japanese or Korean.

Furthermore, human language keeps on changing. The names that had once been transcribed in one manner change into something completely different, even if the hieroglyphs transcribing it remain the same. Thus, the interpretation of hieroglyphs is time-related.

Apart from that, hieroglyphs have undergone a variety of reforms. The last large-scale reform of hieroglyphs in China and Japan already took place in our epoch – the XX century. Many of the old hieroglyphs are already impossible to read for someone accustomed to the modern hieroglyphic writing, which has undergone a multitude of changes. Fig. 6.1 demonstrates a comparison of the ancient Chinese writing and its modern equivalent.

The chaotic nature of Chinese historical sources is mentioned by specialists in a variety of respects. This is what V. L. Vassilyev, a famous historian, tells us:

"The first impression one gets after familiarising oneself with the complete collection of Chinese annals is a feeling of its completeness – it is easy enough to believe that anyone who knows the Chinese language can read the numerous volumes of historical works and mechanically extract data from them. However, the real picture is thoroughly different. Apart from the strange order of volumes that makes one go through the entire collection of chronicles in order to obtain information about a single event, tiresome labour and constant critical strain (which can nonetheless reveal the truth only after a study of the subject in its entirety), historians are constantly confronted with questions that keep them searching for answers in vain, running into lacunae and distortions all the time" (quotation given in accordance with [215], p. 21).

The historian L. N. Gumilev adds the following: "The initial data come from the translations of Chinese chronicles, but despite the fact that said translations were done very diligently, the actual chronicles are a source of the greatest complexity" ([215], page 20). Further also: "Difficulties related to historical geography, ethnography, palaeography and social history are much greater than the ones listed [by Vassilyev – Auth.]" ([215], p. 21).

Thus, we see that the Chinese chronicles are in a state of chaos and lack any sort of system whatsoever. It is easy to understand why. When old records transcribed in half-forgotten hieroglyphs were converted into a newer hieroglyphic system in the XVII-XVIII century, the translators were hardly capable of understanding the meaning of what they were translating. They were therefore forced to add much of their own commentary, which has led to a substantial growth of the source volume. This must have happened several times. Obviously, the chronicles turned out chaotic, confusing, and vague. Their vagueness results from the poor understanding of the old texts by the translators.

We have seen that European history was similarly afflicted, albeit to a lesser extent. European chroniclers would confuse personal and geographical names as well as certain terms – however, the phonetics of individual letters remained more or less the same. The situation in China was different, hence a much greater degree of entropy.

This is why historians accustomed to European materials become confounded when they

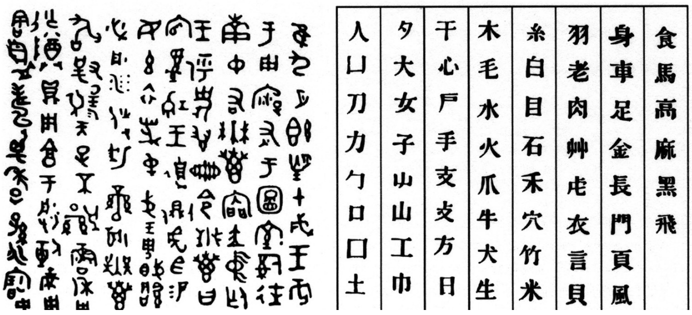


Fig. 6.1. Specimen of the ancient Chinese ideographic writing (left) and modern Chinese hieroglyphs (right). Taken from [485].

begin to study Chinese history, presumably related with great diligence by the "ancient Chinese chroniclers."

1.2. Chinese names of persons and places

1.2.1. What we come up with when we read Chinese texts and translate Chinese names

Chinese history appears to refer to a great variety of names and places familiar to us by the European history of the Mediterranean region. However, modern publications hardly give us an opportunity to see this. The matter is that we read old names using modern Chinese pronunciation, as it has been mentioned already, and without any translation to boot. However, N. A. Morozov was perfectly right to note that if one were to translate every single name that one finds in Chinese chronicles, the latter lose their distinct "Chinese" look as well as the ties with the territory of the modern China. Leaving Chinese names without any translation whatsoever is incorrect, since they all have meaningful translations in reality.

N. A. Morozov wrote: "The readers have seen how the Highest Emperor, or simply His Highness, ordered his astronomers, two 'Plans' and a 'Draft,' to wander the world in order to make astronomical and calendar observations [we have already quoted this ancient Chinese text after Morozov, qv above – Auth.].

Quite naturally, the readers themselves … decided that this wasn't a chronicle … but rather a myth of a later origin… However, I have first read this myth in English … wherein 'Draft' and 'Plan' retained their Shang-Dung names of He and Ho, and the name of the Highest Ruler was left half-translated as Emperor Yao … This gave me the impression of a dry chronicle record whose every word is a historical fact" ([544], page 61).

One needn't wonder about the mysterious reasons why one cannot make heads or tails of the Chinese chronicles translated quite as "meticulously."

Another example: "In every Chinese story we read: 'In the third century between 221 and 264 there were three emperors regnant in China simultaneously: Chao-Le-Di, Ven-Di and Da-Di … In the early IV century there was the dynasty of Shi-Chin, whose most spectacular ruler was known as U-Di… The dynasty regnant between 317 and 419 was that of Dung-Ching, whose kings were called Yuan-Di, Ming-Di, Chen-Di, Kung-Di etc"

N. A. Morozov writes: "Isn't this account historical, documental and nationally Chinese? However, it is enough to recollect the fact that these names are transcribed as drawings and not sounds … for this pseudo-documental rendition to cease being authentically Chinese, let alone historical. We shall come up with the following:

'In the third century between 221 and 264 the Mediterranean Empire was ruled by three emperors at the same time; their names were Clear and Passionate, Literary and The Great … The dynasty of Occidental Prosperity reigned in the beginning of the fourth century; its most spectacular ruler was known as the Military Emperor… After that, between the years of 317 and 419, there was the dynasty of Oriental Prosperity, whose rulers were known as The First Main King, the Fairest King, King of the Ending, King of Prosperity etc"

Further on Morozov asks the reader: "Do you think that a complete translation and not a partial one, which is the custom of every historian, as it was mentioned above, leaves anything of dry documental data, history or even distinctive national characteristics pertaining to China? The 'Mediterranean Empire' strongly resembles the empire of Diocletian in the Mediterranean region with its first triumvirate, only moved backwards by a few decades" ([544], page 62).

The pronunciation of names in Chinese has changed greatly over the course of time as well. L. N. Gumilev wrote the following in this respect: "Unfortunately, consensual pronunciations of Chinese names are based on the phonetics of the language that is contemporary to us and not the events in question. This circumstance complicates the linguistic analysis of ethnicons" ([215], p. 151).

1.2.2. European nations on the Chinese arena

1) The "ancient" Chinese Hungarians

The nation of the Huns was quite prominent in the "ancient" history of China. L. N. Gumilev even wrote the famous book entitled *Huns in China*.

However, Scaligerian history reports that the very same Huns were active in Europe and the Mediterranean region in the beginning of the new era. Modern historians are forced to assume (and actually assume) that the Huns separated into two tribes, one of which ended up in the Mediterranean region, and the other, in China.

This is what L. N. Gumilev writes on this subject: "In the first century AD the kingdom of the Huns was split in two as a result of certain internal processes. One part submitted to the Chinese rule, and the other fought its way back to the West, having become mixed with the Ugrians and the Sarmatians" ([215], page 5).

It is easy enough to understand why the Huns have "become mixed with the Ugrians" when they arrived in Europe. This only happened on paper, in the reports of historians. As we mentioned in Chron4, referring to Sigismund von Herberstein, mediaeval Hungarians (or Ugrians) were known as the Huns. Hungarians also manifest in Chinese history under their European name, as Ugrians, or Ouigurs, which is virtually the same name ([212], page 165).

The progeny of the European Huns (in particular, their alleged Chinese roots) keeps the learned historians on edge. The Huns have recently become known as the Sunnians, in accordance with the modern Chinese pronunciation ([319], p. 113).

For instance, S. S. Minyaev reports the following: "Finally, let us mention the historical destiny of the Sunnians [the Huns – Auth.] and the possibility of their advent to Europe … The primary reason that could have led to the possible migration of the Sunnians [the Huns – Auth.] and their transformation into the European Huns is usually named as …" ([339], pages 123-124).

S. S. Minyaev suggests a version that doesn't even seem satisfactory to himself: "It is obvious that the suggested model doesn't solve the problem of the Huns' origins – au contraire, it emphasises its complexity" ([339], page 125).

We can therefore see that the "ancient" China was inhabited by Hungarians, but not just them – after all, a great many nations inhabited Europe in the Middle Ages, which is known to the readers perfectly well.

2) Serbs in "ancient" China

L. N. Gumilev reports: "In Asia, the Huns weren't defeated by the Chinese – their conquerors belonged to a nation that doesn't exist today, known as Sianbi in Chinese. In the old days, this nation was known as Särbi, Sirbi or Sirvi" ([215], page 6).

We categorically disagree with Gumilev about the non-existence of this nation. We all know the famous Serbs (also known as Särbi, Sirbi and Sirvi) – good warriors who still live in the Balkans and don't intend to vanish at all.

3) Goths in "ancient" China

L. N. Gumilev tells us further: "Tribes of Zhundian origin [whose name is derived from the word 'Zhun,' according to Gumilev, which is basically the same as 'Huns' – Auth.] united, forming the mediaeval Tangut nation… The Chinese sometimes called them 'Dinlins' figuratively; however, this name isn't an ethnicon, but rather a metaphor that emphasises their European appearance as a distinctive trait. Real Dinlins were an altogether different nation and resided in Siberia, not China" ([215], page 30).

We are of the opinion that the name "Tangut" is easily recognizable as a version of the well familiar "Tan-Goth," or simply "Don-Goth" ("Tanais-Goth"), which is the name of the Goths that lived in the area of the Don, or Tanais (the old name of the Don) – or, alternatively, near the Danube. Thus, the Goths from the region of Don (or the Danube) lived in China, which is why the Chinese chronicles emphasise the European features of this nation.

Another interesting detail is the claim that the Chinese Dinlins really lived in Siberia.

4) The Don Cossacks in "ancient" China

Above, and in Chron4, we have repeatedly said that GOTHS – this is just another name for the Cossacks and Tatars. So, TAN-GOTHS, that is, DON COSSACKS, lived in CHINA. And therefore you can expect that continuing the fascinating reading of the Chinese chronicles, we will sooner or later stumble upon TATAR. Needless to say that our prediction comes true immediately. Indeed.

5) Tartars and the Turks in "ancient" China

Apparently, Chinese historians were convinced that the Tartars and the Turks were living in China since times immemorial ([212], pp. 164-167).

"Wan Ho Wei is of the opinion that Chubu is the Qi Dang name of the Tartars... Their Turkic neighbours (the Blue Turks and the Ouigurs) called them Tartars, whereas the Muslim authors ... called them Chinese Turks" ([212], p. 165).

There were three primary kinds of the Chinese Tartars. "Mediaeval Chinese historians divided the nomadic Oriental nations into three groups: White, Black and Wild Tartars" ([212], page 167). This division of the Tartars into three groups is already known to us quite well, qv in CHRON4. Namely, we are referring to the Great Horde, or Greater Russia, the Blue Horde, or Lesser Russia, and the White Horde, or White Russia.

As for the Chinese "Black Tartars," one has to point out that there had also been Black Russia, which was indicated on the maps up until the XVIII century, qv above.

One must say point out the confusion that accompanies every mention of the Tartars, be it Europe or China. As we wrote in CHRON4, the word "Tartar" was a collective term in Russian history, which had applied to the Russians, the Turks and the actual Tartars in the modern sense of the word.

We see the same in Chinese history. L. N. Gumilev makes the following irritated comment in this respect: "What mystery does the ethnicon 'Tartar' conceal? ... In the XII century ... the term was applied to the entire populace of the steppes, from the Great Wall of China to the Siberian taiga" ([212], page 166).

The collective nature of the term "Tartar" was already pointed out by Rashed ad-Din: "Many clans sought greatness and dignity, calling themselves Tartars and becoming known under this name, just like ... other tribes, who had possessed names of their own previously, but started calling themselves Mongols, attempting to cover themselves in the glory of the latter" ([212], page 166).

Further on, the Chinese Tartars appear to have undergone a series of fantastical metamorphoses. L. N. Gumilev reports that, apparently, "in the XIII century ... the Tartars became regarded as part of the Mongols ... the name of their nation ceased to exist in Asia and became used for referring to the Turkic tribes inhabiting the Volga region, subordinate to the Golden Horde, transforming into an ethnicon over the course of time" ([212], page 166). "The Tartar multitudes (in a narrow sense of the word) were the avant-garde of the Mongolian army" ([212], page 166).

All of this is already familiar to us. All the inhabitants of Russia were referred to as "Tartars" in a broader sense of the word; however, Russia was also inhabited by the "real" Tartars, or the Turkic tribes living in the region of the Volga, or Tartars in the narrow sense of the word. Nowadays the term applies to them exclusively.

As we can see, the same was the case in China. The Chinese, just like the Western Europeans of the XIII-XVI century, confused the "Mongols," or the Russians, with the Tartars, or the Turkic tribes inhabiting the area of the Volga.

We believe all the "Chinese reports" of the nations mentioned above, including the Tartars and the Mongols, to be European in origin. They were brought to China (on the pages of the chronicles) as recently as in the XVI-XVIII century, and then adapted so as to fit the vicarious version of the local history. This is how the Tartars appeared on the pages of Chinese chronicles, to vanish and miraculously reappear in the vicinity of the Volga later on.

6) Swedes in "ancient" China

Apparently, the North of China was inhabited by the numerous representatives of the Shi Wei nation, whose name can also be read as Svei ([212], p. 132). Apparently, it is a reflection of the Swedes, who were formerly known as "Svei" in Russian.

The Chinese Swedes are said to have been a Northern nation, just like their European counterparts. Once again we see a name of a nation that still lives in Europe manifest in Chinese history as yet another phantom tribe that vanished mysteriously and without a trace a long time ago.

7) Macedonians in "ancient" China

The so-called "ancient Chinese history" contains many references to the nation of Qidani – the alleged descendants of the Syanbi, or the Serbs, qv above ([212], page 131). Furthermore, the Qidani are said to have been a South-Eastern Serbian tribe.

One can hardly get rid of the thought that the nation in question might identify as the Macedonians, the southern neighbours of the Serbs. The languages of the two nations are extremely similar, and the Macedonians were occasionally referred to as the Southern Serbs. We see complete correspondence with the "ancient Chinese geography." The Qidani are said to have founded a state in China in the X century AD ([212], page 145).

By the way, what is the toponymy of the actual name China ("Kitai" in Russian)? According to L. N. Gumilev's book, the Qidani were also known as Khitai, which is basically the same word as Kitai, and must be derived from the name Qidani ([215], page 405). Also, as we shall soon see from mediaeval sources, the name China (or "Kitai") is most likely to be another version of the name Kitia (Skitia, or Scythia).

As we shall see below, the history of the Qidani is closely tied to the history of the "Mongolian" (Great) Empire. Historians also associate the Western European legends of the Empire of Presbyter Johannes, or the same Great Horde (Russia) with the state of the Chinese Qidani. All of it happens after the Qidani leave China for good. The nation famous in Chinese history strangely disappeared from the map of modern China ([215]).

We shall return to the history of the Macedonians, or the Qidani, somewhat later. For the meantime, let us just point out that the language of the Macedonians is believed to be the prototype of Church Slavonic, which had been used in Russia as the official language for a long enough time. Also, the actual creators of the Church Slavonic Cyrillic alphabet, the "Solun Brothers" Cyril and Methodius, are believed to hail from the city of Solun located on the territory of Macedonia, and are most likely to have been Macedonian. Thus, there are parallels between the ancient Russian culture and the Slavic culture of Macedonia.

It is interesting to compare this important circumstance to the fact that, according to the Chinese chronicles, the state of the "Qidani who had fled China" became the progenitor of the future "Mongolian" Empire, or The Horde (Russia), which we can identify as the Great Russian Empire of the Horde, whose centre was in the Volga region.

According to Orbini, a mediaeval author of the XVI century, "Jeremy the Russian, the learned historian, states it explicitly in the Muscovite annals that the Russians and the ancient Macedonians shared a single language between them" ([617], page 149).

Orbini refers to some "Muscovite Annals." Did anyone see them? There must have been a great number of interesting materials written about the Russian history in the pre-Romanovian epoch. However, the Romanovian historians were laborious enough … Even the name of "Jeremy the Russian, the learned historian" disappeared from Russian history forever, as though he never existed. Old books burn well.

8) Czechs in "ancient" China

"In 67 AD the Huns and the Chinese were engaged in a hard battle for the so-called Western Territories. The Chinese and their allies … laid the state of the Cheshi, neighbours of the Huns, waste… The chieftain of the Huns gathered the Cheshi survivors and transplanted them to the eastern fringe of his land… The Cheshi belonged to the Eastern branch of the Indo-Europeans" ([212], page 163).

Not only do we see a reference to the European Czechs, but also a perfectly correct mention that they were neighbours of the Hungarians, or the Huns.

9) The identity of the "ancient" Chinese Mongols

References to the Mongol inhabitants of the Ancient China are unlikely to surprise anyone – the modern Mongols still live there, and the modern Mongolia borders with China. These Mongols belong to the Mongoloid race, as the name duly suggests. However, the "ancient Mongol" inhabitants of the ancient China were Europeans or Indo-Europeans, no less.

We learn of the following: "According to the evidence of their contemporaries, the Mongols, unlike the Tartars, were tall, blue-eyed and fair-haired, and wore beards" ([212], page 162).

Incredible. What became of them? The modern ethnic groups referred to as Mongols are completely different. L. N. Gumilev obviously wondered about this as well. He came up with a rather arbitrary theory aimed at providing the bewildered reader with an explanation of how the tall, bearded and blue-eyed "ancient" Mongols could have undergone a complete change of their racial type. We shall refrain from delving deep into his speculative constructions for a simple reason – we deem it unnecessary to explain it to the readers why the "Mongols," or the Russians as mentioned in the "ancient Chinese" history were tall, fair-haired, bearded and, occasionally, even blue-eyed.

All of this leads one to the thought that the "Chinese history" before the XV century AD must reflect European events – to some extent, at the very least. Later on, the European chronicles ended up in China and became included into local history as its initial part. We already know of many such examples – this is how English history was created, for instance, qv in Chron4. Chronicles of Byzantium and the Horde, relating the history of Europe and the Mediterranean region, were taken to the British Isles by the descendants of the crusaders who fled Byzantium after its fall in 1453, and then erroneously served as the foundation of the history of the British Isles.

2.

THE LANDMARKS OF THE PARALLELISM BETWEEN THE CHINESE AND THE PHANTOM EUROPEAN HISTORY BEFORE THE X CENTURY AD

We haven't analysed the Chinese history before the X century AD in detail. However, even a very perfunctory study of the chronological table of Chinese history between the beginning of the new era and the X century AD (as cited in [215], for instance) leads one to the assumption that there might be a parallelism between Chinese and phantom Roman history of the epoch in question.

N. A. Morozov may have been correct when he wrote: "I would like to give a well-wishing recommendation to all those who use the Shang Dung or Beijing pronunciation when they interpret the Chinese hieroglyphs referring to the names of people and places, thus making the narration void of all obvious meaning… In your attempt to make the ancient documents found in Eastern Asia, which may have come there from Europe in many cases, look pseudo-scientific and authentically Chinese, you involuntarily deceive yourselves as well as others" ([544], page 63).

Pay close attention to the fact that the superimposition of Chinese and European history as discussed below does not contain any chronological shifts. Basically, European history simply became transplanted to the Chinese soil without any alterations of dates – the distortions only affected the names and the geography.

Furthermore, it is extremely important that the parallelism in question identifies Chinese history as the history of Rome in its Scaligerian version, or the very version of European history that already became extended due to the errors made in the XIV-XVII century by M. Vlastar, J. Scaliger and D. Petavius.

This instantly implies that the foundation of the "ancient Chinese" history was already based on the distorted version of chronology, which couldn't have been created earlier than the XVI-XVII century; therefore, history of China as known to us today cannot predate this epoch.

Incidentally, this is in good correspondence with N. A. Morozov's hypothesis, which suggests that the European chronicles that served as the foundation of the "ancient Chinese history" were brought to China by Catholic missionaries in the XVII century.

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a. The phantom Roman Empire.

In the I century BC the "ancient" Roman Empire was founded in Europe by Sulla – its foundation is usually dated to the alleged year 83 BC ([327], page 197). We are told that from the very moment of its foundation, the Empire had been claiming its rights for world domination, which it strived to achieve via the conquest of neighbouring nations, which were correspondingly acculturated, qv in Chron2, Chapter 6.

■ *b. China.*

In the I century BC the famous "ancient" Han Empire was founded in China – "one of the four global empires of the antiquity" ([212], p. 106). Its first emperor by the name of U reigned in the alleged years 140-87 BC ([212], p. 105). The Han dynasty "strived to create a global empire via the conquests the neighbouring nations with the subsequent cultural inculcation"([212], p. 106).

One's attention invariably lingers on the comprehensive name of the first emperor – the simple and modest "U."

Also, the "Chinese Han Empire" is most likely to identify as the Scythian Empire of the Khans, or the Russian Empire, also known as the Horde, governed by Khans.

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a. The phantom Roman Empire.

The "ancient" Roman Empire of Sulla, Caesar and Augustus had initially been very successful in its conquest of the neighbouring nations. However, Rome eventually started to suffer defeats. During the reign of Marcus Aurelius, Roman Empire encountered powerful adversaries in the North – in particular, the nomadic tribes that had inhabited the region of the Danube, who managed to break through the border fortifications of the Roman Empire ([327], p. 280). The reign of Marcus Aurelius, which falls on the alleged years 161-180, became "the epoch of fierce wars and economical depletion" ([327], p. 326).

■ *b. China.*

Around the same time, the Chinese empire of Han was implementing its plan of military expansion, unifying the adjacent territories under its rule. However, it soon ran into difficulties. "The war in the North didn't merely turn out a failure – it had instigated a complete economical decline in China" ([212], page 106). In 184, the "Yellow Turban Rebellion" flares up in China, undermining the power of the Han dynasty ([212], page 106).

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a. The phantom Roman Empire.

In the beginning of the alleged III century AD, the "ancient" Roman Empire ceases to exist, swept over by waves of internal feuds and anarchy. The period of the alleged years 217-270 is know in Roman history as "the political anarchy of the middle of the III century. The time of the 'Soldier Emperors'" ([327], page 406).

■ *b. China.*

The Han Empire, presumably reigning in faraway China, ceases its existence around the same time ([212], p. 106). The picture of its decline reflects the decline of the "ancient" Roman Empire, which is said to have taken place on the other end of the gigantic Eurasian continent, to the detail. "The initiative was taken over by the aristocrats, who divided into parties, and engaged into struggle against each other; most of them perished in fratricidal feuds" (*ibid.*).

"Illiterate and morally decayed soldiers seized the reins of power" (*ibid.*). The decline of the Han Empire is dated by historians to the alleged year 220 AD (*ibid.*), which postdates the decline of the Roman Empire by a mere 3 years. We see the emergence of "soldier emperors" in both cases.

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a. The phantom Roman Empire.

After the collapse allegedly in the middle of the III century AD of "ancient" Roman Empire founded by Sulla and Caesar, power in Rome falls into hands of the famous woman – Julia Mesa, a relative of Emperor Caracalla [212], pp. 404-406. She covertly rules Rome and raises her henchmen to the throne. In the end, she is killed in the internecine fight allegedly in 234, see [327]. The time of her rule is characterized as exceptionally bloody. This woman is one of the phantom duplicates of the Gothic Trojan War of the XIII century. See the book "Foundations of History" and *Methods.*

■ *b. China.*

Soon after the collapse allegedly in the III century AD of the Empire of Han (Khan) the power in the country, too, is taken by the wife of one of the Emperors, who was "energetic and ferocious" woman. She ordered the execution of the chief of the government, the father of the Empress Mother and his three brothers, marking thus the beginning of a new bloody era, see [215]. After some time she was killed. These events are dated in the Chinese history by allegedly 291-300 years AD ([215], p. 41). Probably, "ancient Chinese Empress" and "ancient Roman Julia Mesa" are merely two different phantom reflections of the same medieval queen.

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a. Phantom Roman Empire.

Allegedly by the end of the III century AD, in the beginning of IV century AD after a period of severe strife begins a new phase in the history of the Roman Empire. This period is called The Third Roman Empire in the books *Foundations of History* and *Methods*. This "ancient" Roman Empire begins approximately allegedly in 270 AD. See *Methods*, Ch. 6.

■ *b. China.*

Allegedly in 265 AD, after the fall of the HAN dynasty in China, there appears a new JIN Dynasty. "The Roman Original" is copied, as we see, quite accurately. There we have allegedly 270 AD, and here it is allegedly 265 AD. Both phantom dates practically coincide. A new era is beginning in the history of China, as well as in the history of the "ancient" Rome ([215], p. 239).

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a. Phantom Roman Empire.

Allegedly at the beginning of the IVth century AD, Emperor Constantine transfers the capital to the New Rome and thus actually founds the Eastern Roman Empire – the future Byzantium. This is a well-known division of the "ancient" Roman Empire in the West – with the capital Rome in Italy and the East – with the capital in New Rome = the future Constantinople.

■ *b. China.*

Moreover, here, synchronously with the phantom Roman history, at the beginning of allegedly IVth century AD, and more precisely – allegedly in 318 AD – rules the new dynasty called Eastern Jin ([215], p. 242). Thus, the Chinese Empire of Jin splits into two: Western Jin and Eastern Jin. Precisely as in phantom Italian Rome. Moreover, at the same time.

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a. Phantom Roman Empire.

"Antique" Rome at this time leads permanent intensive wars with the "barbarians" – Goths, Huns, etc. See *Methods*, Chapter 6.

■ *b. China.*

China, in the same manner, fights "barbarians" at this time, and namely, with HUNS. Thus, the same Huns simultaneously attack the phantom Rome and phantom China, at different ends of the Eurasian continent.

It is impossible not to note the significant name of the capital of China at this time. It was merely and modestly called E. See [215], p.102.

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a. Phantom Roman Empire.

Under Theodosius I of the phantom Third Roman Empire allegedly in the IVth century AD, about 380 AD, Rome was forced to start an all-out war with Goths. The rebellion begins on the Balkan Peninsula. Goths inflicted a heavy defeat on the troops of Theodosius I. See *Methods*, Chapter 6.

■ *b. China.*

Approximately at the same time in China of allegedly IV century AD begins a massive war with the TANGUTS, that is, as we have already explained above – with Goths. The uprising of the Tanguts dates to about allegedly 350 AD ([215], p. 108). In 376 AD, Tan-Guts (the Don Goths?) conquest of the Empire of Liang.

Here it should be noted that in Chinese and Japanese the sounds of R and L do not differ. Also, the sounds of M and N, as we have already stated many times, are very close and quickly morph into each other. Therefore, the "Liang Empire" is merely "the Empire of the Ryam" or the Ram, that is, Rim, that is

Rome. We see that Chinese chronicles directly speak about "Empire Rim."

After these events in China, "the steppe was administratively divided into Eastern and Western" ones [215], p.119. Doesn't it resemble the great division of the "ancient" Roman Empire in Western and Eastern parts? Moreover, it happens that it was allegedly in the IVth century AD also, that is, precisely when (per the Scaliger chronology) the phantom Roman Empire also split. Seems there too many unbelievable coincidences with "ancient Chinese history" and "ancient Roman history"?

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a. Phantom Roman Empire.

"Pure Roman" Western Roman Empire is ended allegedly in 476 AD. The capture of Rome by the Germans and Goths under the leadership of Odoacer. This moment is considered to be the end of Western Rome. The last "purely Roman" Emperor was young Romulus Augustus, see *Methods*, ch.6

■ *b. China.*

Allegedly in 420 AD Western Liang, that is, Western Rome, as we already noted, was conquered by the Huns ([215], p. 162). "Chinese historiography announced the year 420 AD to be the breaking point separating the epochs (*ibid.*). It is remarkable that the last Emperor of Western Liang (Western Rome?) was still very young (*ibid.*). However, after all, the "ancient Roman" Emperor Romulus Augustus was very young too, when his Empire collapsed under the blows of the "barbarians."

THE HUNS IN THE ROMAN EMPIRE AND THE HUNS IN CHINA

Allegedly in 460 AD in China, Huns were exterminated ([215], p. 200). This event is strikingly identical with a similar one from phantom Roman history. Parallelism is so bright that even historian L.N. Gumilev couldn't ignore it. Here is what he wrote: "Isn't it strange that in these years (that is, the years of the death of Chinese Huns – Auth.) happens the same tragic end of the western branch of Huns. It is difficult to say that the chronological coincidence of the Asian Huns and the European Huns was an accident" ([215], p. 200).

Of course, L.N. Gumilev tried to explain such fantastic coincidence somehow. He refers the reader to his theory of ethnogenesis. In our opinion, the matter is not in the ethnogenesis, but that the phantom European chronicles were laid in the foundation of "ancient Chinese history," even without a centenary shift in time. Moreover, consequently, the same European Huns bifurcated. Some in Rome, others (on paper) moved to China. Better yet, at the same moment, they were defeated. Some were Huns defeated in the European reality, others – on Chinese paper.

SUMMARY. Having become acquainted with the Chinese chronicles, we realized that, if wanted, spending a lot of time, this rough parallelism can be substantially deepened, tables of parallel events compiled, see the books *Foundations of History* and *Methods* for demonstrating the identity of the Second Roman Empire and the Third Roman Empire. We leave this work for future researchers of the real history of China.

The above data shows that "Ancient History" before the X century is probably a duplicate of the phantom "ancient European histories" of the epochs, thereby – in the erroneous version of Scaliger. Therefore this "Ancient History" could not have been written before the XVI-XVIII centuries AD.

3.

PARALLELISM KEY POINTS BETWEEN THE CHINESE AND ROMAN-BYZANTIUM HISTORY OF THE X-XIV CENTURIES

3.1. Parallels between the Macedonian conquest in Europe and the Cidanian conquest in China

We stopped above at the phantom VI century. Let's skip the indefinite period up to the IX century. After this, begins a new chapter in the history of China allegedly from 860 to the year 960

AD. That is approximately 100 years of darkness. L.N. Gumilev calls it "the dark age" and builds some geophysical theory that should explain the absence of records. The steppe dried up, and dusty hurricanes hit the unfortunate country. However, in our opinion, it is not in the tornadoes, but in the incorrect dating that hit.

L.N. Gumilev continues: "The great silence of the desert was widening, engulfed steppe and covered it with sand streams. That is why the chroniclers of the 10th century are silent about the events in the center of the continent. For A Long Time No Events Happened There" ([212], p. 152). This is the last blind spot in the history of China. The subsequent epochs are allegedly well documented ([212], p. 176).

As we have already seen, the "dark ages" of Scaliger's history are usually artificial junctions between neighboring chronicles, caused by their incorrect position on the time axis. In this case, chronologically, the last "dark ages," as a rule, mean the era of the beginning of a real written story, yet very poorly illuminated by the surviving documents. We have already repeatedly faced this in the analysis of the history of Europe. See books *Foundations of History*, *Methods*, and *New Chronology of Russia*.

Therefore, we object to L. N. Gumilev: the events did happen. However, perhaps at another time and in a completely different place. Consider here those few legends, which came to us from the darkness of the Chinese history of allegedly IX-XI centuries AD.

Firstly, this is the legend of the conquest of China by the Cidan. This story, due to the imposition of the Cidans on the Macedonians = Ma-Cidans, naturally, one wants to compare with the legend of Alexander's Macedonian conquests.

Secondly, this is the legend of the Son of Heaven. The latter copies the narrative about Jesus Christ, mistakenly dated by the XI century AD instead of the original XII century.

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a. Mediterranean

The legendary founder of the vast Empire – Alexander the Macedonian – captured many countries in Europe and Asia, and created the Macedonian Empire. This is the famous Macedonian conquest. Becoming an omnipotent ruler, he, it is believed, adopted the customs of the Persian conquest, changed into Persian clothing, adopted sophisticated Persian customs instead of rustic Macedonian ones, etc. Immediately after his death, the vast Empire that has disintegrated, see *Methods*. Ch. 8, 9. Scaliger's history refers to Alexander the Great in the IVth century BC. However, we understand already that these events occurred, most likely, not before the 12th century of the new era, mainly in the 14th-16th centuries of the AD era.

■ *b. China.*

In the middle of allegedly X century AD, namely, in 946, Cidans under the leadership of Deguang have conquered all of China. In this case, the Cidan monarch "founds the Lyou's dynasty, the true Chinese one" ([212], p. 145). Like Alexander of Macedon, "Deguang changed his costume to Chinese parade garments, surrounded himself with the Chinese officials, established in their country order more similar to the early feudalism, than to the old tribal one" ([212], p. 145). However, soon after the victory, Deguang died. "As soon as the corpse of the conqueror taken to Manjoury, China revolted" ([212], p. 145). Empire disintegrated. In general, it is quite similar to the course of events taken by "antique" Alexander the Great.

3.2. Baptism in China and Russia in the X century

According to the New Chronology, see *Methods*, Chapter 7, the activity of John the Baptist, and then Jesus Christ took place in the XII century AD. It is to expect that the trace of these famous events to be found in the "ancient Chinese chronicles" imported into China from Europe. The guess is correct. Such a trace exists, and very bright one.

Allegedly in the X century in China takes place a wave of the Baptisms of the local Nations to the Christian ritual. As, by the way, in Russia at the same phantom time.

"In the year 1009 Baptism happens to Kerait people, and at about the same time the Turkic-speaking Mongols have accepted the Christianity (Goths? – Auth.). At the same time were baptized the Guzs and some Chigils. Even among the Cidans and subordinate tribes of Western Manjou "some Christian element " was present, which gave rise to the emergence in medieval Europe of the legend of the Prester John" ([212], pp. 168-169).

We see that the name of the Prester John appears here. This is the reflection of John the Baptist and the Baptism associated with him. Also, it was at that time, "where it should be," that is, at the beginning of the XI century. Recall that, see the *Methods*, Chapter 7, that at this time in the history of Rome appears John Kristenious – one of the reflections of John the Baptist.

As we see John the Baptist appears, we guess that Christ will come very soon. Also, this prediction was also correct.

3.3. Son of Heaven In China in the XI century AD. Guildebrand as reflection of Jesus Christ?

Indeed, in the middle of the phantom eleventh century AD in China appears Prince Yuan Hao, who proclaimed himself to be the "SON OF HEAVEN" in 1038 AD ([212], p. 156). With his name is connected CHANGE of chronology, just as it was in the case of Jesus Christ, according to our reconstruction, see *Methods*, Ch.7. Prince Yuan Hao "changed the Chinese chronology to his own; he immediately invented" ([212], p. 156). Furthermore, the "Chinese" Son of Heaven created new writing, "although hieroglyphic, but different from Chinese" ([212], p. 156).

The Son of Heaven was killed in 1048. However, after all, Gregory Hildebrand (the phantom reflection of the emperor Andronicus-Christ from XII century AD), according to the restored old (and erroneous for a hundred years) of the church tradition, lived precisely in this time – allegedly in the second half of the 11th century AD, see *Methods*, Chapter 7. "Chinese date" 1048 AD practically coincides with 1053 or 1054 AD, from which in Europe, at least in some documents, is mistakenly introduced a new chronology. Recall here that Christ lived in 1152-1185. See our book *The Czar of the Slavs* (English page of the site chronologia.org) and the book *Foundations of History*, Chapter 6, discussion of the chronological shift of 1053 years.

All this is reflected in the "Chinese history" of that time, which, in our opinion, is merely a "Chinese option" of the European history of the same period.

3.4. Reflection of the First Crusade In 1099 AD in the "Chinese History"

Furthermore, Chinese sources say that the Son of Heaven was killed in Tangut kingdom, that is – in our point of view- in the Goths one. It is consistent with the new chronology, according to which Jesus Christ (1152-1185) was, most likely, crucified in New Rome = Jerusalem = Troy in the XII century AD.

The new Rome is located in Asia Minor – the ancient Hettur [291], that is, country of Goths = Hets, see "Foundations of history." Ch.7.7.

Besides, the identification of Trojans and Turks with Goths is already well familiar, see *Methods*, Ch.8. In general, the Balkans is a Slavic region with Turkish presence. Moreover, this, again and again, identifies this kingdom with Goths.

In Europe, immediately after the crucifixion of Christ (1185), allegedly in 1096 (the shift of 100 years) begins the First Crusade to The Balkans. Crusaders capture New Rome – Constantinople – Jerusalem and move farther to the south.

So in China at THE SAME TIME, after the death of the Son of Heaven, begins "the troubled time of the rule of the noble family of Lian... In 1082, the Chinese seized the fortress of Lianzhou from the Tanguts and reenthroned the old dynasty "[212], p.157.

In our opinion, the First Crusade of allegedly 1096-1099 AD is described here and practically without a shift in time. The "Chinese" dated this event by 1082 AD. The difference is only 15 years.

As we have already explained above that Lian is a Chinese pronunciation of the word RIM (Rome). Consequently, the "Chinese sources" speak here of the reign of the "noble family of the Romans." Correct.

Let us repeat once again that all these "Chinese events" refer to an era that is extremely poorly covered in "Chinese history," i.e., the period of 961-1100 AD. L. N. Gumilev called "the dark and empty period of the history of great steppe" ([212], p. 176). However, immediately after it begins the period, "full of events, names of heroes and cowards, names of places and Nations and even morally ethical assessments... Sources for this era extremely diverse and characteristic" ([212], p. 176).

3.5. Century shift in the "Chinese history" of the XI century

After the "dark period" begins bright parallelism between "Chinese" and European stories, but with a shift of 100 YEARS. Chinese dating is about a hundred years older than corresponding European. About this, see below.

3.6. Kaifeng as the capital of the Chinese Empire "R"

At the beginning of the 12th century in China, we find the Liao Empire, i.e., without vowels – the Empire "R," since in the Chinese language the sound of R is replaced by L. Is not it Rome – Rim once again?

The capital of the Empire R is the city of Kaifeng. However, in Chinese chronicles, it is called for some reason, not Kaifeng, but Pian [1452]. Identification of the ancient capital of China as Pian with the modern city of Kaifeng is already some later hypothesis. Apparently – wrong.

3.7. Reflection of the Fourth Crusade in the "Chinese history"

a. Byzantium
In 1203-1204, the crusader Europeans attacked Byzantium and besieged Constantinople. This is an attack of the invaders; see in *Methods*.

■ *b. China.*
In 1125, the capital of China, Kaifeng, is attacked by the invaders – Jurchens. The difference in Chinese and European dates is about one hundred years.

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a. Byzantium
In the besieged Constantinople, the TWO PARTIES are emerging – supporters of the war and defenders of Alexei Angel, who arrived with the Crusaders, who are "fighters for peace." The party of Alexei wins, and the Francs, the Crusaders, are promised to pay a hefty ransom. Crusaders move away from the city, see the book "New Chronology of Russia."

■ *b. China.*
Similarly, in the besieged Kaifeng, "two parties were created: supporters of the war and "fighters for peace." The latter prevailed, and the Jurchens withdrawal was obtained by paying the ransom and territorial concessions" ([212], p. 182).

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a. Byzantium
b. In 1204 the situation changed, and the Franks lay again siege to Constantinople, capture it and take the Emperor Marchuflos (Murzufl), as a prisoner.
c. Theodore Laskaris becomes the Greek Emperor, who goes south to Nicaea, leaving Constantinople to plunder by the Franks.

■ *b. China.*
However, then the Jurchens come back and besiege Kaifeng the capital. "In 1127, Kaifeng fell, the Chinese Emperor was taken a prisoner, and his brother moved the capital to the south, leaving the people of northern China to looting by the enemy." ([212], p. 183).

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a. Byzantium
The Franks put their Latin Emperor in Constantinople.

■ *b. China.*
The Jurchens plant their king in Kaifeng Altana = Altan-Khan ([212], p. 210). There is a definite sound analogy between Altan-Ltn and Latin ruler – Ltn, without vowels.

4.

CHINESE HISTORY OF CIDANES, THE KINGDOM OF THE PRESTER JOHN, AND THE EMERGENCE OF THE "MONGOLIAN" EMPIRE

4.1. Copying on paper of the prehistory of "Mongolian" Empire to the European and allegedly Eastern "Chinese" history

Above we tried to show that the "Chinese history" before the XIV century AD is, in fact, a copy of the European history brought to China and mistakenly perceived there as "local Chinese history."

Continuing to move up the "Chinese history," we finally come to the XIII century AD – when even in the opinion of historians themselves "Chinese history" is connected with the European.

It is in this place that the Scaligerian version blends the history of China with the history of Europe. Here there is a vast "Mongolian" = The Great Empire, which includes both China and Europe, including Russia, the Balkans, Eastern Europe, etc.

If you move back to the "Scaligerian history textbook" from the era XIII century AD, into the past, we will see how it "bifurcates" Nations. On paper, of course, for example, the" Mongols "will appear both in China and in Russia. However, we have already talked about the fact that "Mongols" means Great, the name of the population of Ancient Russia-Horde. Thus, the Scaligerian history doubles the "Mongol" = Russian ancestors, places them in "ancient" China, as "Mongols," and in Russ – as Russians.

The ancestors of the Huns, that is, the European Hungarians, historians place them in China as the Huns or Sunnis and in Europe – as the Huns. And so on.

If you listen to the historians, it turns out that the ancestors of all these Nations formerly lived in China, and only then spread from China throughout Asia and Europe. Roughly speaking, it turns out that today "we are all Chinese," the descendants either of Mongols or Huns, etc.

Our idea is entirely different. According to our reconstruction, history of China – at least before the XIVth century – is merely an Eastern copy of European history. In such case, it contains valuable details that later lost in Europe. Returning them "to their place," one can better reconstruct the medieval history of Europe comparing it with the "Chinese chronicles."

Therefore, the "Chinese history" seems to us exclusively valuable. The question is only in its correct interpretation. Described in it events "were in reality." But not always in China. Most often – in Europe.

From such a new point of view, it is interesting to see how was formed a "Mongolian" = Great Empire. Therefore we can reject ridiculous theories about the grandiose movement of wild nomads through the whole continent from China to Europe. A new point of view allows comprehension of many phenomena in the history of the "Mongolian" conquest, which in their consensual presentation are incomprehensible.

4.2. History of the "Mongolian" Empire in the "Chinese" chronicles

4.2.1. Roman and Nicean Empires in the "Chinese" chronicles

We continue to move up the "Chinese annals." We make use of a brief description of them, made by L.N. Gumilev [212]. We will immediately quote our version of the reading of the "Chinese" chronicles, identifying the events described in them with the European ones. We instantly see that such a "European reading," taking into account one, already done by us above, turns out to be entirely natural.

After the capture of the capital of China by the Jurchen, led by the king Altan, two Empires formed. That happens, in our opinion, after the Fourth Crusade, when the Francs-Latins captured Constantinople, hence the name Altan = Latin.

One is the Jurchen Empire, founded by foreign invaders, a reflection of the Roman Empire in the territory of Byzantium. The other is the Chinese Empire, founded by a new Emperor from the old Chinese, that is, Byzantine, Romean dynasty. The Chinese Emperor had to establish a new Southern capital ([212], p. 177).

This second, Chinese Empire mirrors, in our opinion, well-known Nicean Empire. It located on the territory of Byzantium. The foundation of the new Chinese "South Capital" – is the reflection of the foundation of the new Romean capital in Nicaea.

4.2.2. Ilya Dashi

In the north, the Jurchens, that is, apparently, crusader-Latins, appears an enemy – a kind of Cidan, that is merely Macedonian, Prince Ye-Liu Dashi. That is, most likely, the prince Ilya. The following is reported. "Ye-Liu (Ilya – Auth.) Dashi was born in 1087 AD in the royal family of the Liao Empire. He was a descendant of the founder dynasty – Eluia Ambagan in the eighth generation" ([212], p. 177).

Elyui, Cidan = Macedonian prince, tried to resist invaders, but in the end, was forced to leave the country to the north together with loyal troops.

Three days later he crossed the "Black River" and was among the Onguts ([212], p. 180). Most likely, it is the Black Sea. Also, the Onguts are the Goths, as we already told you about. Goths, living, naturally, in Europe and in particular – in the Balkans.

After several days of long march, Ye-Liu reached a certain fortress Hotoon. In Europe, for example, in Belarus, traces of this ancient name – Hotoon may have been preserved. Say, the modern Khatyn or Katyn. It seems that these names originate from the root of Got, that is Goths or Hets.

4.2.3. Gurkhan

Ye-Liu Dashi took the title "Gurkhan" ([212], p. 180), and founded "Kara-Chinese" state ([212], p. 186). That is, as adds L.N. Gumilev, Yeluy (Ilya) Dashi became the KHAN. The next paragraph of L. N. Gumilev is also called the "Destiny of Khan."

In the "Chinese" title of Gurkhan, the combination of Gurgi-Khan, that is, Khan George. Note that Gurgi or Gurgia – is an old Russian form of the name after George – we already talked about this in detail in the book "The New Chronology of Russia." Why did Ilya-Ye-Liu take it such a title, we will now see.

It turns out that the descendant of Ye-Liu Dashi was, as L. N. Gumilev writes, "Djulhu (Jurka, that is, Yurka, Yuri! – Auth.), who ruled until 1213 AD. He was forced to get involved in politics related to the wars of Genghis-Khan" ([212], p. 191).

What odd names had some "Kara-Chinese" rulers? For example, the "Kara-Chinese" Emperor Yuri. Better yet – the "Kara-Chinese" Emperor ILYA = Ye-Liu.

By the way, the name Dzhurka, being read without vowels, sounds like GRK, that is, again, Georgia, Gyurgy, Gurgy. These ancient forms of names George or Yuri are very often mentioned in the annals, see the book "The New Chronology of Russia." As we have already shown, Khan George – was most likely: Georgy Danilovich or Yuri Moskovsky, he is also – Cenghis-Khan, idem Ryurik of Russian chronicles.

The principal result of his work is the creation of a vast Empire. It is known today under the name of the "Mongolian" Empire (founded by Genghis Khan) or Ancient Russia (founded by Ryurik). As shown in the book "The New Chronology of Russia," these are just two different names of the same State. It was bifurcated only on paper, as the result of chronological mistakes made when writing the world and Russian history.

So, we see that in the "Chinese chronicles" occurs certain confusion: the name of the famous khan George = Gurgi merged with the title of Khan. So, apparently, and there was a "new Chinese title" GURKHAN, which in the later annals were mistakenly called not only the right George but also the previous rulers of the "Kara-Chinese" state founded by Eliu = Ilya Dashi. Recognizing the name as a title, they used it for other persons. Let's return to the story of Ye-Liu-Ilya Dashi.

After fleeing from "China," there is, as we have seen, in fact from Byzantium or Russ-Horde, – Elyui Dashi "gathered his commanders, – L. N. Gumilev tells us, – and addressed them a speech. He acknowledged the defeat of his People, the catastrophic disintegration of the Liao Empire (that is, the ROMEA-Byzantium. Auth) and told about the flight of the last Emperor. He declared to them his intention to unite the Nomadic tribes of the great steppe for the reconquest of the native land" ([212], p. 185).

We recognize a well-known from the history of Russia political program of creating a unified "world kingdom" by military means, see the book "The New Chronology of Russia." The program of Ye-Liu Dashi was later realized by "MONGOLS," that is, the Great Ones. It happened in the XIVth century, about a hundred years later. The beginning was laid down by Genghis Khan = George Danilovich, alias Ryurik, and completed by his brother (and not his nephew, as is commonly believed) – Khan Batu = Ivan Danilovich Kalita (Caliph).

Probably the Danilovich brothers were the direct descendants of a runaway Macedonian = "Cidan" = Cidan Prince Ilya = "Ye-Liu Dashi "from Romea-Byzantium.

4.2.4. "Chinese" Imil and ancient Russian River Ilmer

Ye-Liu Dashi first founded his own, at that time small state in the valley of the river Imil ((([212], p. 185). That is what is said about this in the "Cara-Chinese" history. "Cidans held the valley of rivers of Imil, and in Semirechie (seven rivers), where they took part in the fight of the Kangal and Karluks with the Khan of the Balasagun City" ([212], p. 185).

We do not know whether there is today in the East, China, Mongolia, "the river Imil." We did not find it on the map. However, to find "the river Imil "in the territory of ancient Russia is simple.

Maybe it is the river ILMER, wherefrom prince RYURIK came, allegedly, "being called to Russia," according to the counterfeit sheet in the Radzivil Chronicle. Perhaps Imil is Itil, that is, the river Volga.

4.2.5. "Chinese" city of Balasagun and old Russian city of Balakhna

Along with the "river Imil" "Chinese" chronicles call the city Balasagun. Where was it located? Again, we could not find in modern "Small Atlas of the World" (M.: 1979) the city of Balasagun somewhere in the East, in China or Mongolia.

The search for "the city of Balasagun" in Russia did not take long. We all know the big city of BALAKHNA on the Volga, above Nizhny Novgorod. Moreover, some scientists, for example, P.P. Smirnov, considered Balakhna one of the capitals of ancient Russia [754], p.178.

In the name of Balakhna, the combination of the roots " white " and " khan ". Just like in the "Chinese" name of Balasagun, that is "white hun" or white Khan. It turns out that in Russian history the name Balasagun is present almost in the same form as Balgasun. So, according to the legend, the Khan Baty called so the city of Kozelsk he has taken. As Tatishchev writes, "MauBalgasun" meant "Kalmyk" as an "evil city" [832], part 2, p.237. Thus, Balgasun is the Turkic name of the Russian city, same as in the "Chinese" chronicles. Maybe it was Balakhna city.

4.2.6. "Chinese" Semirechie-Seven Rivers

In the book *The New Chronology of Russia*, we have already hypothesized that the famous "Chinese" Semirechie meant the seven rivers or "family of rivers," where settled Cossacks. These were: Volga, Don, Yaik, Dnieper, Dniester, Terek, and Irtysh. Let us also recall the existence of in Russia of Semirechie Cossacks. Moreover, reading the "Chinese" story of Elijah Dashi, we again will meet with Semirechie – seven rivers.

4.2.7. Ilya Dashi becomes a chief of a huge army in the Semireche

Settled in the Semirechie "on vast pastures" ([212], p. 185), Ilya-Elyui Dashi after a while suddenly becomes the chief of a huge army. L. N. Gumilev wrote in astonishment: "From 1130 to 1135 the force Ye-Liu Dashi increased to a huge number but at the expense of what and whom?" ([212], p. 187).

It turns out, as Ibn Al-Athir reports, "in 1130 the Karluk and the Guz mercenaries quarreled with the Samarkand ruler Arslan-Khan and fled to Gurkhan" ([212], p. 187).

The Guz have already been identified as Kazaks on the basis of entirely other data in the book "The New Chronology of Russia."

Samarkand – probably a slightly distorted name of the famous Russian the city of Samara on the Volga (Samara-Khan), or Sarmatia-Scythia.

Arslan-Khan means Ruslan-Khan or Russian Khan. Many Volga Turks still have the name

Ruslan. Recall common in Russia surname Ruslanov.

Thus, all the names and locations in the "Chinese" annals can be found consistently in ancient Russian history. In our opinion, here we see the beginning of Russia's unification under the rule of the future Russian Horde dynasty. We are at the beginning of the creation of the "Mongolian" = Great Empire.

4.2.8. About the name China. Why China is called China

Scaligerian dating of allegedly Chinese events, about which discuss here is around 1130 AD. However, taking into account the already discussed century shift as mentioned above, they fall into the middle of the 13th century AD. Probably, this is the correct date.

At that time, Byzantium split into the Latin and Nicean Empires, and in Russia begins the process of unification. Probably the name Kitai (China) – is one of the variants of the pronunciation of the word Skifia or Scithya, viewing of the transition of F (the letter fita) to T. It is possible that the Russ-Horde was called the state of Kara-Kitai. Therefore, until now the ancient name Kitai-Gorod (China-City) exists in Moscow, i.e., the second belt of military fortifications around the Moscow Kremlin. Kitai-Gorod (China-City) survived in Moscow until the 20th century. Its high walls were dismantled only at the beginning of last century, after the revolution of 1917.

Remark: N. A. Morozov rightly noted that nowadays the name *Kitai* has been preserved *only in Russia*. Of course, today the Russians still call modern "China" – Kitai, but apart from us, nobody calls China *Kitai*. As, incidentally, the Chinese themselves do not *call* them *Kitais*. In Russian language, China has become known as "Kitai" only after the XVII century. Look up in the "Dictionary of the Russian language XI-XVII centuries" (M., Science) the word Kitai as the name of the state is *generally absent*. Modern China before the XVII century in Russia was still called *Bogdoy*. In Russia Kitai even as late as the XVII century was called the "Bogdoy" kingdom. More about this below.

On the other hand, in old documents, we encounter from time to time the *Kara*-Kitai state or the state of Presbyter John. The question is, where is it? Methinks it is Ancient Russ, dating back to the XIII-XIV centuries AD. After the Unification Wars of Ivan Kalita, Ancient Russia expanded and became known to foreigners, i.e., Western Europeans as "Mongolian" = Great Empire.

However, one of the own names of this state or some part of it was the name "Kitai" = Skitia = Scythia. Therefore, in the Russian language are still found the traces of old Russian words:

Kitai-town, Kitaika – pure cotton fabric, as well as a variety of apples are still present. Recall also *kita* the old name for something retinue, woven, etc.

In general, kita is the old Russian word. Today it is no longer used, but until the XVII century, it was common in our language. As reported, for example, in the "Dictionary of the Russian language XI-XVII centuries," the word kita means something woven, bound in a bundle, in a braid ([787], p. 141). In particular, kita meant a pigtail, a tourniquet, headdress from feathers. The author of the XVII century writes: "The hats [Janissaries] had kitas" (*ibid.*). Thus, kita meant a part of the military garment. The word kita, with the same meaning, exists in other Slavic languages, for example, in Polish (*ibid.*).

Note that the word kita meant part of the military uniform, in particular – Russian. For example, gusars were wearing the kitas – high sultans on hats. Habitual today the word "sultans" came to be used much later, and in the XVII century, they were still called the old way – the kitas. It can be seen, for example, from the following quotation taken from the source of the second half of the XVII century, which describes military uniforms: "The horse is an equine, and the saddle is gusar's … the horseback cover is sewn with gold kita, feathers the same" (*ibid.*), that is, the kita made from the same feathers.

Even on the modern monument to Bogdan Khmelnitsky in Kiev, you can remark a kita – a sultan of feathers on a turban. Turkish warriors wore a turban, high Sultan-KITA. It is possible that the word kita, which meant part of the military equipment, preserved in the name of "Cidans" – Macedonians (Kita = Cida), who came once to the Balkans from the Russ-Horde. At the same time, there is a story of Chinese chronicles about Cidan prince Ye-Liu Dashi – which with "European" reading becomes a story that a certain Macedonian = "Cidan" military detachment of Prince Ilya = "Elyuya" came to Russ from Byzantium in the XIII century and founded there the state that grew up subsequently into the "Mongolian" = Great Empire = medieval Russia.

Now it becomes clear why the smooth single-colored cotton fabric is called kitaika ([787], p. 142). After all, it was produced in Russia – the "land of Kitai (China)." By the way, it is believed that from the same word Kitai, came the name of the famous Kitai Gorod (town) in Moscow ([85], v. 21, p. 313).

It is possible that the so is called Moscow fortified army camp – "the town of Kitai warriors."

The word kara from the combination of "Kara-Kitai" is, most likely, just Kir or the king. We recall the transitions of "C" into "K" of Caesar-Kaiser type. Consequently, the Kara-Kitai state turns out to be merely kingdom Kitai, that is, the Royal Skitia = Scythia. It is also the kingdom of Presbyter John, consequently, Ancient Russia-Horde = Great Empire.

In the following chapters, while analyzing Scandinavian maps, we find that Skifia was also actually called Kithium, that is, Kitai (China!). See Part 6. Therefore, we repeat, Kitai (China) is just slightly distorted name Skifia.

4.2.9. Grandiose "ancient Chinese" battle in XIII century AD

We return to the story of Elijah = "Yeshua" Dashi in Chinese sources. "In 1141, a new conflict arose and this time of grand dimensions. To fight the infidels (that is, Ilya-Eliyu – Auth.) Sultan Sanjar decided to send the best troops of the Muslim world, hardened in battles with the Greeks and Crusaders, armed by the last word of the technique of that time. The army of Sanjar was estimated at approximately one hundred thousand riders. So many troops were not sent even against the crusaders. The Sultan and his entourage looked at the operations extremely seriously, and not just as to the defense against the regular raid of the Nomads" ([212], pp. 187-188).

Ilya-Ye-Liu Dashi, according to Ibn Al-Asher, put three hundred thousand warriors "from the Khitan, the Turks and the Chinese" ([212], p. 188).

The battle took place in 1141, that is, in approximately 1241 – with a hundred-year shift. It took place on Katwanaook plain situated between Khojent and Samarkand. "Ilya-Ye-Liu Dashi divided his army into three parts and completely crushed the army of Sanjar, better than could any Karl Martell, nor Lion Isavr, nor Gothard Bullion. Thirty thousand of the best Seljuk warriors met the death of the brave. That is the fact! Well, the fact that it happened is without doubt, but why it could happen, is incomprehensible and not explained. After such a brilliant victory Ye-Liu Dashi limited himself with the occupation of Samarkand and Bukhara, and some Khitan detachment plundered a Khorezm oasis. Chah of Khorezm, however, quickly concluded with Gurkhan, pledging to pay some taxes. In all those cities captured by the Khitan stayed the local rulers, who were only obliged to pay taxes to Gurkhan" ([212], p. 188).

What did we learn from that? We learned the following:

a) 1241 AD – practically coincides with the Miller-Scaligerian year of the conquest of Russia by "Mongols."

b) The grandiose battle probably with a centenary shift was either the famous battle on The Kalka in 1223 or the battle of Iver City 1238, in which "Mongols" = the Great defeated the combined forces of the princes who fought against them. Both parties were Russian. (sic!)

c) "Mongolian" custom to leave in captured cities their former rulers and only impose tribute, is well known. We see the same thing in the "Kara-Kitai (Chinese) conquest."

By the way, Ilya-Ye-Liu Dashi divided his troops into hundreds. "Sotniks, i.e., the heads of hundreds, i.e., centurions obeyed directly to Gurkhan" ([212], p. 189). The Cossack troops were divided into hundreds, and the Cossack centurions are very familiar to us.

4.2.10. The Christianity of Kara-Kitai (China). The Czar Skifs?

Founded by Il-Liu = Elyuya Dashi, the state of the Kara-Kitai was Christian. For Scaligerian historians, this looks very strange. Why did the Far Eastern nomads suddenly find themselves Christians, not Muslims or adherents of some eastern religions? Moreover, the Kara-Kitai (Chinese)(Czar Scythians?) On the one hand they seem to be Christians, and on the other, Muslims. The confusion is complete.

Here what L. N. Gumilev says. “Despite his (that is, Ye-Liu Dashi – Auth.) a letter to the governor of Bukhara, starting with a formula acceptable to Muslims … his heir received the Christian name of Elias, and the Crusaders in Palestine and Syria Sincerely Believed in the Existence of the Christian Kingdom on the East from Persia (not from France? – Auth.)” ([212], p. 190).

Also, the son of Ye-Liu Dashi was called Ilya. Moreover, he was *Christian*. However, it turns out that the “Chinese” records considered the successors of Dashi as the very same Dashi [212], p.191. In other words, Ye-Liu Dashi and his “son Elijah” is the same person. However, then Ye-Liu Dashi turns out to be a Christian by the name of Ilya. Correct. Nobody one else could have been.

Here it is, apparently, the real history of the Orthodox Ancient Russia that was also the *Christian* kingdom of Presbyter John. About it, we will talk in detail in the next part.

4.2.11. “Chinese” chronicles, talking the same time, were elongated by a century

Ye-Liu Dashi died in 1143. Then his successors ruled, although the “Chinese” sources for some reason considered as the very same Elyuya Dashi [212], p.191. “In 1178, the son of Iliu Zhulhu (Jurka, that is, Yurka, Yuri – Auth.), took the throne. He ruled until 1213 but was forced to get involved in the politics associated with the war of Genghis.” [212], p.191.

After that, the state of the Kara-Kitai (Chinese), Czar China, was included in the “Mongolian” Empire.

Our explanation is as follows. The chronologists stretched out the time of the government of one Ye-Liu-Ilya Dashi by several decades more than required.

Also, it is understandable why. They could not meet the ends of the chronology because of the centenary shift. Moreover, the chronicles still talked about one Ye-Liu.

They had to “multiply” (on paper, of course) single Il-Liu Dashi into several ones. Moreover, then the son of Ilya – Georgy, Yuri appears. With a hundred-year shift, he falls on George Danilovich. It is still the same Genghis-Khan.

Since the era of Genghis Khan, we are entering here in the “Mongolian” Empire, that is, in ancient Russia epoch. Moreover, from that time all the essential events take place already on the Volga, in the Golden Horde. Thus, in Scaliger history, the events were transferred from the borders of modern China – to the Volga. Moreover, in our reconstruction, the action still unfolds in Kitai (China). But not in the contemporary, but in Russia. Which was sometimes called in that time Kitai (China) = Scythia = Skitia, see Part 6.

4.2.12. When were the European chronicles transplanted to China?

It turns out that no earlier than the XIV century. Since, as we see, they describe the events of the XIII-XIV centuries, which took place in Europe. In this, we agree with N.A. Morozov, who wrote, based on very different reasons that the Chinese chronicles were written at the earliest in XV century and planted there by Europeans. Most likely, Catholic missionaries.

5.
THE HISTORY OF CHINA AFTER THE XV CENTURY

5.1. When, why and who built the Great Chinese Wall

Today it is believed that the Great Wall of China began to be built in III century BC for protection from the northern nomads. Its modern state is shown in Fig.6.2 and Fig.6.3. On this N.A. Morozov wrote: “The very thought that the building of the famous Chinese wall, with height of 6-7 meters, and a thickness of three, stretching for three thousand kilometers, began in 246 BC by the Emperor Qin Shi Huang and was finished only after 1866 years, by 1620 AD – is ridiculous, a sheer disappointment for a serious thinker- historian. After all, every large building has a predetermined prac-

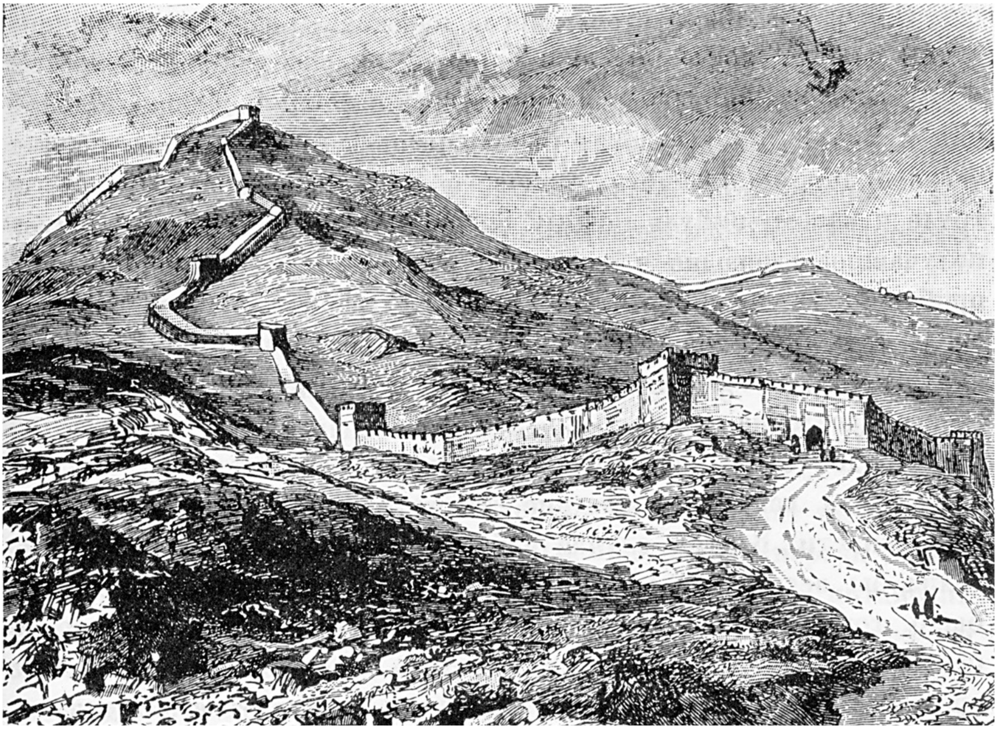

Fig. 6.2. The Great Wall of China. Taken from [544], Volume 6, page 121.

tical purpose. Who would have come up with the idea of starting a massive structure, which can be completed only after 2000 years, and until then will be just a useless burden for the population. And to survive so well till today. The Great Chinese wall could not be more than several hundred years old" ([544], Vol. 6, pp. 121-122).

We will be told that the Wall was repaired in the course of two thousand years. It is doubtful. Repair makes sense only for not a very old building; otherwise, it is hopeless as it will become obsolete and just fall apart. What we observe, incidentally, in Europe. The old defensive walls were dismantled, and new ones were built in their place, more robust. For example, many military fortifications in Russia were rebuilt in the XVI century.

Nevertheless, we are told that the Chinese wall was built nearly two thousand years. They do not say that "the modern wall was built recently on the site of the ancient." No, they insist that the wall that was built two thousand years ago. In our opinion, this is extremely strange, to say the least.

When and against whom did they build the wall? Since, as we have already noted, the "ancient Chinese" history unfolded in reality In Europe before the XVth century, the Chinese wall was built not earlier than the XVth century AD.

They built it, of course, not against arrows and

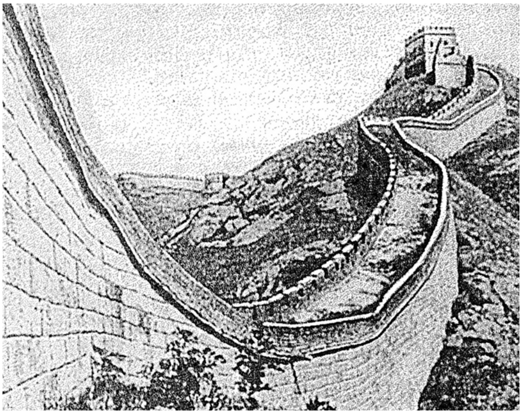

Fig. 6.3. The Great Wall of China in its modern condition. Taken from [85], Volume 21.

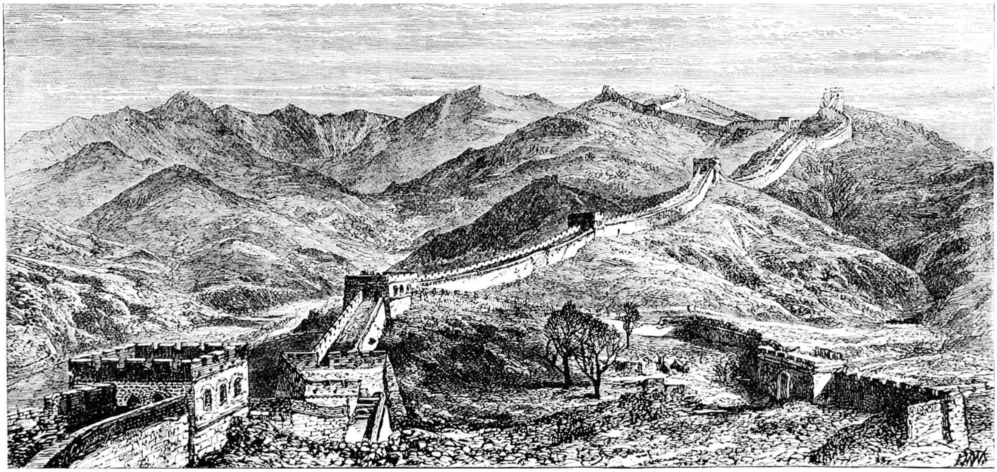

Fig. 6.4. The Great Wall of China. Apparently, it was also known as "The Wall of Gog and Magog" ([1078], Vol. 1, pp. 293-294. Taken from [1078], Volume 1, page 293.

spears with copper or even stone tips of the III century BC. The stone wall thickness of about three meters is not needed against such weapons. Such walls are required for firearms. The construction of such structures began not earlier than the XV century when on the battlefield appeared guns and bombards. For example, Ottomans = Atamans took Constantinople with the help of powerful siege guns. In Figure 6.4, we present one more image of the Chinese wall. It is fascinating that the ancient authors called it also the wall of Gog and Magog ([1078], Vol. 1, p. 294). So claimed, for example, Arab historian Abul Fida.

Against whom did they erect a wall? We cannot answer accurately. The answer requires additional research. However, let us state the following hypothesis. The Great Wall of China was built primarily as a construction, indicating the border between the two countries: China and Russia. Of course, it was regarded as a military defensive structure but hardly used in this capacity.

The defense of the 4000-kilometer wall ([213], p .44), from the attack of the enemy makes no sense, even if it stretches "only" to one or two thousand kilometers. The wall in its current form does not quite reach 4 thousand kilometers.

L. N. Gumilev quite rightly wrote: "The wall stretched for 4 thousand km. Its height reached 10 meters, with watchtowers every 60-100 meters. But, when the works were finished, as it turned out, that all the armed forces of China were not sufficient to organize effective defense on the wall (how come they didn't think about it before the beginning of construction – Auth.). If one puts a small detachment on every tower, then the enemy will destroy it well before the neighbors manage to give help. If you put bigger detachments, but more rarely, then gaps are formed through which the enemy easily and imperceptibly penetrates deep into the country. The fortress without defenders is not a fortress" ([213], p. 44).

What is the difference between our point of view and the traditional one? We are told that the wall separated China from the nomads to secure the country against their raids. But, as L. N. Gumilev correctly noted, this explanation is doesn't withstand criticism. If the nomads wanted to cross the Wall, they quickly would have done it. And not once. And in any place.

We offer a radically different explanation. We believe that the Wall was built primarily as a boundary between two states. The Wall was made when the countries have reached agreement on this border. Apparently, to exclude border disputes in the future. And such arguments, probably, existed. Today the agreed parties draw a boundary on the map (that is, paper). And they think that this is enough.

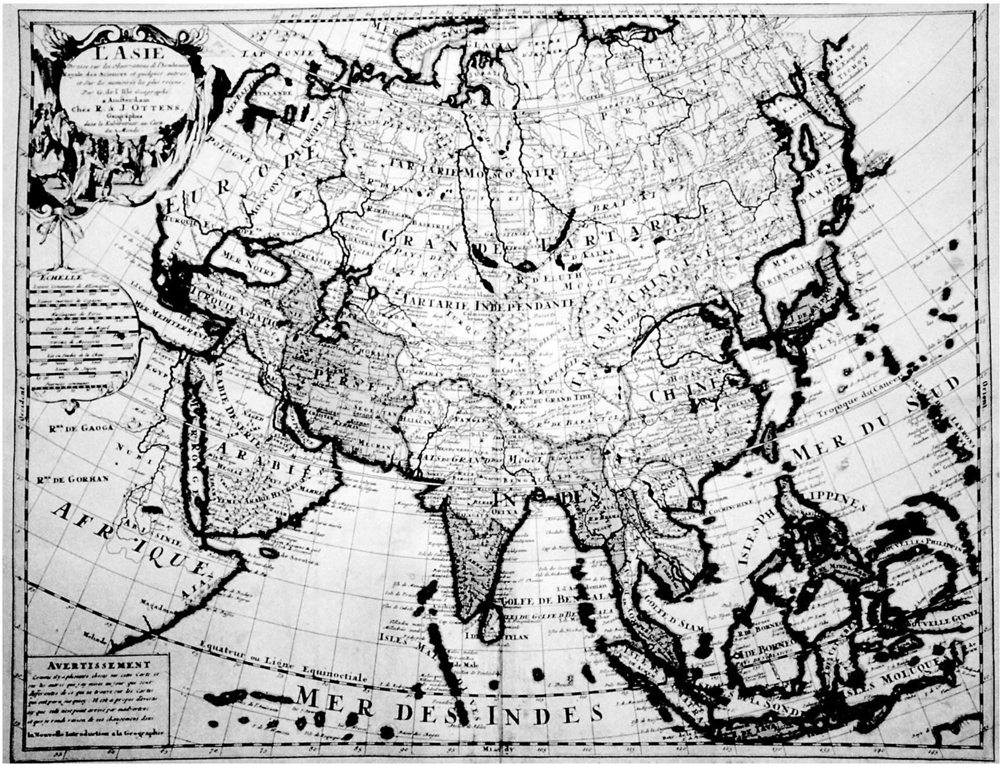
L'ASIE
EUROPE
GRANDE TARTARIE
TARTARIE INDEPENDANTE
TARTARIE CHINOISE
CHINE
PERSE
ARABIE
INDE
AFRIQUE
MER DU SUD
MER DES INDES
AVERTISSEMENT

Fig. 6.5. Map of Asia from an XVIII century Atlas. "L'Asie, Dressé sur les observations de l'Academie Royale des Sciences et quelques autres, et sur les memoires les plus recens. Par G. de l'Isle Geographe. Amsterdam. Chez R. & J. Ottens, Geographes dans le Kalverstraat au Carte du Monde." Printed in Amsterdam. Taken from [1019].

And in the case of Russia and Chinese, the Chinese seem to have considered the treaty so crucial that they decided to perpetuate it not only on paper but also "on the ground," having built the Wall along the agreed border. It was more reliable and, as considered the Chinese, will permanently exclude border disputes. In favor of our assumption is also the length of the Wall itself. Four, or one or two thousand kilometers, is typical for the border between two big states. But as a purely military structure – it's pointless.

But after all, China's political border has changed many times during allegedly more than two thousand years of its history. So they tell us the historians. China merged, then collapsed into separate areas, lost and acquired some land, etc.

On the one hand, this seems to make it difficult to test our hypothesis. But, on the other, on the contrary, we are given the opportunity not

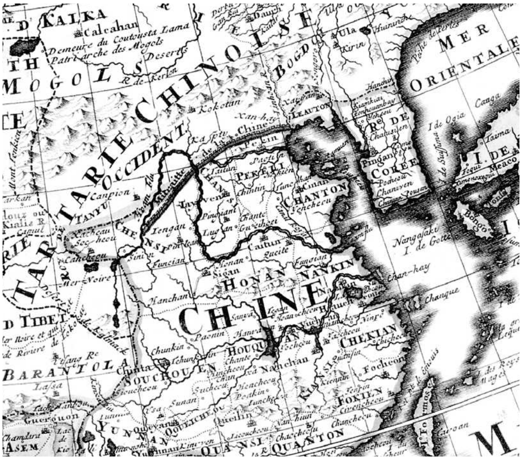
TARTARIE CHINOISE
MER ORIENTALE
CHINE
TIBET
BARANTOLA
CORÉE

Fig. 6.6. Fragment of a map of Asia taken from an XVIII century Atlas ([1019]). It is very obvious that the Great Wall follows the border of China. The wall isn't merely drawn on the map, there's also the corresponding indication ("Muraille de la Chine"). Taken from [1019].

only to check it but also to date the construction of the wall. If we can find a political-geographical map, on which the border of China will run along the *Great* Chinese wall, this will mean that precisely in this time the wall was built.

Today, the Chinese wall is inside China. Was there a moment when it denoted the country border? And when did this happen? It is clear that if it was built as a boundary wall, then at that time it went precisely along China's political border. This will allow us to date the construction of the Wall.

Let's try to find a geographic map, on which the Chinese wall is shown precisely along the political border of China. It is essential that such maps exist. And there are many of them. Those are the maps of the XVII-XVIII centuries. And we already used them in our book when we talked about geographical notions of the XVIII century.

We take the map of Asia of the XVIII century, made by the Royal the Academy in Amsterdam: "L'Asie, Dresse sur des observations de l'Académie Royale des Sciences et quelques autres sur les

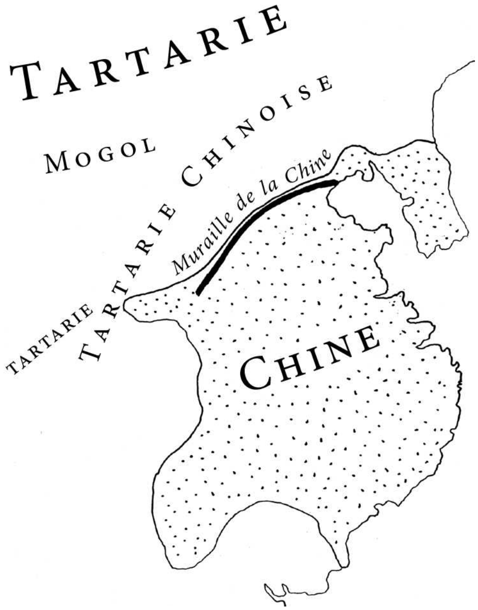
Tartarie
Mogol
Tartarie Chinoise
Muraille de la Chine
Tartarie
Chine

Fig. 6.7. Our drawn copy of a fragment of a map of Asia dating from the XVIII century that depicts the Great Wall of China. Map taken from [1019].

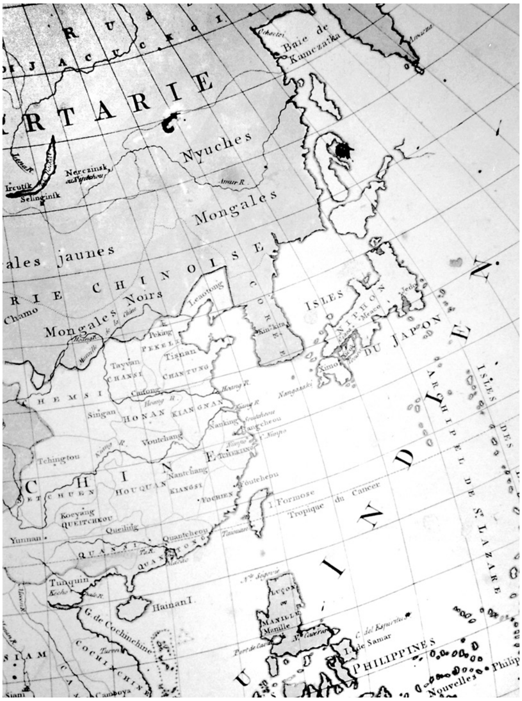
Tartarie
Baie de Kamezaika
Nyuches
Mongales
Mongales jaunes
Tartarie Chinoise
Mongales Noirs
Peking
Chine
Isles du Japon
Formose
Tropique du Cancer
Hainan I.
Philippines
Siam

Fig. 6.8. Eastern part of the map of Asia from an XVIII century Atlas. Taken from [1018].

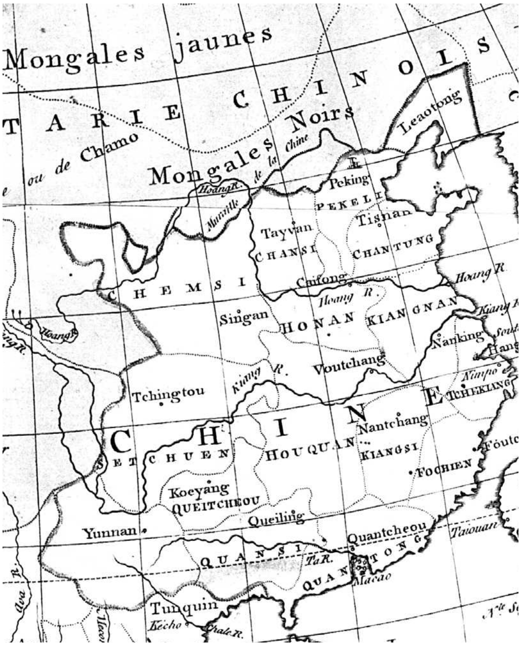
Mongales jaunes
Tartarie Chinois
Mongales Noirs
Muraille de la Chine
Leaotong
Peking
Pekeli
Tisnan
Tayvan
Chansi
Chantung
Chemsi
Singan
Honan
Kiangnan
Nanking
Voutchang
Tchingtou
Chine
Nantchang
Setchuen
Houquan
Kiangsi
Fochien
Koeyang
Queitcheou
Queiling
Yunnan
Quantcheou
Quansi
Quantong
Macao
Tunquin
Kecho

Fig. 6.9. Fragment of a map of Asia from an XVIII century Atlas. The Great Wall follows the border of China. We also see a corresponding indication ("Muraille de la Chine"). Taken from [1018].

mémoires les plus récents. Par G. de l'Isle Géographe a Amsterdam. Ches R. & J. Ottens, Geographes dans le Kalverstraat au Carte du Monde." The map was taken from a rare atlas of the XVIII century ([1019]). See Fig.6.5.

On the map, we find two states: Tartary – Tartarie and Kitai (Chine). See Fig.6.6 and the drawing in Fig. 6.7. The northern border of Kitai goes along the 40th parallel. Precisely on this border runs the Chinese wall. Moreover, on the map the Wall is drawn as the solid line with the inscription Muraille de la Chine, that is "high wall China" in French.

The same Chinese wall, and with the same inscription on it, we see and on another map of 1754 – Carte de l'Asie, taken from a rare atlas of XVIII century ([1018]). See Fig.6.8. Here the Chinese wall is also going approximately along the border between China and Great Tartary, that is, Mongol-Tartary = Russia. See Figs. 6.9 and 6.10.

Literally, the same thing we see on another map of Asia of the XVII century, in a known atlas

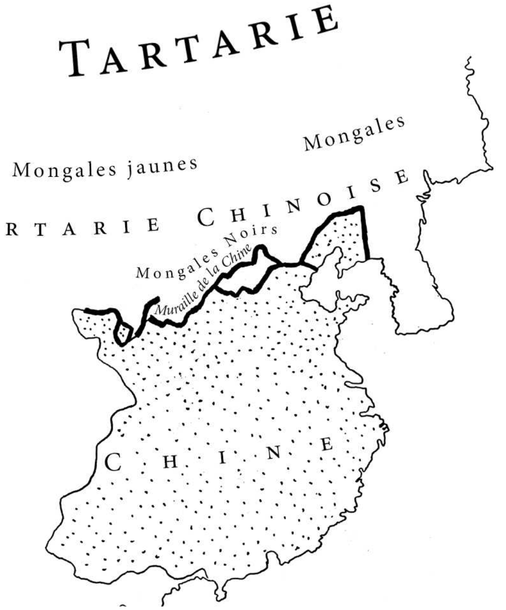
TARTARIE
Mongales
Mongales jaunes
RTARIE CHINOISE
Mongales Noirs
Muraille de la Chine
CHINE

Fig. 6.10. Our drawn copy of a map fragment dating from 1754 ("Carte de l'Asie. 1754." We see the Great Wall of China. Map taken from [1018].

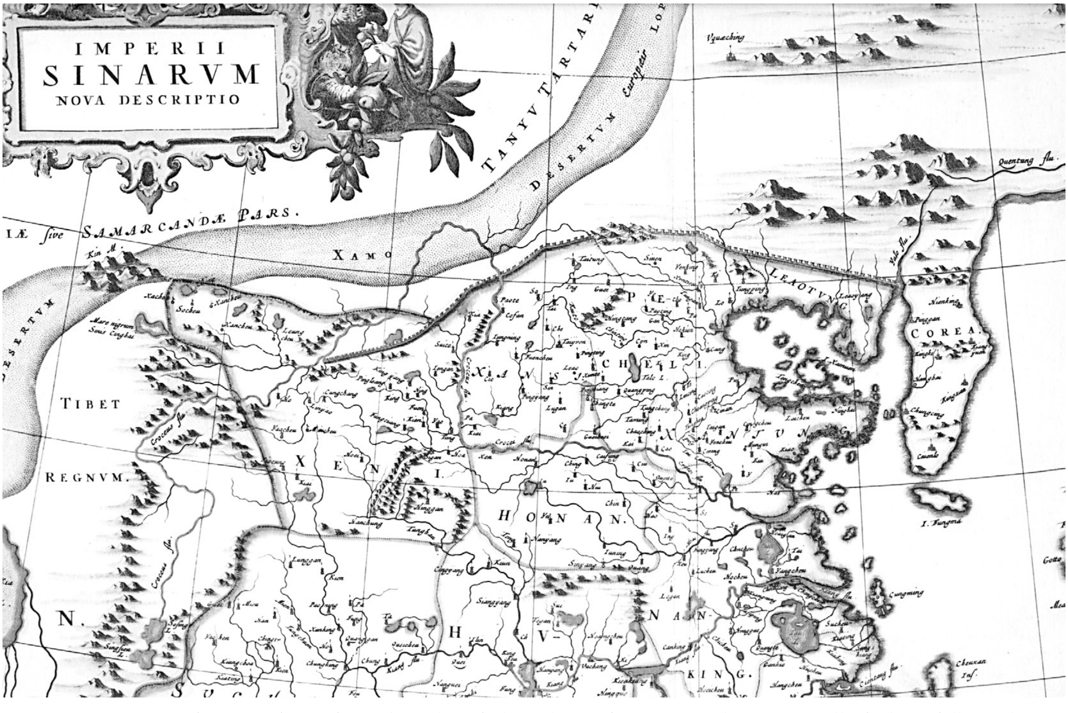
IMPERII
SINARVM
NOVA DESCRIPTIO
TANYV TARTARI
DESERTVM
SAMARCANDÆ PARS.
XAMO
TIBET
REGNVM.
LEAOTVNG
COREA.
XENSI
PECELI
HONAN.
NANKING.
N.
I. Fungma
Quentung flu.

Fig. 6.11. Fragment of a map of Asia from the Atlas of Blaeu dating from 1655. The Great Wall of China follows the Chinese border exactly, with only a small part of it located within China. Taken from [1035].

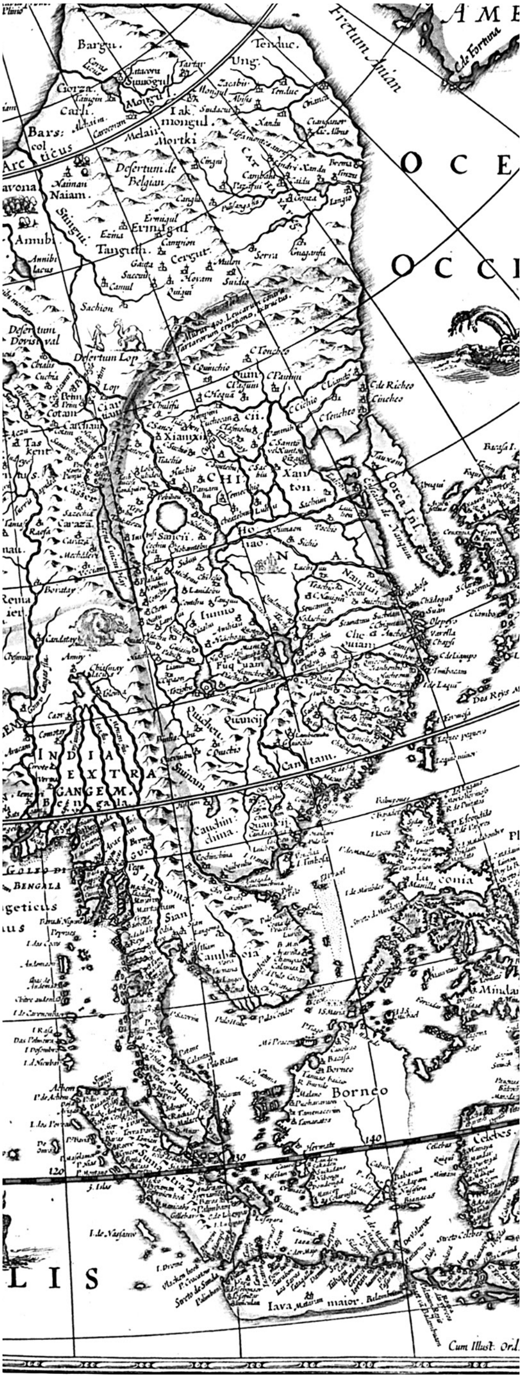
Bargu.
Tenduc.
Fretum Anian
AME
OCE
OCCI
Desertum de Belgian
Tangut.
Cergut.
Sachion
Desertum Lop
Murus 400. Leucarum contra Tartarorum eruptiones, extructus
Xianxi
CHI
Xan ton.
Corea Ins.
Quancii
INDIA EXTRA GANGEM
Cauchin china
Golfo di Bengala
Borneo
Celebes
Iava maior
LIS
Cum Illust. Ord.

Fig. 6.12. The Great Wall of China on the map that allegedly dates from 1617, which follows the border between China and Tartary exactly. Taken from [1036], pages 190-191.

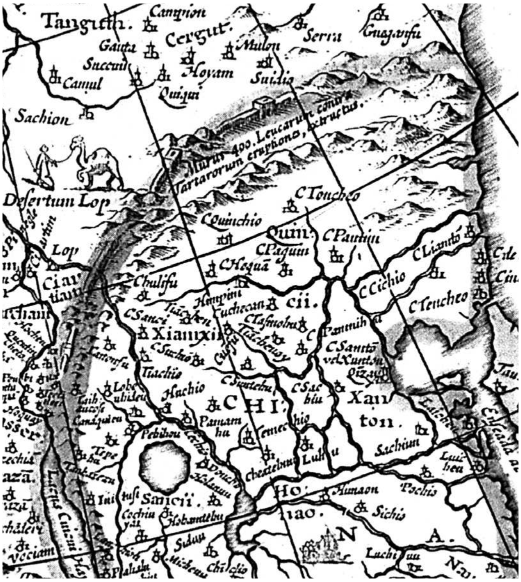
Tanguth.
Cergut.
Serra
Sachion
Desertum Lop
Murus 400. Leucarum contra Tartarorum eruptiones, extructus
C.Touchco
C.Quinchio
Quin
C.Pautin
C.Chulifu
Xianxi
cii.
C.Cichio
C.Teucheo
CHI
Xan ton.
Sancii.
Ho. iao.
N A.

Fig. 6.13. A close-in of the Great Wall, which serves as the borderline between China and Tartary. Fragment of a map presumed to date from 1617. Taken from [1036], pages 190-191.

of Blaeu ([1035]). See Fig. 6.11. The Chinese wall goes precisely along the Kitai border, and only a small western section of the Wall is inside Kitai (China).

In our favor speaks the fact that in general, the cartographers of the XVIII century placed the Chinese wall on the political map of the world.

Consequently, the Wall has the meaning of the political boundary. After all, the cartographers have not shown on the map other "wonders of the world," for example, they did not show Egyptian pyramids but the Chinese wall they did.

The same wall is depicted on the color map of the Zing Empire in the second half of the XVII-XVIII centuries in the academic 10-volume World History ([151], p. 300-301). On this map, the Great Wall is depicted in detail, with all of its small bends in the terrain.

Almost on its entire length, it goes exactly on the border of Kitai (Chinese) Empire, except for the smallest western section of the Wall with length, of not more than 200 kilometers.

On the map allegedly of 1617 from Atlas Blaeu [1036], we also see The Chinese Wall, going exact-

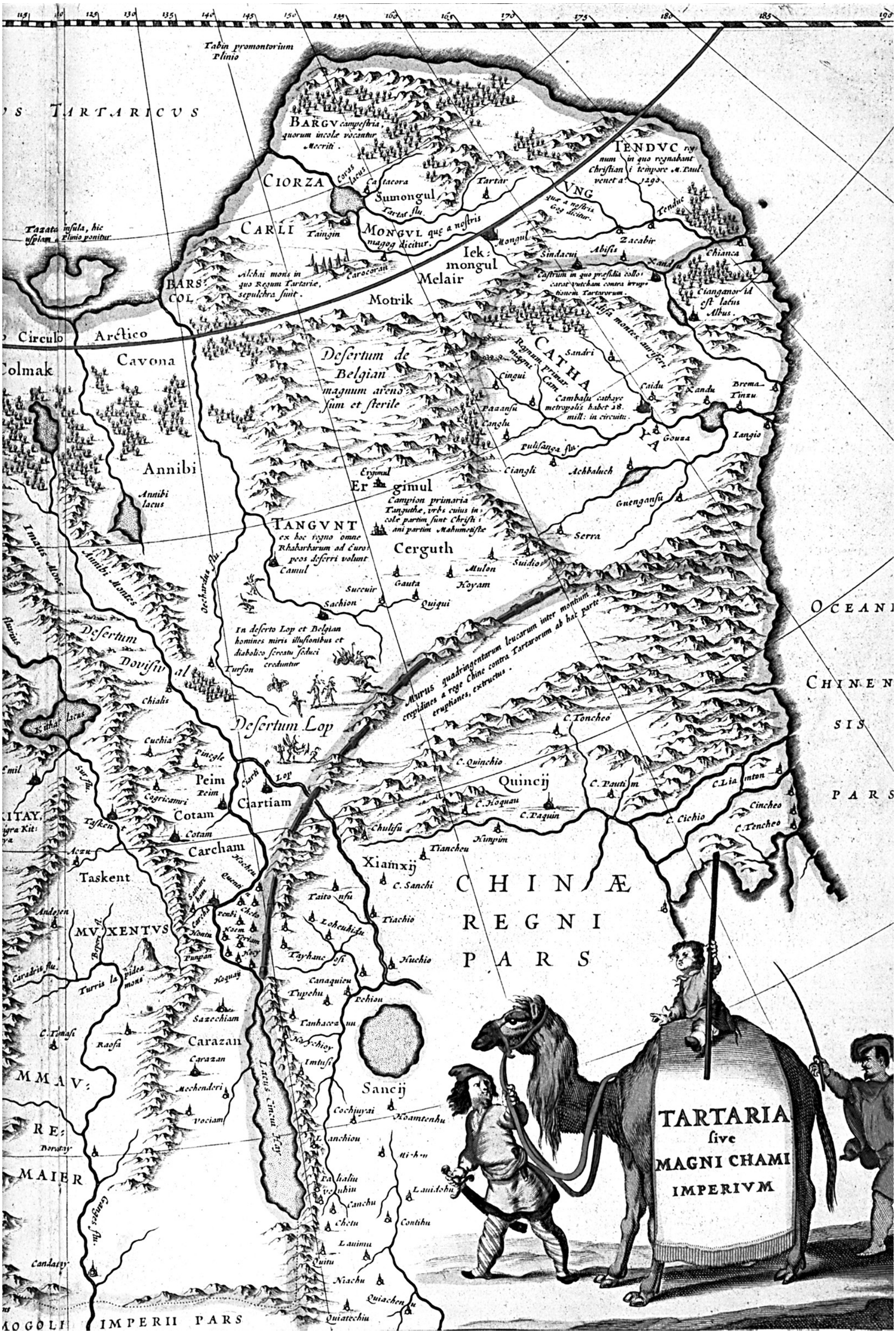
Tabin promontorium Plinio
TARTARICUS
BARGU campestria, quorum incolæ vocantur Mecriti.
IENDUC regnum in quo regnabant Christiani tempore M. Pauli venet. a. 1290.
CIORZA
Sumongul
Tartar
UNG
CARLI
MONGUL quæ a nostris magog dicitur.
Iek: mongul
Melair
Motrik
BARS COL
Circulo Arctico
Cavona
Colmak
Desertum de Belgian magnum arenosum et sterile
CATHAIA
Cambalu cathayæ metropolis habet 28. mill: in circuitu.
Annibi
Annibi lacus
Ergimul
Campion primaria Tanguthæ
TANGUNT
Cerguth
Camul
Sachion
Desertum Dovisu
In deserto Lop et Belgian homines miris illusionibus et diabolico spectra seduci creduntur
Turfon
Murus quadringentarum leucarum inter montium crepidines a rege Chinæ contra Tartarorum ab hac parte eruptiones, extructus.
Desertum Lop
Peim
Cotam
Ciartiam
Carcham
Taskent
MUXENTUS
Quincij
Xiamxij
CHINÆ REGNI PARS
Carazan
Sancij
OCEANUS CHINENSIS PARS
TARTARIA sive MAGNI CHAMI IMPERIUM
MOGOLI IMPERII PARS

Fig. 6.14. The Great Wall of China follows the border between China and Tartary on the map allegedly dating from 1635. Taken from the Atlas of Blaeu ([1036], pages 198-199).

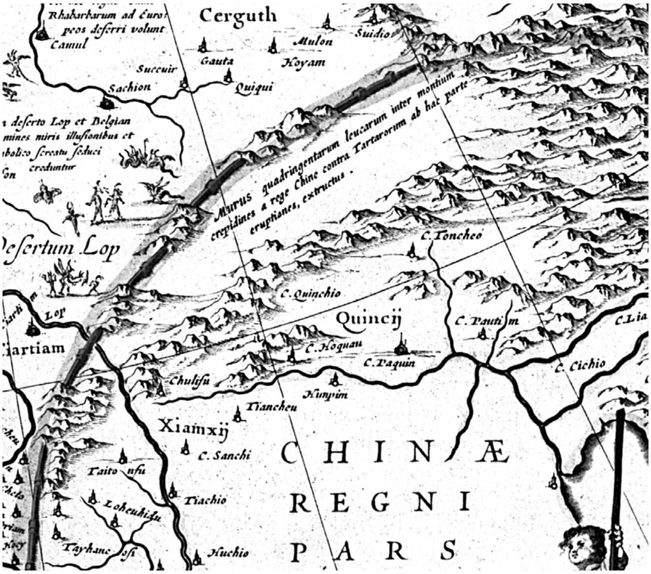
Rhabarbarum ad Europeos deferri volunt
Camul
Cerguth
Succuir
Gauta
Sachion
Quiqui
Mulon
Koyam
Suidio
Murus quadringentarum leucarum inter montium crepidines a rege Chinæ contra Tartarorum ab hac parte eruptiones, extructus
Desertum Lop
Lop
C. Toncheo
C. Quinchio
Quincij
C. Pautim
C. Hoquan
C. Paquin
C. Cichio
C. Lia
Chulifu
Kunpim
Tiancheu
Xiamxij
C. Sanchi
CHINÆ REGNI PARS
Taito nfu
Tiachio
Tayhanc
Kuchio

Fig. 6.15. Close-in of a map fragment with the Chinese Wall drawn as the border between two countries. Taken from [1036], page 199.

ly on the border between "China," that is, modern China, and *Tartary*, Fig. 6.12 and Fig.6.13.

We see the same picture on the map allegedly of 1635 from Atlas Blaeu [1036], p.198-199. Here, precisely along the border between Kitai and Tartarie, passes the Great Wall of China, Fig. 6.14 and Fig.6.15.

In our opinion, this means that The Chinese Great Wall was built in the 16th and 17th centuries as a political boundary between China and Russia = "Mongols-Tartary."

If after seeing these maps someone repeats again that the actual Wall was built all the same in the III century BC, we will answer: maybe you are right. Let's not argue. But in this case, one has to assume that "ancient" Chinese had such an astonishing gift of foresight, which accurately predicted – how precisely the boundary between Kitai and Russia in the XVII-XVIII AD, that is, two thousand years later will pass.

One may object: on the contrary, the border between Russia and Kitai in the XVII century passed on the ancient Wall. However, in this case, the Wall should have been mentioned in the written Russo-Chinese treaty. We did not find such references. When was the Wall built = Border between Russia = "Mongol-Tataria" and Kitai (China)? Clear, it was in the XVII century. No wonder, it is believed that its construction was "completed" only in 1620 ([544], vol. 6, p. 121). And maybe even later. See about this below.

In this regard, it is immediately recalled that at the same time there were border wars between Russia and Kitai. See. S. M. Soloviev, *History of Russia from ancient times*, Vol. 12, Ch. 5 ([800]). Probably, it was only by the end of the XVII century that the border was agreed upon. At the same time, the Wall was built to fix the Treaty.

Was this Wall built before the XVII century? Apparently not. Scaliger's history tells us that China was conquered by "Mongols" in the XIII century AD, more precisely, in 1279. Thus China joined the huge "Mongolian" = Great Empire. According to the new chronology, the correct dating of this conquest – the end of the XIV century, that is, a hundred years later, see our book *The New Chronology of Russia*. In the Scaligerian history of China, this event was placed in the XIV century as the coming to power of the Ming dynasty in 1368, that is, the same Mongols.

As we understand now, in the XIV-XVI centuries, Russia and Kitai composed one empire as yet. So there was no need to erect a Wall = Border. Most likely, such a need arose after the Strife in Russia, the defeat of the Russian Horde dynasty and the seizure of power by the Romanovs.

It is well known that the Romanovs abruptly changed the political course of Russia, trying to subordinate the country to Western influence. Such pro-western orientation of the new dynasty led to the collapse of the Empire. Turkey separated from Empire, and wars with it began.

Kitai separated too. In fact, the control over a significant part of America was also lost. In the end, even a small Alaska, the last remaining fragment of the Horde in America was lost too.

Relations between Kitai and the Romanovs

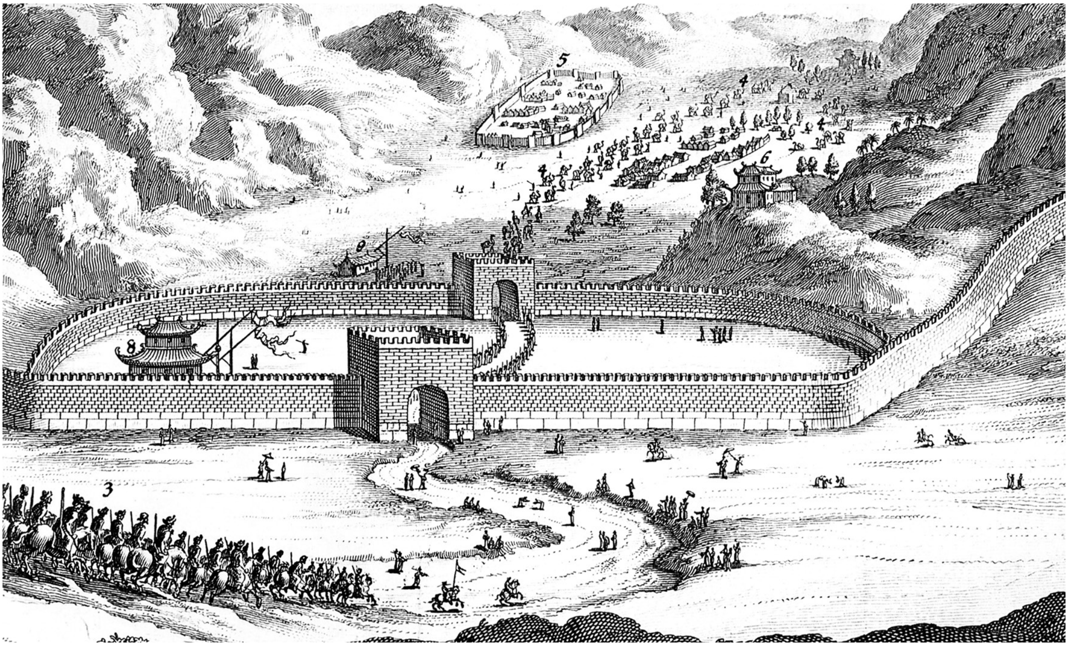

Fig. 6.16. Ancient engraving from a book by I. Ides dating from the early XVIII century entitled "Russian Envoys Passing the Gates of the Great Wall of China." This wall has got nothing in common with the one that we know under this name today. In the XVIII century it looked like a tall and relatively thin masonry fence, without any passageways on top, unlike the modern "ancient" Wall of China. Taken from [550], page 143.

became strained, accompanied by the border conflicts. It was required to erect the Wall, which was done.

By the way, many "ancient Chinese chronicles" speak of the Great Wall. In what year were they written? It is clear that after building of the Wall = Border. That is, not before the XVII century AD.

By the way, another interesting question. Are there in China any notable stone buildings built before the XVII century, that is, before the Manjou dynasty, about which we will talk about in detail further? Edifices constructed in stone like cathedrals, city walls, and fortresses? Otherwise, the Great Wall stood before the arrival of the Manjou the XVII century in proud loneliness? If so, then it is bizarre. Is it possible that for two thousand years, passed since the construction of the Wall, the Chinese did not have any interest to build other structures, at least remotely comparable to the Wall? After all, we are told that the long history of China is filled with internecine wars. Why not fence off with walls from each other?

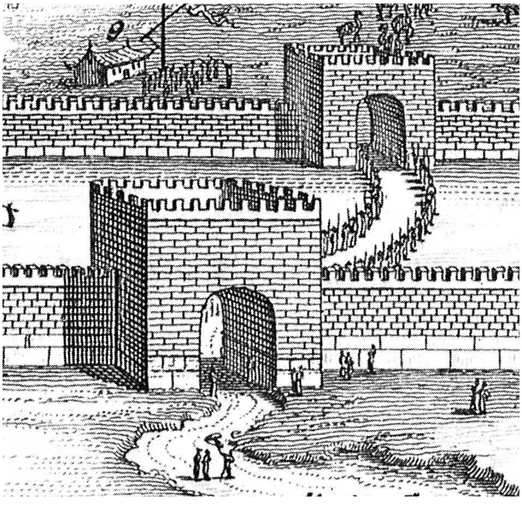

Fig. 6.17. Close-in of an XVIII century engraving that depicts two passageways leading through the Great Wall of China. The passageways are wide and tall, without any gates or bars. It is perfectly clear that the Great Wall of China wasn't a military fortification, but merely a symbolic representation of the border between two states. Taken from [550], page 143.

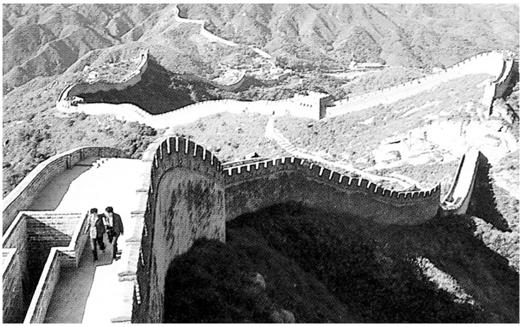

Fig. 6.18. The Great Wall of China in its modern state. It is rather thick, and has a wide passageway at the top, as though it were designed for tourists. Taken from [930], page 362.

In Europe and Russia, for example, many stone fortifications have been preserved. If the Chinese two thousand years ago built a gigantic stone structure, in general, useless from a military point of view, why did not they send their remarkable talents for building really necessary stone Kremlins in their cities, who always fought each other?

Having such a grand experience of "building walls," the whole of China should have been covered with dominant stone defenses long before the XVII century. No, the Chinese preferred to wait for two for the invasion of Manjou!

If the Wall was built, as we assume, only in the XVII century and was one of the first grand stone buildings in China, then everything becomes clear. Since the XVII century in China, there were no major internecine wars, the Manjou dynasty continued to rule until the XX century. And in the XX century, nobody built walls and stone fortresses for understandable reasons.

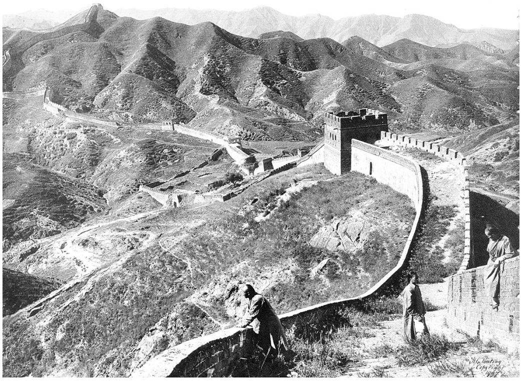

Fig. 6.19. Photograph of the Great Wall of China taken in 1907. Taken from [158], page 122.

Apparently, one can even more accurately point to the time of construction of the Great Wall of China. As we have already said, the Wall was erected as the border between China and Russia during border disputes of the XVII century. Armed conflicts flared up from the middle of the XVII century. Wars went with varying success ([800], p. 572-575). Descriptions of wars are preserved in Khabarov's notes.

The treaty, which fixed the northern border of China with Russia, was concluded in 1689 in Nerchinsk. Maybe there have been earlier attempts to reach a Russo-Chinese treaty. It is to expect that the Chinese wall was built between 1650 and 1689. This date is justified. It is known that the Emperor = Bogdykhan Kangxi "began the implementation of his plan of squeezing the Russians from the Amur river. By building a chain of fortifications (! -Auth.), Bogdykhan in 1684 sent to the Amur a Manjour army" ([151], vol. 5, p. 312).

What kind of chain of fortifications did Bogdoy build in 1684? In our opinion, it is said here about the construction of the Great Wall of China, i.e., Chain of strengthened towers, connected with a Wall. Figure 6.16 shows an engraving of the beginning of the XVIII century, which depicts the Russian embassy, passing through the Great Chinese Wall. It is worth to note that the wall pictured here is not worn at all and doesn't bear the signs of a military fortification. For example, both passages in the towers, through which the road from Russia to Kitai (China) passed, are entirely devoid of any kind locked gates or grids, Fig. 6.17. Both archways through the Wall were rather high and spacious. Nothing is closed! And to block them will be very difficult given their large sizes. Besides, the entire brick wall is quite thin.

The crest of the wall does not have any protected corridor, where the warriors could move along the ridge of the wall in the event of a siege, running from one part to the other. We see before us just a tall stone Fence. Better yet, it is not clear how, in the case of need, the defenders of the Wall could get to the crest from their side.

No staircases are leading to a wall from a courtyard enclosed by it, just none. So from the military-defensive point of view, the Wall shown in Fig.6.16 is rather pointless.

It is quite clear that the Chinese wall performed only a decorative function of separation. Showing the political boundary between the two States. Precisely as it should have been, according to our reconstruction.

On the other hand, the Great Wall of China, which is shown to us today, is arranged substantially differently. It is much thicker and what is especially important that there is already a wide road running along its top, Fig. 6.18.

On both sides, we see a low fence. So, when the Great Wall was rebuilt in its modern form? Why not in the XX century? After all, the road to the top of the contemporary Chinese wall looks like as if it was specially made for strolling tourists. This is a broad walkway with beautiful views of the surroundings.

On Fig.6.19 is shown a photograph of the Chinese wall in 1907. It is not to exclude that a significant contribution to the construction of the "oldest" Chinese Wall was made during Mao Zedong rule when it was primordial to create some particularly outstanding symbol of greatness for modern China. The wall was improved, expanded, continued, here and there, and relocated again. And then the Chinese said that it was always so.

5.2. How many months it takes to go from China to Kitai

5.2.1. Where Kitai was at the time of Afanasy Nikitin

Today, two names of the country are used: Kitai and Chin. It is believed that this is the same country. We are accustomed to this. Was it always so? No, not always. Open the famous "Walking to the three seas" book by Afanasy Nikitin ([41]), and with surprise, we read: "From Chin to Kitai it takes six months by land, and by the sea four days" ([41], p. 460). Afanasy Nikitin reports these data after the words:" Myself I am going to Russia" ([41], p. 460).

He clearly states that Chin and Kitai are two different countries, separated by six months of the way. The name of China is reserved for modern China in almost all modern languages. Therefore, there is no particular question – which country is called China by Afanasy Nikitin. Most likely – the contemporary country of China. But then another question arises – and which country Afanasy Nikitin called Kitai?

Our answer is simple: this is how he called Russia, perhaps its Eastern part. This is directly indicated by his words: "And I'm going to Russia" ([41], p. 460). Then everything immediately falls into place. Indeed, from China to Muscovy Tartary, say to the Urals it will be approximately – six months by land, with the means of communication of that time.

Historians will try to protest: Afanasy Nikitin was just a very poor walker; thus he needed six months, to get with great difficulty from southern China to North China, as insist the today's translators of his text. They awkwardly translate the word Chin (China) as Southern China, and his word Kitai as Northern China ([41], p. 460-461).

We answer: no, please, Afanasy Nikitin did not walk very slowly. In fact, in the description of his travel when he starts from the modern Strait of Hormuz in Persia and goes through India to South China, it takes him about five months by sea.

Look at the map. Quite normal speed of movement. Moreover, he says that from Chin to Kitai – six months of the way. But such a long time is enough to get to Russia. Departing from the South China Afanasy Nikitin, at his speed, would be able to walk to North China in 1.5-2 month, but not in six.

By the way, if we assume that he had been going for six months from Southern China to the North, then where did he find the sea on the road? He had to swim for the next four days? But not in China, as there are no inner seas! And on the way to Russia, he could cross, for example, the Caspian Sea. Or the Aral Sea. Or Balhash Sea. That is what he meant mentioning the sea travel.

Even if we consider the union "by" (in the phrase "by the sea in four days") as "or," it is still impossible in modern China to find such a sea route, between the final points of which would have taken six months by walking.

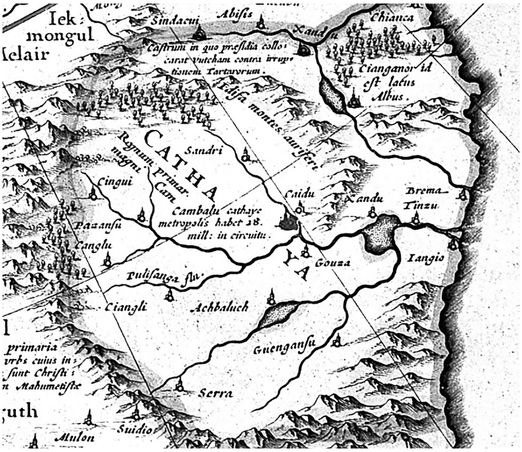
CATHAYA
Regnum primar. magni Cam.
Cambalu cathayae metropolis habet 28. mill: in circuitu.
Sandri
Cingui
Paxanfu
Canglu
Pulisanga fl.
Ciangli
Achbaluch
Gouza
Guenganfu
Serra
Suidio
Alulon
Sindacui
Abifis
Chianca
Xandu
Ciangamor id est latus Albus.
Caidu
Xandu
Brema
Tinzu
Iangio
Castrum in quo praesidia collocarat Vutcham contra irruptionem Tartarorum.
Ardiza montes auriferi
Iek
mongul
primaria urbs cuius incolae sunt Christiani et Mahumetistae

Fig. 6.20. The Far East is referred to as Cathaya on a map of 1635. Therefore, the name "Kitai" wasn't applied to the territory of modern China in the XVII century. Taken from [1036], page 199.

By the way, Afanasy Nikitin mentions a particular state of Kaitaks on the shore of the Caspian Sea [41], p. 446-449. Is not this the Kitai, through which Afanasy Nikitin was going to return home?

The fact is that in detail describing his entire return path back to Russia, Afanasy Nikitin ends with Kitai. Consequently, he presumes that any reader knows how to get to Middle Russia from Kitai, and loses no extra words to explain. Hence it follows that Kitai is part of Middle Russia or the area adjacent to it. But, in any case, it is not separated many thousands of kilometers from a distant fairy-tale country.

In relation with this, let us turn once again to the map of allegedly 1635 from Atlas Blaeu ([1036], p. 198-199). See Fig. 6.14. On it we see the name Katai, that is, as Cathaya is named the Far Eastern part of Russia. And by no means territory of modern China, Fig. 6.20. Moreover, on the map of 1635 the name Kitaisko, that is, Kitai is written near Tyumen. That is, in Siberia. Far away from modern China, Fig. 6.21 and on Fig. 6.22 it should be noted that here, next to the word Kithaisko, we see the eloquent name of Cossack Tatars, namely, Kasakki Tartari, Fig. 6.22.

Let's also note that in the center of Siberia on the map of 1635 is shown the area with fascinating name Belgian Desert – Desert um de Belgian, Fig. 6.23 and Fig. 6.14. Today the name Belgium has survived only in Western Europe.

5.2.2. Bilingual Russia of the XV century

In general, reading the book of Afanasy Nikitin raises many interesting issues. We have already talked about this in the book *The New Chronology of Russia*. Nikitin writes mostly in Russian. But from time to time he moves to Turkic. And such Turkic transitions look entirely smooth – in the middle of the sentence, he can imperceptibly switch to the Turkic one. Later – again to Russian. It seems that the author is fluent in both Russian and Turkic.

The following is interesting far more. Hence it follows that his Russian readers were bilingual, spoke freely both Russian and Turkic. See *New Chronology of Russia*, Chapter 13.

Nothing is surprising in that. It is as it should be in the Great = "Mongolian" Empire, where the state language was Russian, so the book is written mostly in Russian. At the same time, the Turkic language was also widely used. And, everyone, or almost everyone, knew it. Therefore, the book contains many phrases in the Turkic language.

Here I recall a fascinating book by Olzhas Suleimenov *Az and I* [823], where he discovered many Turkisms in the famous Russian *The word about Prince Igor's Regiment*. And again, the Turkisms appear in the *Word* quite smoothly and naturally, as the author of the *Word*, and his readers were bilingual. O. Suleimenov confirms this: "The bilingual reader understood better the content of Svyatoslav's dream than the monolingual reader of the XVIII and subsequent centuries" ([823], p. 65).

O. Suleimenov, apparently, correctly indicates the point the disappearance of bilingualism in Russia of XVII century. Probably, the Romanovs once they came to power tried to exterminate bilingualism; thus they came up with a theory of the "confrontation of Russia and the Horde." Therefore they naturally branded the Turkic language as "bad," that is, the language of the "invaders," "foreigners," etc. Their subjects Tatars were de-

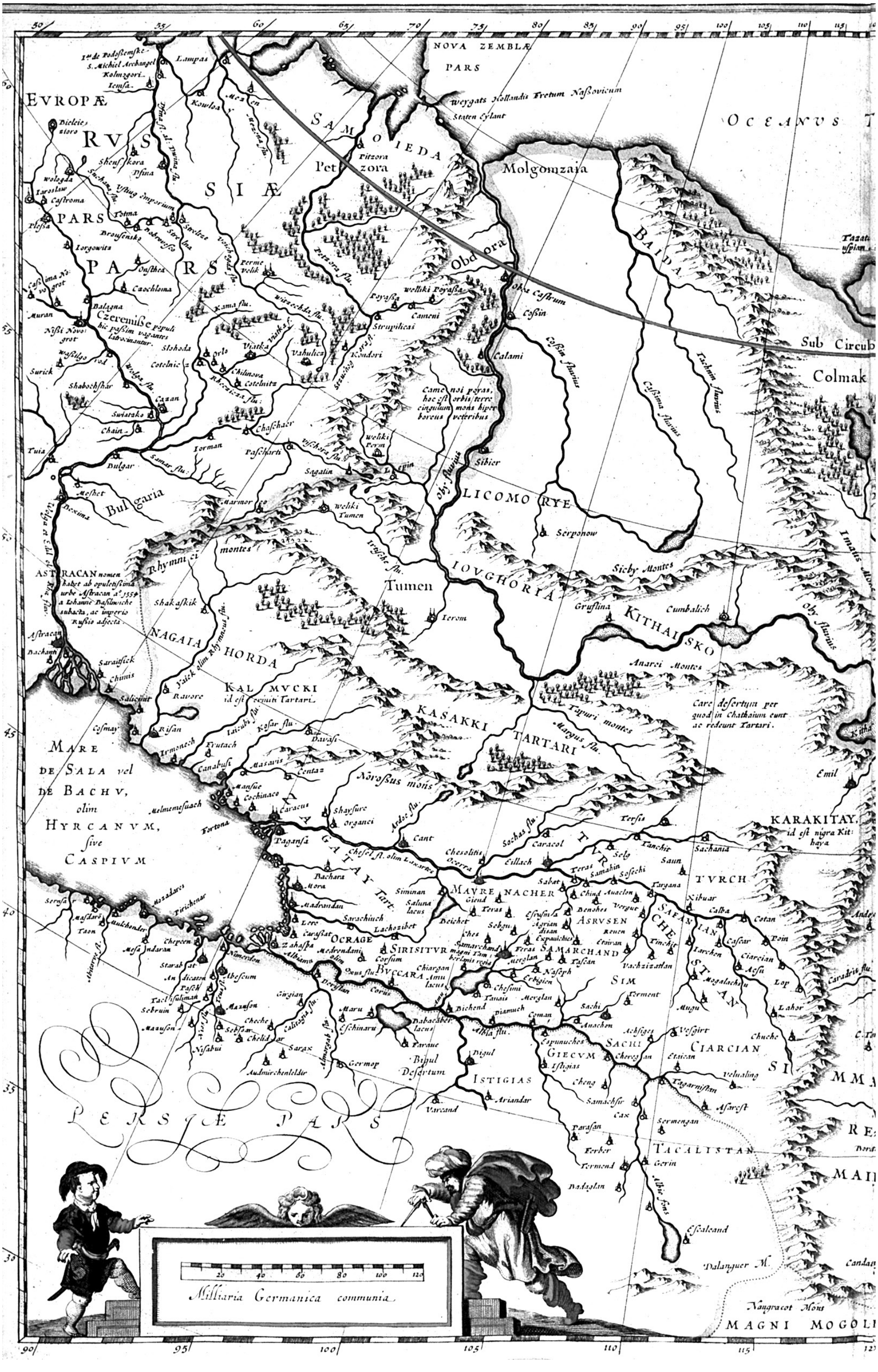
NOVA ZEMBLÆ PARS
OCEANVS
EVROPÆ
RVSSIÆ PARS
SAMOIEDA
Petzora
Molgomzaia
BAIDA
Obdora
Sub Circulo
Colmak
Czeremisse
Bulgaria
ASTRACAN
LICOMORYE
IOVGHORIA
Tumen
KITHAISKO
NAGAIA HORDA
KALMVCKI
KASAKKI TARTARI
MARE DE SALA vel DE BACHV, olim HYRCANVM, sive CASPIVM
KARAKITAY
ZAGATAY
TVRCHESTAN
SAMARCHAND
BVCCARA
CIARCIAN
ISTIGIAS
TACALISTAN
PERSIÆ PARS
MAGNI MOGOLI
Milliaria Germanica communia
20
40
60
80
100
120

Fig. 6.21. The area of Tyumen in Siberia is referred to as "Kithaisko" (China) on a map dating from 1635. Taken from [1036], page 198.

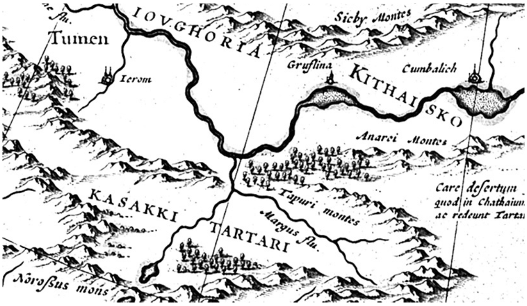

Fig. 6.22. Close-in of a map fragment dating from 1635, taken from the Blaeu Atlas, with the name Kithaisko referring to the area of Tyumen in Siberia. Pay attention to the legend "Tartar Cossacks" right underneath. As we can see, "Tartar" was a synonym of the word "Cossack" in that epoch. Taken from [1036], page 198.

clared descendants of "bad conquerors." The language was ordered to be forgotten.

The result of an artificial contrast between the two Nations who lived in the same country and have always acted together on the historical stage, was that the former history of Russian people was taken from them, blackened to the utmost and passed on to the "bad Tatars" in the form of "the history of the Horde." The Tatars were also deprived of their history by "sending" it to the Far East.

Furthermore, the Russians were brought up in the sense of inferiority and deficiency, while explaining" to them that wild nomads conquered them and for many, many years were under their terrible yoke. And as a result, they have very vigorously and hopelessly lagged behind in cultural development from the enlightened, delicate, developed and democratic countries of Western Europe.

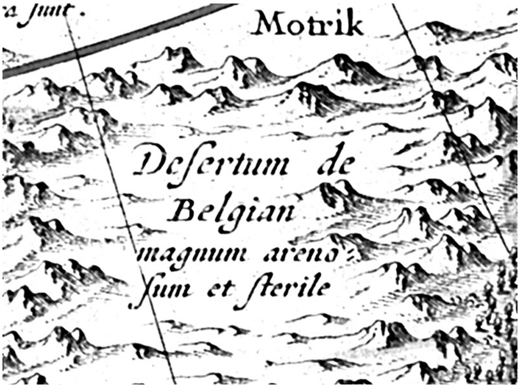

Fig. 6.23. The most remarkable name of "Belgian Desert" referring to the very centre of Siberia on a map dating from 1635. Nowadays the name "Belgium" is associated with Europe exclusively. Taken from [1036], page 199.

Summary. The real history of the Horde, that is, the history of medieval Russian Great Empire was denied to Russians and the Russian Turks, Tatars branded as the culprits.

5.3. Why Beijing is being called Beijing

To begin with, the modern Russian word "Pekin" very inaccurately reflects the correct name of this city. At the end of the XVII century, it was called in Russian Pezhin. This can be seen, for example, from the report of the Russian Embassy of N.G. Spafaria in China, sent by Czar Alexis Mikhailovich. See S. M. Soloviev, ([800], p. 576-577).

"May 15, 1676 [Spafary] reached the reigning city of Pezhin (Beijing)" ([800], p .577).

Thus, in the XVII century, Beijing was called Pezhin. Concerning the name of Pezhin note the following: we have already seen that Russ = "Mongol" Empire was divided into regions or in Hordes. There were the White Horde, the Blue Horde, etc.

Moreover, there was one more Horde, the most eastern one, called Pegaya (piebald) Horde. This name we find in the *Dictionary of the Russian language XI-XVII centuries* ([790], on the word Horde, p. 64). The expression "Piebald Horde" was used in Russia in the XVII century: "Drawing the Moscow State from the River Ob up Obdorsk, and Yugorsk, and the Siberian land to Narym, until Pegaya (piebald) Horde" ([790], p. 64).

S. Soloviev also says that as Pegaya Horde were "called countries on the shore of the river Amur" ([800], Book 6, T. 12, p. 570).

It is difficult to get rid of the idea that the name of the city Pezhin that is Pegin, given the usual alternation of sounds "G" and "J" according to rules of the Russian language comes from the Russian word Pegiy (piebald).

Perhaps Pezhin was the capital of the Russian-"Mongolian" = Great Pegaya Horde.

We will be refuted: Pekin (Beijing) was founded in the deepest antiquity, long before the "Mongols," as mentioned in Chinese chronicles, etc. Well, we ask a simple question. Was it called Pekin in these most "ancient Chinese" chronicles? Maybe – Pekin, or, as it is called today Beijing?

No, according to historians, it was called modestly and merely: U ([212], p. 142). One wonders why U is modern Beijing.

By the way, in the reports of Fyodor Baikov, sent to Kitai (China) from Russia in 1654, the capital of China was not called as it is believed, Beijing, but Kanbalyk. That is, Khan White?

5.4. Kitai or Bogdai?

By the way, in Russian diplomatic correspondence, until the end of the XVII century, nobody spoke about Kitai relative to this territory or about Chinese people. The state was called Bogdoy Khan, and its inhabitants – Bogdoys. Chinese Emperor was called Boghdykhan and in no other way, or khan of Bogdoys ([815], p. 47). See S. M. Soloviev, [800], p. 576-577.

There is a suspicion that the Bogdoy Khan is merely the Russian term for God Given Khan, blessed by God, Khan or Bogdan.

On the Amsterdam map of the XVIII century (see above) the area of Bogdoy is depicted outside Kitai (China), near its northern border, behind the Chinese Wall. This indicates that as early as the XVII century around China rules a lot of confusion. It is not clear, for example, whether embassies we spoke above were sent to Kitai. And what exactly did it mean at this time the name "Kitai"?

5.5. Who are the Buddhists?

Today it is considered that China's official religion for hundreds of years was Buddhism. One that originated long before AD era. However, it turns out that the famous medieval scholar Biruni allegedly in the 10th century AD, but in fact, in the XV century, did not distinguish the Buddhists from Manichaeists ([212], p. 117). Let's remind, that Manicheism was a Christian sect, has appeared in Byzantium. It turns out that Buddhism originated in Byzantium. Just like some of the "ancient Chinese" chronicles. After that, both the Buddhism and these chronicles entered in China. Further "ancient Chinese" chronicles came from Russia.

Historians, of course, do not like the above statement of Biruni relative to the identity of Buddhism and the Manichaeism. Here's how, for example, look how skillfully and gently brings L.N. Gumilev inexperienced reader to the "dangerous quote" from Biruni.

"Manichaeism was not completely suppressed (in Kitai – Auth.), although to stay afloat, they used a deception. Manichaeists started to pretend to be Buddhists. At first, it was a conscious mimicry … presenting themselves as Buddhists, complying with the appropriate decorum. The Chinese Manichaeists gradually merged completely with Buddhists, so that even such scientists as Biruni stopped to distinguish them" (*ibid.*).

"Manichaeists deities planted in the Buddhist image were found on the icons of Hara-Hoto" (*ibid.*). Fortunately, it is possible to establish – when and how they began to expel Christianity from Kitai (China). "The fate of Catholic Episcope in China was not brilliant. In 1304, following the complaint of the Taoist church Khan has banned the baptism of the Chinese, and ordered to serve to pray for his health according to the Taoist and Buddhist rules. In the year 1311 AD the Buddhists confiscated from the Christians the temple on the Yangzi shore and painted over the gospel frescoes the images of Bodhisattva and Dharmapala" (*ibid.*, p. 281).

However, we should not assume that all this was really happening in the XIV century AD. All this was much later. Judge for yourself: "Manchurs … supported the Christians up to 1722, when for the first time in China, surfaced the negative attitude to the Europeans and to the Chinese that accepted their religion. However, only in 1815, when protestants came to China and influenced the Chinese, the Catholics were banned" ([544], vol. 6, p. 127).

Hence the Christianity was widespread in China up to the XVIII century. It began to be expelled and replaced by Buddhism only in the first quarter of the XIX century. When in the second half of XIX century the overpainted Christian frescoes were discovered they were perceived as very-very ancient. There is a unique book by Palladiy (Kafarov), *Ancient tracks of Christianity in China on Chinese sources* (Eastern Digest, I, SPB, 1872).

Concluding, we cannot pass by a remarkable scientist Biruni allegedly in the X century AD. What do we know about him? We are told: "Biruni – Abu-Reyhan-Muhammad (973-1048), scientist-encyclopaedist, from Khorezm who wrote in Arabic. Left a huge composition "The Chronology of Ancient Nations," with the description of the calendar systems of the Persians, Arabs, Jews, Hindus, Greeks" ([212], p. 462).

Let's ask: when did they start seriously explore the chronology and write huge treaties on this topic? It is well known in today's consensual version of the history. The answer: since the time of Matthew Vlastar, Scaliger, and Petavius. That is, from the XV-XVII centuries AD. See below for details. Moreover, by M.Vlastar, in the XIV century, for example, the chronology is represented in a fragmentary form. Furthermore, only in the middle of the XVI-XVII centuries people started "to write huge works" in chronology.

One of the first significant treatises in chronology – famous medieval work of Caesar *Baronia* = Ts. Baronius "Church and public Acts from the Nativity of Christ until 1198." For the first time, this work was published in 1588-1607 in Rome, in 12 volumes, under the title "Annales ecclesiastici a Christo nato ad annum 1198."

What if this outstanding scientist Biruni from Khorezm allegedly from the X century AD was just a pseudonym of the European Barony (Baron?), who lived in the XVI century?

5.6. Three "Mongolian" dynasties in the history of China

In the history of China, the last three dynasties had practically the same name.

1) In 1279, China was conquered by the Mongols who made their residence in Beijing ([544], vol. 6, p. 127).

2) In 1368, the dynasty of Ming came to power in China, who are the same Mongols (*ibid.*).

3) In 1644, the power in China was captured by the Manjou (*ibid.*), that is Mangura or Mangoul because in Chinese the sound of R is often is transmitted as L. As it in the case of "ulus" = "urus." But this are again the same Mongols.

We adhere to a simplified spelling of the name Manzhurs [189] as it was written in the 18th century [189]. Today, use the "chinafied" version of this name, that is with approximate in the modern Chinese pronunciation of consonants. Namely Manjou or Manchu. However, since the name Manjou is clearly connected with the name Mongol, which is European in origin, we see no point in the "chinafied" pronunciation.

The first of the listed dynasties is a duplicate of later epoch since the correct dating of the "Mongolian" conquests is the XIV century, see the book "The New Chronology of Russia."

The moment of the appearance of the Ming dynasty does not contradict our new data on the chronology of China. Yet, we do not know if the Chinese chronicles speak about the territory of modern China, or that they described European events. This needs a particular study.

5.7. China is called in European chronicles "Country of Sers." But who are the Sers?

It turns out that "in antiquity, the inhabitants of China were called the Sers" ([722], p. 243). Medieval European authors believed that "Seres is a city in the East, why by Sers is called an area, a people and a kind of cloth" (*ibid.*).

So, in the Middle Ages Kitai-China acts in many chronicles as a country of Sers. Who are they? Without the vowels, we have SR or RS, because the names are often read from left to right, and from right to left. An entirely natural hypothesis was that RS is Russia.

This is understandable. After all, Kitai-China or a significant part of it was part of the "Mongolian" Empire. That is, as we understand now, a part of the Great Russian Hordean Empire. Moreover, as we found out, the West initially, in the XIV-XVI centuries, called the Russ-Horde, that is, the Skitia = Scythia – "China."

J. K. Wright writes: "Only in the XVI century, it became known, that the land of Sers and China is the same" ([722], p. 243).

5.8. The epoch of Manjous – the beginning of the reliable history of China

The beginning of a reliable history of Kitai-China (in its current territory) coincides with Manjou dynasty coming to power, i.e., the Mongolian one. That is the dynasty, who came from Russia-"Mongolia" = Great. The dynasty, highly probable was of Russian or Tatar stock.

Let us repeat that in the 18th century it was customary to write not as today – "Manchus," but merely Manjou (see, for example, at least the title of the book [189]). That is, Mangurs or Manguls, because, in Chinese, the consonants L and R often do not differ. Thus, the name Manjou indicates their origin. They were "Mongols" = the Great.

However, all this is happening in the XVII century AD. By the way, this limit – XVII century, separating the era of the Manjou domination in Kitai-China from preceding the "purely Chinese" period, coincides with the dating of the most ancient Chinese manuscripts. Note that they date back to the time not earlier than the XVII century AD ([544], vol. 6, p. 119).

Is our hypothesis confirmed by the evidence of the ancient documents? Sure it is confirmed.

6.

"MONGOLIAN" MANJOU GOLDEN (CH'ING) DYNASTY IN CHINA

6.1. What is known about Manjous in Scaligerian history?

Scaligerian history believed that in 1644 Manjou = mangools invaded China (Kitai) and took possession of Beijing ([151], vol. 5, p. 297). In our opinion, they most likely founded Beijing. We believe that the Manjou named their new capital Pegin = Pezhin, according to the name of the *Pegaya* (Piebold) Horde, from which they came. The fact that Beijing was earlier called Pezhin, see above.

In 1644, Manjou= Mongols "have proclaimed as Emperor of China very young Manjou prince Shi-Tzu" ([151], vol. 5, p .297). That is, merely Shi-Tzu since the Tzu is the ending added to the Chinese names in general ([189]).

We emphasize that the Manjou (Mangools) not be Chinese ([797], [85]). Manjou language does not have anything in common with the Chinese one and even belongs to another family of languages – the Tungus-Manjou group ([85] and [797], p. 757). Manjou was along with the Chinese the official language in the country until the beginning of the XX century when in 1911, the Manjou dynasty ceased to rule in China ([85]).

6.2. Manjou monumental military construction in China

Manzhurs-Manjous (Mangools) were probably the first to unfold in all China the impressive construction. "The development of architecture was associated with extensive construction, carried out by the Manjou rulers. This architecture is presented by Peking-Beijing palaces as well as the famous imperial mausoleums in Mukden (now Shenyang) – the cradle of the Ch'ing dynasty. They restored and built city walls with impressive gates in them. Chinese architects in the period of the Ch'ing dynasty with extreme completeness developed what only started in the buildings of the XV-XVI centuries the abundance of decorativeness" ([151], vol. 5, p. 319).

It is worth to look closer on the architectural history of China. At the epoch preceding the Manjou (= Mangool) conquest, in the XVI century – in Kitai-China, it turns out, "the architectural style is changing: the former severity and monumentality come to a subtle grace. The Chinese building (pre-Manjou era – Auth.), as a rule, it is a one-story Quadrangular pavilion" ([151], vol. 4, p. 648). From the pre-Manjou period of XVI-XVII centuries are left "to our time preserved pagodas, tombs, palaces, triumphal gates, various kinds of public buildings and, finally, residential houses of this period" ([151], vol. 4, p. 648).

From this, we conclude that in the epoch preceding the Manjou, in China, no primary military defenses were built. In any case, for some reason, they did not survive. Of course, we will be told that in "ancient China" the monumentalism was very developed. Maybe so. But then where are its remains? With an exception, of course, the

Great Chinese Walls built allegedly in the III century BC, the one we already discussed in detail above. There are none. Thus the textbooks talk about the strange "decline of monumentalism "in China before the invasion of Manjou. After the arrival of the "wild" Manjou to the "enlightened" China, the excellent construction for some reason began to blossoms immensely.

6.3. The Golden Empire of Manjous and the Golden Horde

We emphasize that the Manjous called the Empire they created in China the golden one. Moreover, they called it so in memory of their previous state ([151], vol. 4, p. 633). However, where did the mysterious Manjou, Manguls, Mangools that is; apparently, the "Mongolian" Horde come from? Why their former Empire was called golden? Was it not perchance the Golden Horde?

After all, we know that the primary, central part of the Great Empire was called the Golden Horde. The Golden Horde was situated on the river Volga, but its power extended to the whole Empire, in particular, to the whole of Siberia.

Pegaya Horde, from which, according to our hypothesis, Manjous came, was the most remote eastern part of the Golden Horde located in the Amur Region and along borders of modern China (not counting, of course, overseas American Horde territories). Therefore, the assertion of Manjous, that their former state was called "Golden," most likely, merely points to the fact that they left the Golden Horde. That is, from the medieval state of Russian Horde.

6.4. Religion of Manjous

It is fascinating that the Manjou (Mangules) that planted the Confucianism in China have professed another religion themselves, about which historians know very little.

Textbooks on Chinese history call it the shamanism ([151], vol. 5, p. 310 and [1452]). Typically, what the modern authors mean by this word has quite a definite meaning: primitive and not very developed religion. However, then all this is more than strange. It turns out that the Mighty Lords of enlightened China, creators of grandiose buildings, authors of books, translated, by the way, into Russian, see, for example, [189], poets, etc., etc., professed a wild, primitive rite of shamanism.

Should we understand that after their managing their state affairs they disguised in skins, danced to the sounds of tambourines around the fires under spells of shamans? All this resembles similar "guesses" of Romanov historians about the "Mongolian" khans. Those too, being powerful Lords that took as the wives the Byzantine princesses, allegedly were at the same time the shamanists and wild nomads.

That is unlikely. Much more likely, the Manjou court adhered to one of the world's religions. Perhaps Orthodox or Muslim. It is possible that ancient shamanism is not a primitive cult, but the name one of the branches of a specific religion. Unfortunately, no details related to the Manjou alleged "shamanism" we have not found as yet.

6.5. The trust of Manjou in their right to rule the world

It is known, see, for example, the British Encyclopaedia [1452], that Manjou (Mangools), having come to power in China, proclaimed the principle, according to which Emperor Khan or the Emperor, as he was called, (God given Khan?), is the supreme ruler compared to all other sovereigns of the world [1452]. Here is how S.M. Soloviev described the Russian Embassy of Spafary in Beijing in 1676:

"He (that is, Spafary – Auth.) was instructed about the following Chinese customs:

1) every ambassador who comes to China should say in the speech that he came from a lower and humble place and approached the high altar;

2) gifts sent to the Bogdykhan from any state, we, (that is, Chinese officials – Auth.) insist that they should be called Tribute in the envoy's speech;

3) gifts sent by the Bogdykhan to other rulers, are to be called salary for the services ([800], Book 6, p. 580).

Spafary did not dare to take a letter to Moscow from the Chinese Bogdykhan, composed in such terms, and left without a charter ([800], Book 6, p. 583). Such arrogance of the Chinese sovereign is associated with the coming to power of the Manjou = the Mongols [1452].

We see that the Manjou = "Mongolian" Lords of China considered themselves the heirs of the enormous empire covering the whole world. If their kingdom was a fragment of the Golden Horde, then this attitude becomes clear. If according to Scaliger's point of view, Manjou, before they captured China, was a wild people living somewhere near the northern Chinese borders, then such an absurd pompousness of the Manjou Lords becomes not only strange but also unparalleled in the world.

6.6. Did the Chinese under the rule of Manjou copy the "ancient models"?

Today it is believed as if in the era of the rule of Manjou = Manguls "Chinese masters did not seek new ways, and they returned to old, forgotten ways" ([151], vol. 5, p. 320). It turns out that in Manjou time in China suddenly surface the "descriptions of various crafts and manufactures from antiquity and the middle ages" (*ibid.*).

We are already familiar with such phenomena of a strange "revival" in the Scaligerian history. Suddenly begin the alleged "revivals" of ancient crafts, ancient textbooks are, etc. This means that there is no revival, and we see the birth of something new. The very "theory of revival" appeared later, when duplicates began to emerge in the Scaligerian history, and they had to be explained somehow.

Therefore, the "return" of Chinese masters of the Manjou period to the "old forgotten tricks" means, most likely, that these techniques were first used or invented. Moreover, only then, when the Chinese history becomes "ancient," their invention was attributed to the fabulous antiquity. That is why it turned out that in the XVII century the Chinese masters suddenly somehow mysteriously, began to recall old, long-forgotten tricks.

By the way, the "long forgotten tricks" were purely Chinese? Aforementioned is doubtful. The fact is that the Manjou "Bogdykhan" do not especially adhere to tradition (we are talking about the Chinese tradition – Auth.) and willingly attracted artists from Europe. Some of them, for example, the Italian Giuseppe Castiglioni and Austrian Ignatius Zikerpart became courtiers painters. They worked peculiarly, combining methods of painting both European and traditional Chinese" ([151], vol. 5, p. 520). Note that "in Europe, the products of the Chinese culture were widely known in the XVII and especially in the XVIII centuries" ([151], vol. 5, p. 324). That is, manufactured only in the epoch of Manjou.

6.7. How was the Chinese history created?

How, by whom and when was the "ancient Chinese story" written? It turns out that in the XVII-XVIII centuries, under the Manjou in China there was some exceptionally violent activity relative to the written Chinese history ([151]). This activity was accompanied by disputes, persecutions of dissidents, destruction of books, etc.

The actual history of China has been written under Manjou in the XVII-XVIII centuries AD ([151]).

This is what the treaties on the history of China say about this: "The struggle of opposing currents unfolded and by studying the history. Manjou rulers formed a special counsel for the composition of the history of the previous dynasty of Ming. The opposition could not accept such an interpretation of the history of the fallen dynasties; therefore, the 'private' histories of the Ming dynasty have appeared (that is, everybody wrote his own history story? – Auth.).

The Manjou authorities responded to the activities of the opposition of historians by decisive measures like lashes, and prisons. Such repressions have taken place repeatedly in the XVII-XVIII centuries. The books unacceptable to the government confiscated. For example, such confiscations happened 34 times during from 1774 to 1782. The books to be seized included in the 'list of prohibited books.'

Since 1772, all printed books were collected in

China; the collection continued for 20 years. For analysis and processing of collected material were engaged 360 officials. All books divided into four categories. 3457 titles issued in a new edition. The other 6766 titles described in detail in the annotated catalog. It was a grand operation for the seizure of books, as the historians – tell us, and not less grandiose operation on the falsification of texts. In new editions, all unacceptable parts have been deleted, and even the names of books changed" ([151], vol. 5, p. 322). It is not us who say it. Historians do that. And not somewhere, but in dry academic science treatise ([151)]. No comments.

Based on this information, we are forced to assert that the available today Chinese historical literature was written or significantly revised after 1770. The Annals, lists of comets, history of dynasties and in general the whole lot of the Chinese history edited, into oblivion. If someone insists again and again on the antiquity of Chinese history, we answer these "antiquities" became known from the sources of the end of the XVII AD only.

So, Manjous came to China in the XVII century. More precisely, in 1644 AD. As we can see, they began to write the history of China approximately in 1770. That is 130 years after their appearance in China. Manjou brought their chronicles with them. As we understand, those were Golden-Horde chronicles that described the authentic Russian, European and Byzantinium history.

At first, it was probably remembered in China – what these chronicles were about. However, 130 years later this was either forgotten or for some political or other goals, the Manjou decided to transplant all of their ancient European histories onto the Chinese soil.

Understanding their failure to make China a springboard for the restoration of the former world Empire, perhaps, and seeing a growing China's lag in the military technology compared to Europe, Manjou decided to "forget" about their claims to world domination and their past. Moreover, by this time the Manjou were already in no small part assimilated with the Chinese. See below.

Thus the history of China was written. Of course, there were also dissenters. The Manjou have merely chopped off their heads. The discussion quickly died away. Since that moment the Chinese have stopped doubting the correctness of the proposed history of China.

6.8. What books from the Middle Ages the Chinese Emperor burnt in the "III century BC"?

We answer: oddly enough, the books burned were written in the XVII-XVIII centuries AD. In other words, the ones of the phantom III century BC, relative to events which in effect occurred in the XVII-XVIII centuries AD. We mean the next known "ancient Chinese" history. "In the third century BC when was barely built 'the first famous defense wall,' the Chinese nobles began to dismantle the fenced state into separate parts, inspired ancient books. Therefore, all books in China were destroyed by the imperator's order" ([544], p. 123).

So, in the III century BC, there were two critical events: construction of the Wall and the burning of books. When did they build the Wall? As we have seen, the Wall was built, most likely, at the end of the XVII century AD. Moreover, soon after this, just a hundred years later, the Manjou arranged a grand confiscation and audit of all Chinese books. We just told you about it.

Those two events are probably reflected in the III century BC with a chronological downshift of about two thousand years. By the way, there, too, the dynasty of the Manjou Khans of the XVII-XVIII centuries AD, morphed into the "ancient Khan dynasty." Chinese chroniclers, as we see, did not break their brains for too long how to name their ancient Empire. They called it correctly Khan Empire.

However, the beginning of the reign of the Khan Empire was wrongly attributed to the III century BC. One more bright duplicate in the Chinese history fabricated. An exciting question immediately arises. In what age the "ancient Chinese history" was finally written if the real events of the end of the XVIII century were moved down by two thousand years? That was done by people who lived at the end of the XVIII century, that is, in the XIX century.

Moreover, it turns out that the final compilation of the "ancient" history of China, and thereby important parts of history, was conducted up to XIX century. This statement is in good agreement with the fact that the final version of the "ancient Chinese" history became known in the West in the middle of the XIX century AD. To "confirm" it the comet lists were ultimately edited, apparently, in the XIX century.

6.9. Who are those Manjous?

We have already said above that the word China is an old Russian word Kitai, which until the XVII century was common in our language. Kitai is Kitia or Skitia is a variant of the word Scythia. The word Kita also meant something woven, bundled, in the braid. In particular, it said a pigtail, a plait, sultan of feathers or a part of a military uniform. One may ask: Well, how it relates to China? Maybe accidental coincidences in the pronunciation of words in different languages?

Our answer: the Russian word Kitai used to name the state of China is not accidental. It came to China-Kitai from Russia together with Manjous, who were a part of the Russian-Turkic "Mongolian" Horde. Why did the word Kita become the name of the new homeland of Manjous? The matter was that the Manjous, having conquered China, forced all residents of the country on pain of death penalty to shave a part of their heads and to wear a plait, or hair rolled in a pigtail ([151], v. 5, p. 311).

The natives stubbornly resisted this foreign to them Manjou innovation. However, in the end, philosophically reconciled, the natives decided that it was better to stay with a shaved head than to lose it. Once "the authorities ordered to chop off the head in place to anyone who has retained his hair" (*ibid.*). On many old drawings, you will see images of Chinese people of the era of the Manjou dynasty with little pigtails.

It is impossible not to note some similarity of this Manjou custom with the customs of Cossacks in Russia. For example, Zaporozie Cossacks wore the ''hering," that is, a long lock of hair on the top of the head, shaving the rest of the head. Don Cossacks wore a forelock that is; they left long hair only above the forehead. A particular hairstyle – plait was fashionable at that time in Europe. For example in the XVIII century in Prussia = P-Russian military was obliged to wear a pleat.

Thus, the name Kitai was used because of Manjous adhered to the same European custom – to wear plaits, pigtails, military sultan of horsetails and feathers. They wore a Kita-plait and forced to wear it all inhabitants of conquered countries. The name of Kitai, which has a European, Russian origin, i.e., Skitia = Scythia, and is associated on the one hand with the Manjous, and on the other hand, with the European military habits to wear the sultans. That points out that the Manjous were the Europeans once.

This corresponds to our hypothesis, according to which the ancestors of Manjous came from Europe. We do not claim, of course, that a sizeable Manjou army went in the XVII century directly from Europe and Russia for the conquest of Kitai-China. By no means. Manjous inhabited areas bordering China – Pegaya Horde – since the colonization by Cossacks of these regions in the XIV-XV centuries came from Russia and Europe.

Moreover, only after the accession of the Romanovs in Russia and the flight to Pegaya Horde of remnants of the defeated Hordenean Russian dynasty, the Manjou-Cossacks invaded Kitai (China) and founded a new state there. At the same time, they separated from Russia and moreover, have taken all the necessary steps to fence off from the Russian Empire. In particular, they built a giant Chinese Wall as a border between two Empires.

6.10. The unsuccessful attempts of Manjous to avoid assimilation

Let's return to the history of Manjous. The fascinating fact was the desire of Manjous= Manguls to avoid assimilation with the Chinese. Here what modern monographs tell about this: "They represented an isolated privileged group. Anti-assimilation law strictly prohibiting mixed marriages defined Their situation" ([151], vol. 5, p. 311).

Nevertheless, they failed to avoid assimilation. The laborious assimilation process within a century took place. Nowadays they are practically wholly dissolved in the multi-million population of China. After a hundred years of occupation by the late XVIII century "Manjou soldiers lost their former combat capacity" ([151], vol. 5, p. 318).

We propose here a simple explanation. If the Manjou were a people, that seized power in China in the XVII century and displayed an exceptional activity during the first hundred years of their rule, it is unlikely that they would have assimilated so quickly. There are examples of different countries where the small Nations avoided assimilation. The Manjou = Mangools, having unlimited power in China and applying special efforts against their assimilation, for some reason were forced to assimilate.

In our opinion, the explanation is that Manjou warriors probably invaded China almost without women. That is, not the people invaded a country, but the military troops, in which, there were hardly any women. Therefore they had to take Chinese women to wives. Thus their assimilation was, of course, inevitable.

What kind of army invaded China in the middle of XVII century? The army-horde, consisting of riders [1452], people different from Chinese, without wives, very active. This army seized the whole country after the prolonged and brutal war and founded a dynasty, which they called Golden (Qin), and deployed in China the construction of dominant defensive constructions.

Manjou were not numerous, and over time they are almost completely assimilated with the Chinese. Nevertheless, in northeast China, even today about 100,000 "Mansurs" speak Manjou language. See [85], vol.21, article "China", p.178. By the way, in that area of China – in the northeast, there are also Russian villages. Per information of the Great Soviet Encyclopedia, the number of the Russian population in northeastern China is approximately equal to the number Manjou – also about 100 thousand peoples ([85], v. 21, p. 180).

7.
OUR RECONSTRUCTION

After the seizure of power in Russia by the Romanovs as a result of the bloody civil war and the defeat of the Russian Great Horde, the surviving members of the former Horde dynasty fled in different directions, to the East in particular. Some of them, however, tried to recapture the Moscow throne. The well-known "uprising" of Stepan Razin, and then the "uprising" of Emelian Pugachev embodied such attempts.

Certain fugitives fled to the easternmost Pegaya Horde. This Horde located at that time along the borders of modern China. Perhaps the lands occupied by this Horde were called Kitai. Moreover, contemporary Kitai – Chin, as we saw in Athanasy Nikitin.

The escaped group of the Horde was not numerous. They were Manjous = "Mongols." They were brought the very young Czar Prince with them. By the way, in Razin's insurrection also figured mysterious for historians Prince Alexei. Having recruited an army in Pegaya Horde, they captured China, settled there and took all measures not to be absorbed by Romanov's Russia. For this purpose, in particular, they built The Chinese Wall in the middle or the end of the XVII century.

In 1644, as Scaliger's history tells us, the Manjous captured but most likely founded, the city of Beijing. Alternatively, as it was called then Pezhin, from the word Pegaya Horde. They proclaimed as the Emperor the young underage prince Shi, whom they brought from the Golden Horde, situated in the estuary of the Volga river. Where Stepan Razin was fighting at that time.

The army of conquerors went to this campaign almost without women. Therefore, purely Manjou = "Mongol" origin could be kept only by the imperial court, however, with difficulty. In the end, the bulk of Manjou assimilated. It happened about a hundred years later. Moreover, a hundred years later, the character of the Manjou army completely changed too.

By the end of the XVIII century "Manjou soldiers have long lost their former fighting capacity" ([151], vol. 5, p. 318). Manjou = Mangul language is the tongue of the Pegaya Horde. Of course, it is not the Chinese one.

Consequently, the Manjou Golden Empire in China of the XVII-XVIII centuries was the last splitter of the Russian Slavic-Turkik Great Golden Horde. Manjous are those "Mongols," Russians and Tatars, who in the XVII century fled from the power of the Romanovs. They were the remnants of the Ancient Russian Horde. They have built the Great Wall of China to separate it from the new Romanov Empire.

8.

WHAT HAPPENED IN THE TERRITORY OF CONTEMPORARY CHINA BEFORE THE XVII CENTURY AD

We see that a significant part of the "ancient Chinese history" are the fragments of European, Byzantine and Russian history. The real events of Europe and Asia reported in European, Byzantine, Russian chronicles. These texts were planted in Kitai (China) by the newcomers from Europe and included in the local history forming its foundation. The descendants of the Manjou invaders and locals soon forgot about the European origin of documents. Once rewritten "in the Chinese transcription" they became unrecognizable. This way appeared an "ancient history of China." Subsequently, it was continued by the local chroniclers already as the history of their country. It became a convincing and weighty textbook on the history of "ancient" China.

So, what happened in the territory of China before the XVII century a new era? Today this question can no longer be answered. At least, from written sources. As we discovered, existing today Chinese chronicles tell us about events in the territory of contemporary China, beginning only with the epoch of XVI-XVII centuries AD. Their first chapters tell us not about us the history of China, but the history of Europe.

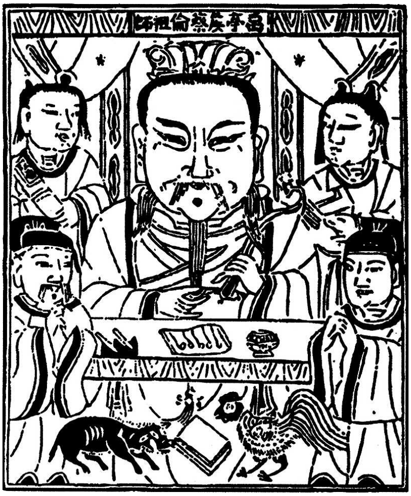

Fig. 6.24. Chai Lung, the Chinese inventor of paper. Taken from [575].

9. WERE PAPER, GUNPOWDER, AND SILK REALLY INVENTED IN CHINA?

We all know from childhood that paper, gunpowder, and silk were invented in China. Moreover, a very long time ago. Namely, the paper allegedly in around 105 AD ([1447], p. 641). Gunpowder – allegedly in the IX century AD ([1447], p. 357). Today we are shown a supposedly ancient image of Cai Lun – the Chinese inventor of paper, Fig. 6.24.

On the other hand, it is also well known that the paper was allegedly independently invented in Europe: in Spain, around 1150 AD ([1447], p. 641). That is about 1050 years after the Chinese. Gunpowder in Europe was invented in the XIV century AD ([1447], p. 357). Moreover, also allegedly independently from China.

It is believed that the Chinese wrote their books and chronicles on paper for two thousand years, but today we have Chinese manuscripts starting only from the XVII century ([544], vol. 6 and [151], vol. 5, p. 322).

In other words, from the moment when in Europe the paper was already widely used for several hundred years. Regardless, there a reason to raise doubts about the "theory," of the Chinese inventing the paper so long ago. Most likely, the paper came to China from Europe, or from Byzantium, or from Egypt together with the manuscripts of "Chinese history," written on it.

Apparently, for the first time, the paper came to China in the XIV century AD, during Russian "Mongolian" = Great conquest. At that time the ancient method of writing Egyptian hieroglyphs and their later modifications has not been forgotten and stayed in China to this day. In this way, the paper came into the territory of modern China already with written on it texts.

Now about the gunpowder. The Chinese invented the gunpowder allegedly in the IX century AD. We dare not doubt this. The only thing that we do not yet understand, – why then they did not invent firearms, but were happy, as they explain to us, with festive fireworks. Where are ancient Chinese cannons? Where are the thick stone walls built against powerful Chinese artillery in the IX-X centuries AD? The Great Wall does not count. One built – as we are assured – against arrows and bows of nomads. The latter did not have gunpowder.

Whereas in Europe gunpowder was used immediately for manufacturing firearms. The idea is so simple and essential for the defense of the state and for the attack that one can only guess – how the Chinese managed for several hundred years to miss the invention of guns.

Finally, about silk. Since childhood, the words "China" and "silk" are intimately connected in our minds. Everyone knows that silk was invented in China. Where is the ancient silk – there is ancient China. Silk was invented in China allegedly in 2640 BC [1447], p.774. That is, only about five thousand years ago. However, as we have already said, according to the same Scaligerian history, silk apart from the Chinese one was invented in Europe. Where exactly? The answer is known. We quote J.K. Wright: ‘'Production of the silk has begun in 552 AD (! – Auth.) in the Byzantine Empire, and it is entirely possible that more or less correct understanding of the way to produce silk (in Kitai! – because J.K.Wright tells here about the "country of the Sers" – Kitai. – Auth.) Information is taken from the Byzantine sources" ([722], p. 243).

Moreover, J.K.Wright recognizes that China has borrowed the idea of production silk from Byzantium. Furthermore, it was in the Middle Ages. Even according to Scaliger chronology, not to mention ours. Moreover, only then the wrong Scaliger's "science" pushed the Byzantine documents that speak of silk, by the thousands of years to the past, into the deep "Chinese antiquity."

Apparently, as a result, while distant European ancestors were barely kept warm sitting by the fires in the caves of the Stone Age wrapped in skins, "ancient Chinese" have long been walking in silk clothes, carefully watching the comets, invisible to the unarmed eye, erecting the Great Wall, visiting theaters and generally creating a high civilization.

However, later it was forgotten. Happily, it bloomed anew but only in the late Middle Ages. Well familiar picture, so often seen in Scaliger's history. The result of an artificially extended chronology filled with duplicates.

By the way, even if we admit for a moment that silk was indeed invented in China about five thousand years ago, then answer a simple question: where the Chinese know it from? After all, they invented the paper only three thousand years after silk. Allegedly around 105 AD. Moreover, just after that, they could have written down on it the history of their great discovery. However, before that, for thousands of years, it seems, to keep this significant date in mind.

Corollary. In our opinion, all these allegedly "ancient Chinese" inventions are the result of China's incorrect chronology. The devices were made in Europe and entered in China not earlier than the XIV-XVI centuries AD.

Note : The reader must not think that in our opinion there was nothing significant invented in China. In the Middle Ages, China originated, for example, tea and, maybe – porcelain. Those were huge discoveries that spread all over the world. (However, to the history of porcelain we will revert.)

10.
ABOUT THE HISTORICAL SOURCES OF MODERN MONGOLS

They tell us: but modern Mongols are living in the territory of modern Mongolia. What were they doing with their ancient history? They have probably their chronicles, chronicles, etc.

We believe that modern Mongols are the remnants, descendants the same Pegaya (Piebold) Horde, which conquered Kitai – China in the early XVII century. This is what the name says: Mongols = Mongools = Manjous. Therefore it is fascinating to look at their historical sources. There are many Mongolian historical sources, but

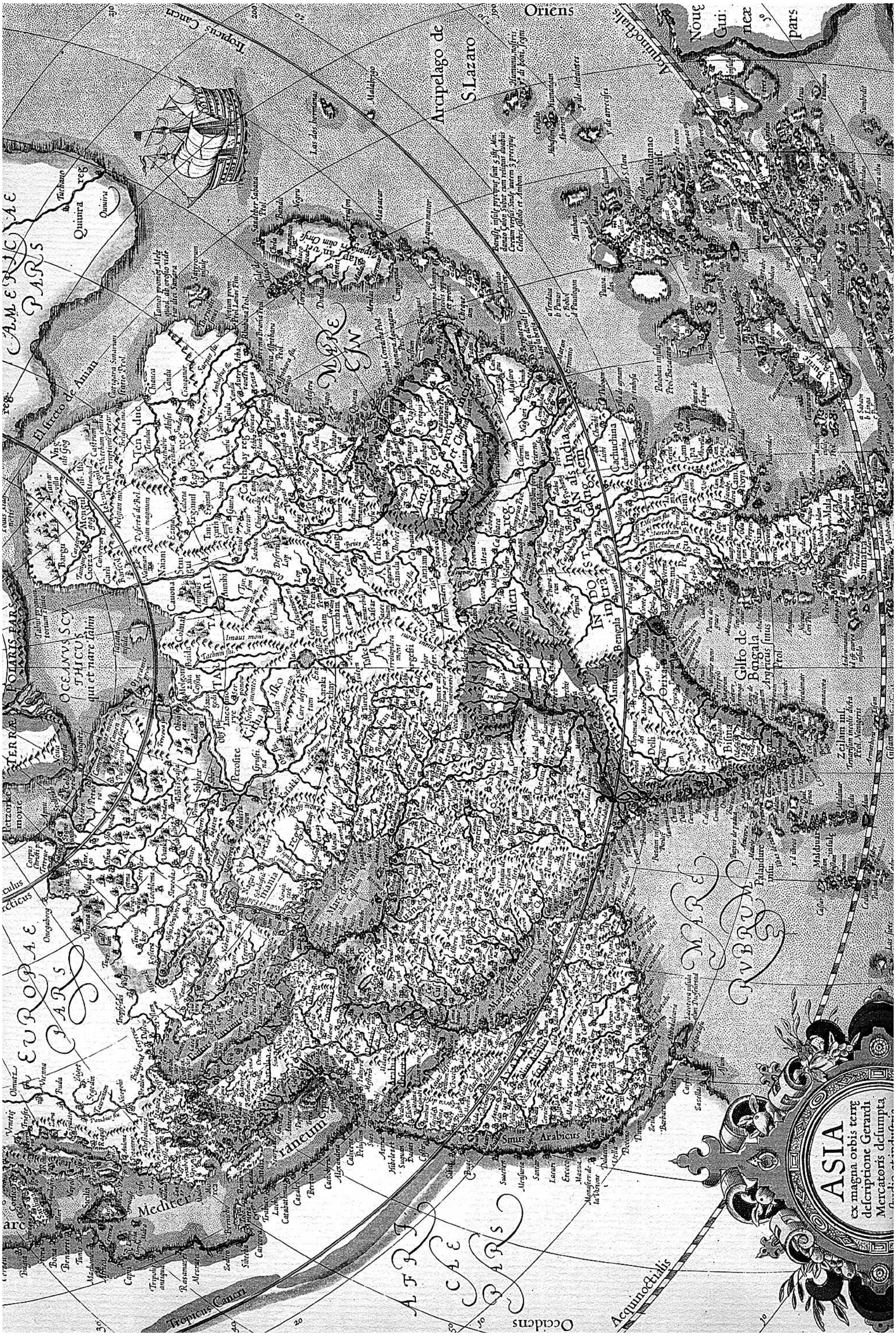
ASIA
Oriens
Occidens
Arcipelago de S.Lazaro
Golfo de Bengala
Oceanus Scythicus
Europae pars
Americae pars
Africae pars
Mare Rubrum

Fig. 6.25. Ancient map of Asia compiled by Gerhard Mercator Jr. in the alleged year 1606. The original of the map is kept in the Library of Saxony, Dresden (465 x 373 mm). Taken from [1172].

all they, even in opinion Scaligerian historians, were created, and more precisely – for the first time written – in the XVII-XIX centuries AD.

We are quoting: “In the XVII-XIX centuries, the interest of the Mongols in their historical past has grown considerably. At that time in Mongolia, many major historical works covering the history of the Mongolian people from ancient times created” ([541], p. 7).

It is interesting that, as a rule, the Mongolian chronicles, despite what is written in the XVII-XVIII centuries, end with the Manjou conquests ([541], p. 13). These chronicles contain old predictions about the Golden Horde. Moreover, also speak about Genghis Khan and his descendants who ruled in “Mongolia” ([541], p. 18-26).

However, those, according to our reconstruction, are but again the legendary memories of the Golden Horde and the famous Russian prince of the fourteenth century – George Danilovich. The chronicles were brought here, to the territory of modern Mongolia, by the Manjou – natives of the Golden Horde. That is why they all with the Manjou conquest. After this conquest, the Mongols themselves, as a rule, wrote no historical writings for some reason no longer.

The Mongol chronicles that exist today are late poetic transcriptions of old chronicles. Perhaps they contain some valuable information about the history of the Golden Horde, the Golden Family, as they call it. Unfortunately, we did not have the opportunity to analyze them in detail.

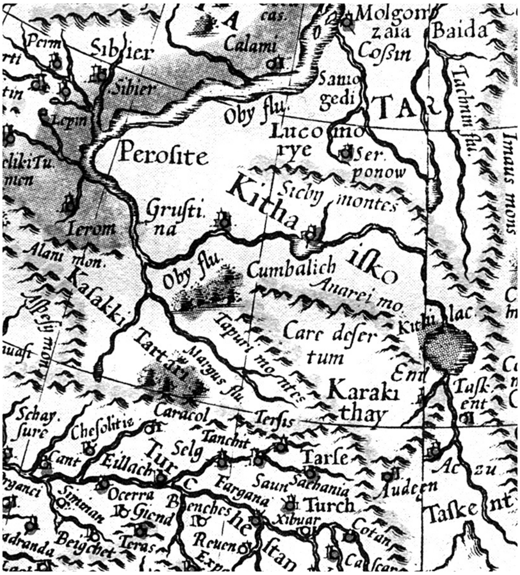
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Fig. 6.26. In the map of Gerhard Mercator Jr. the name “Kitai” or “Kithaisko” is written right in the centre of Russia, or the Horde (near the Siberian city of Tobolsk, right next to River Ob). This fact is explained by our reconstruction, according to which “Kitai” happens to be the name of Scythia (Scithia, or Kithia). Taken from [1172].

11.
WHERE CHINA IS SHOWN ON OLD MAPS?

As we have already said, China’s of old chronicles was Scythia or Skitia, that is, the Russ-Horde. Let us quote one more fact, directly pointing to this circumstance. Figure 6.25 shows the map of Asia compiled by Gerhard Mercator the Younger allegedly in 1606 [1172]. Recall that Gerhard Mercator the youngest, who reportedly lived about 1565-1656, is considered as the grandson of the famous cartographer Gerhard Mercator the Elder, who lived allegedly in the XVI century. Most likely, there was no “grandfather” at all. There was one Gerhard Mercator, who lived around 1565-1656 years [1172]. He created many maps. Then, when the Scaligerian history began to push to

the past the events even of the 17th century, they doubled or even tripled (on paper). In result, appeared on the pages of Scaliger’s history the “grandfather” Gerhard Mercator and his “grandson” – Rumold Mercator. Together with these two phantoms were moved down in time some maps of XVII-XVIII centuries. Announced later as “sixteenth-century maps.”

Let’s see where on the map of the Mercator the Younger dated 1606 is marked Kitai-China. Moreover, we will see that the name Kitai-China or Kithaisko-Chinese written in large letters right in the center of Russ-Horde, on the river Ob, Fig.6.26. Also, in place of modern China is written Mangi Provincia queet, i.e., Kitai-China. That is the Mongolian Province or Chin. Still below is written Mien reg., that is, the Kingdom of Ming or, again, the Mongolian Government, Fig.6.27.

Furthermore, the following fact is striking. On the map of Mercator younger of 1606 AD, there is no city Moscow. Thereby, Moscow's surroundings are marked neatly and as a rule correctly. Many neighboring cities indicated. City Murom is there. Nizhny Novgorod too. Tver, Mtsensk, Kashira displayed there. The city of Troitsk, probably the monastery of Trinity-Sergius Lavra close to Moscow shown. Still, there is no Moscow! How can this be at the beginning of the seventeenth century? Our reconstruction answers this question. As we will show in the book *Biblical Russia*, Moscow began to be built as a metropolitan city only in the second half of the XVI century. Most likely, it was a small settlement on the place of the famous Kulikovo battle.

Moreover, only at the beginning of the XVII century, Moscow took the top as a new capital. Therefore, it is not surprising that Western European cartographers of the late XVI – early XVII century, in general, do not know a lot about Moscow. That is why they did not always mark it on the map. Moreover, only in the XVII century, Moscow appeared at last on the maps of Europe and Asia, on its current location, as the capital of Russia.

By the way, in the location of Yaroslavl on the map of Mercator, the Younger is written a curious name of Iorgowitz, that is, Yorgovich, Fig. 6.28. It follows that Yaroslavl was also called the city of George = Guyrgiy = Yorgo. Which is quite natural in the framework of our reconstruction. Because this city was the capital of the Empire, created by George Danilovich = Genghis Khan. Alias George the Victorious.

12.
CONCLUSION

We are aware of how difficult it is for the reader to part with the myth of the great antiquity of China and the Eastern Civilizations in general. All of us since childhood are accustomed to the idea of the antiquity of the East compared to the West. However, as a result of the impartial analysis, apparently, we have to admit that the age of Eastern civilization is about the same as of the western one.

The written sources in the East are in a much worse position than in the West. If in the West the vast majority of preserved old manuscripts and books were made no earlier than the XVII century AD, and they bring up to us the details of European history, beginning only with the XIV century AD, the situation in China is even worse. The overwhelming majority of written documents there were not produced before the XVIII century. Therefore, it is unlikely that we will be able to learn anything about Chinese history before the XV-XVI centuries. Let us repeat that, as it turns out that the final version of "ancient history" of China was created only at the end of the XVIII – the beginning of the XIX century.

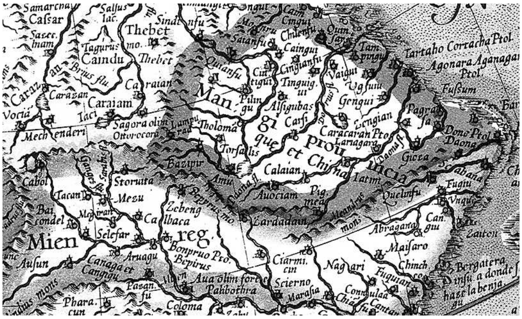
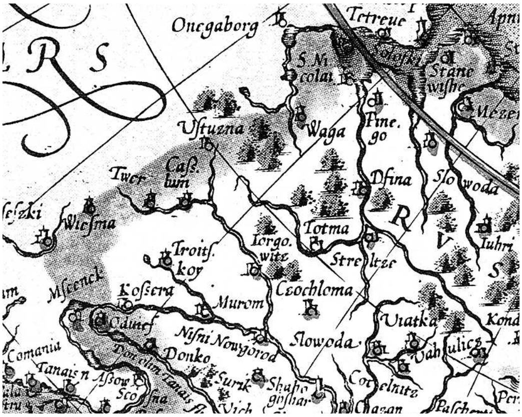


Fig. 6.27. The name of the modern China is transcribed as "Mangi Province" in the map of Mercator Jr. "Mongolian Province," that is. Taken from [1172].

Remark. Let us turn to the book of the artist V. Vereshchagin: *Napoleon I in Russia. 1812.* (Tver: Sozvezdie, 1993). We refer to it as a publication [125:1].

The generally accepted version of Romanov's history assures us that the look of Moscow in the early XIX century, before the Napoleonic invasion, was the same as in the mid-nineteenth century. But, certainly, this is far from true. Let us turn to the testimonies of eyewitnesses who described Moscow when Napoleon entered it in 1812. It is well known that immediately after the appearance of the French, the city was engulfed in a Grand Fire, as a result of which a significant part of it burned to the ground ([125:1]). Then, after the defeat of Napoleon, Moscow was rebuilt in the form that is familiar to us from the numerous engravings and photographs of the mid-ni-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Uiatka
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Nisni Nowgorod
Slowoda
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Comania
Donko
Tanais
Assow
Surik
Shasho
Cotelnitz
Chasan
Pusche

Fig. 6.28. Fragment of a map by Mercator Junior depicting the European part of Russia dating from 1606. The city of Moscow is strangely missing. Taken from [1172].

neteenth century. On them we see the city; the architecture of most buildings is similar to the style of European cities of the same epoch.

Let us turn to the impression of the French, who entered Moscow in 1812 before the fire. Did they see the usual for them European city? It turns out, not at all. We quote: “Moscow, – says Madame Fusil, – had some special charm that will be impossible to restore (after the fire – Auth). Maybe it will be a good city again, but the city, like others, whereas it was like *Isfahan or Beijing, it was like an entirely Asian city…*” (Quote [125:1], p. 56).

Nothing is surprising for us here. According to our reconstruction, Moscow, as the capital of Russia-Horde until the end of the XVI century, was built in style called today “Eastern.” Probably there were many old Russian Gothic churches, the look of which was partially conveyed to us by modern Muslim mosques. See details in *New Chronology of Russia,* Ch. 14:47.

Another evidence of the French eyewitness: “We were amazed at the wonderful view of Moscow... Houses painted with different colors, domes covered with iron, silver, and gold... Monuments and especially the bell tower gave us the overall picture of one of those famous cities of Asia, which, until then, we thought existed only in the imagination of *Arab poets*”. (Quote [125:1], p. 35).

CHAPTER 7

The Great = "Mongolian" conquest of Japan

1.

THE MILITARY CASTE OF THE JAPANESE SAMURAI AS THE DESCENDANTS OF THE XIV-XV CENTURY CONQUERORS OF JAPAN ORIGINATING FROM THE HORDE

Above we have cited certain data to support the idea that Japan was also conquered by Russia, or the Horde, during the epoch of the Great = "Mongolian" conquest. The military reign of the Samurai = Samarians is most likely to identify as the reign of the Horde established on the Japanese Isles after their conquest. In particular, as we have pointed out above, many representatives of the Horde from Muscovite Tartary and the American Northeast relocated here after the defeat of "Pougachev" in the second half of the XVIII century. Are there any traces of the Great = "Mongolian" conquest of Japan in existence? There are indeed. Let us turn to the old maps of Japan – for instance, the one from the famous atlas of John Blau, presumably published in 1655 ([1035]). See figs. 7.1 and 7.2.

In the South of Japan we see two islands under the name of Gotto. It is likely to be derived from the word "Goth" (see fig. 7.3).

Apart from these, we see an island called Cosyque (the word is possibly derived from the word Cossack, qv in fig. 7.4). Nowadays the island in question is called Kyushu ([507], map 97-98). The name KAS (KAZ) must be a slightly distorted version of GUZ, which is a name that used to stand for "Cossack." We also see the name Vulgo on a bigger island nearby – a possible derivative of "Volga" or "*vlaga*" (the Russian for "wet" or "water"), qv in fig. 7.5.

Nearby we see the legend "Cikoko" in large letters (fig. 7.5). We instantly recollect the old name of Scotland, or "Scocia" (see Chron4, Chapters 15-18). Both names might be derived from the Russian words for "gallop" and "ride" ("*skok*" and "*skakat*"). It could have been used for referring to horsemen, or the Cossacks. The name of the famous Japanese city of Osaka might also be a derivative of the word "Cossack." One of the largest islands in Japan is still called Sikoku ([507], map 97-98).

The name of another famous Japanese city, Kyoto (the old capital of Japan) is virtually identical with the names "Kitia," "Kitai" and "Scythia." As a matter of fact, the name of Japan's current capital, or Tokyo, reads as "Kyoto" if we reverse the order of the syllables. In Japanese, the two names consist of two hieroglyphs each, and only differ in order. Let us remind the reader that the capital was transferred from Kyoto to Tokyo.

Nagoya, the name of another Japanese city, may have appeared on the Japanese Isles as a trace of the famous Nogai horde, since the Nogai Cossacks must also have taken part in the conquest of the Japanese Isles.

Let us now turn to another old map, which dates from the alleged year 1623 (of Portuguese origin – see [1027], map 14, and fig. 7.6). One's attention is instantly drawn to the Japanese Isles and the gigantic Christian cross upon them, qv in figs. 7.7 and 7.8. This fact blatantly contradicts Scaligerian history – basically, it tells us that the Portuguese cartographers of 1623 considered Japan a Christian country in the first half of the XVII century. Scaligerian history tells us nothing of this sort. The fact that Japan was a Christian country in the XVII century is explained perfectly well by our reconstruction, according to which the military dynasty of the Samurai = Samarians, or the "Mongols" hailing from Russia, or the Horde, had still reigned in Japan in the early XVII century. They had still worn Ottoman crescents on their helmets, and adhered to the Christian religion. Photographs of Ottoman crescents on the helmets of the mediaeval Samurai can be seen in figs. 7.9, 7.10, 7.11 and 7.12. The Ottoman = Ataman crescents also decorated the clothes of the Samurai, qv in figs. 7.13 and 7.14. One must also pay attention to the Samurai coat of arms in the bottom left corner of the engraving in fig. 7.15. It is a version of the imperial eagle, or the star (cross) and crescent symbol. A most symbolic circumstance is that this ancient military crest of the Samurai (fig. 7.16) is placed on the title pages of both volumes of the famous Harper's Encyclopaedia of Military history (the Russian edition is known as the ***World History of Wars*** – [264]) as a generalised symbol of war.

All of the abovementioned facts are also most likely to testify to the fact that the Japanese Isles were also caught in the wave of the Great = "Mongolian" conquest of the XV-XVI century.

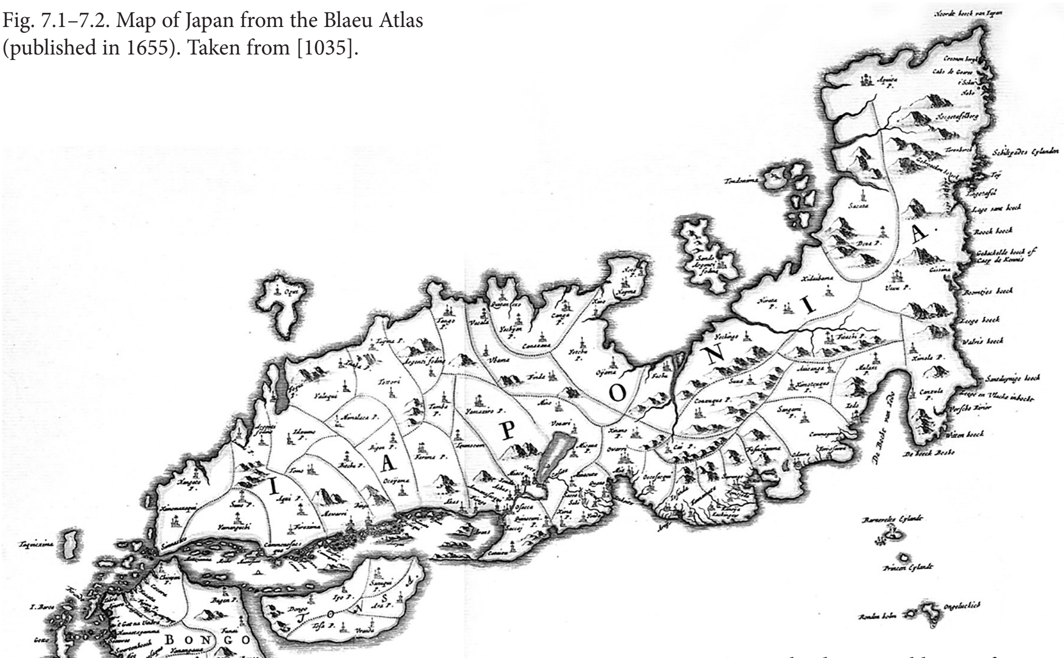
Actually, our visual concept of the Japanese Samurai in the epoch when they were still a secluded military ruling caste in Japan. According to modern art and cinema, they had looked just like the modern Japanese – perfectly Asian, in other words. Let us remind the reader that there was a revolution in Japan in 1867-1868. It resulted in the fall of the Samurai power; their remnants became mixed with the rest of the populace ([797], pages 849 and 1571).

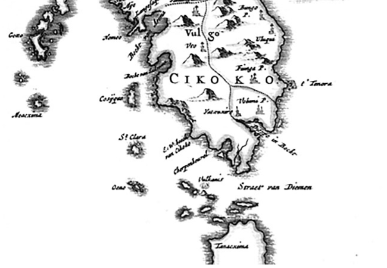
Nowadays the descendants of the Samurai look just like the rest of the Japanese. However, this appears to be untrue. Before their assimilation, the Samurai appear to have belonged to the European race. This conclusion was made from the following circumstance.

In 1993-1997 the authors of the present book visited Japan several times, including its central part and the famous Aizu Valley. The city of Aizu-Wakamatsu, which is located at the very centre of the valley, was the Samurai stronghold during the war of 1867-1868. The city has a memorial commemorating several young Samurai, all of which (with a single exception) were killed during the war. One of them, who had still been a young boy, stayed alive until the middle of the XX century. There is a photograph of this Samurai in the local museum, taken when he was already an elderly man. The person we see in the photograph is distinctly European, with sideburns and large facial features – there is nothing remotely Asian about him (see figs. 7.17 and 7.18). Next to the photograph we see a painting of the Samurai (including this character) on the battlefield, defending this very location. It was obviously painted by a contemporary Japanese artist, whose knowledge of Japanese history already came from modern textbooks and films. Therefore, all the Samurai are depicted as typical Asians. Museum visitors usually only look at this painting – few of them pay any attention to the small but authentic photograph of the Samurai.

This is how history often becomes counterfeit – often without any malicious intent. Incidentally, one still encounters Japanese with purely European features in Aizu Valley – we have witnessed this ourselves many a time. In the Aizu Museum of History one learns that, according to archaeological excavations, there were two races inhabiting the region of Aizu – European and Asian. It is quite natural that archaeologists try to date the graves of the "Japanese Europeans" to deep antiquity; however, many of them might be relatively recent and date from the first half of the XIX century, for instance.

Fig. 7.1–7.2. Map of Japan from the Blaeu Atlas (published in 1655). Taken from [1035].





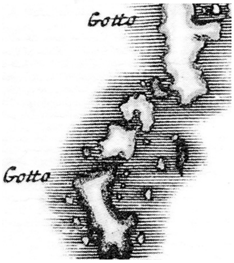


Fig. 7.3. Gotto islands on an old map of Japan. The name must have stood for "Goths," or Cossacks. Taken from [1035].

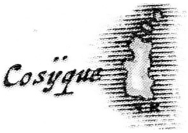


Fig. 7.4. Cosyque Island on an old map of Japan. The name is likely to refer to the Cossacks. Taken from [1035].

2.
MEDIAEVAL JAPAN COULD HAVE BEEN A CHRISTIAN COUNTRY. TRACES OF RUSSIA, OR THE HORDE, IN JAPAN

Could the very name Aizu be derived from the name Jesus? After having seen the huge cross over the Japanese Isles on an old Portuguese map, this explanation becomes perfectly natural. This area was populated by Christians.

There is another related fact, which testifies to the above postulation rather eloquently. The northernmost large island in Japan is called Hokkaido today. What was its name in the XVII century? Let us open the abovementioned Atlas of Blau dating from 1655 and take a look at the map that depicts China and Japan, qv in fig. 7.19. We

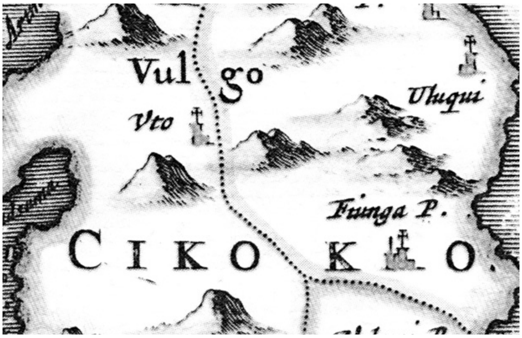


Fig. 7.5. The name "Vulgo" on an old map of Japan – apparently, a derivative of "Volga" (or "*vlaga*," which translates as "water" or "moisture." Also note the name "Cikoko," which is possibly derived from the Slavic word for "gallop" ("*skok*"). The most fascinating thing is that we see Christian crosses over towns and cities. Taken from [1035].

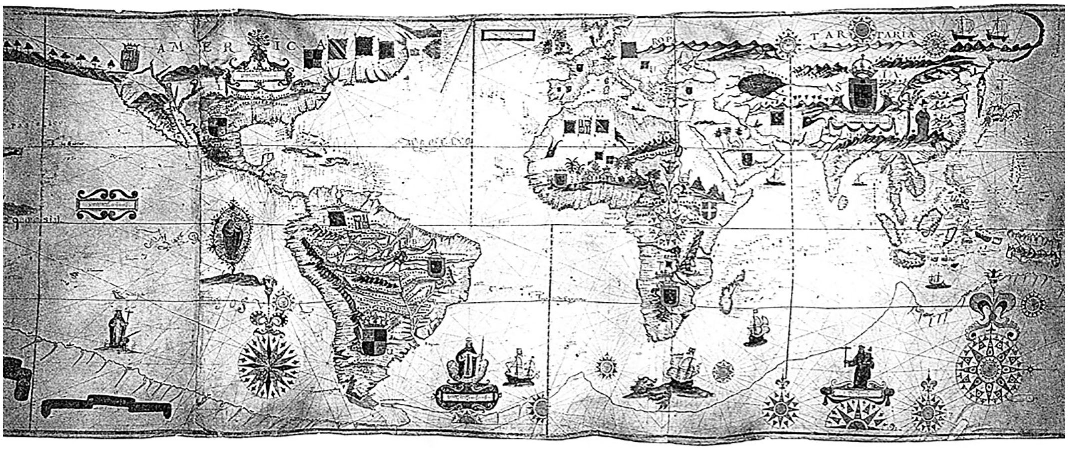


Fig. 7.6. Ancient Portuguese map allegedly dating from 1623 (Antonio Sanchez Collection, British Library). Amazingly enough, we see a huge Christian cross right over Japan. Taken from [1027], map 14.

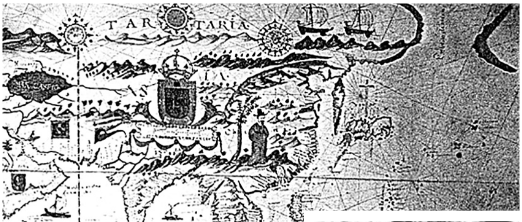


Fig. 7.7. Fragment of a map dating from 1623 with a Christian cross over Japan. Taken from [1027].

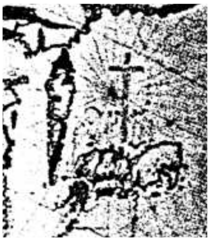


Fig. 7.8. A close-in of the Christian cross over Japan.

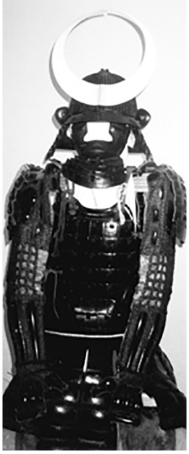
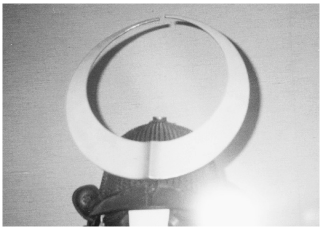


Fig. 7.9. Ottoman = Ataman crescent on the helmet of a mediaeval Japanese Samurai. Tsurugajo Castle Museum in Aisu-Wakamatsu, Japan. Photograph taken by A. T. Fomenko in 1997.

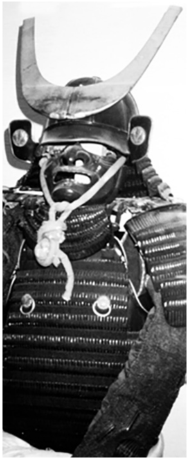
Fig. 7.10. A close-in of the crescent.



can plainly see that Isle Hokkaido was known as Ieso in that epoch – we believe the name to stand for "Jesus."

Let us now consider another map from the same atlas of Blau (fig. 7.20). It shows the southern part of the modern Isle Hokkaido; however, the island is called Esu, which is a rather apparent modification of Jesus. Moreover, the XVII century cartographer drew a Christian cross right next to this name – obviously, to leave no doubts that the name in question is a reference to Jesus (see fig. 7.20).

Therefore, the gigantic Christian cross that we see drawn over Japan in a number of mediaeval



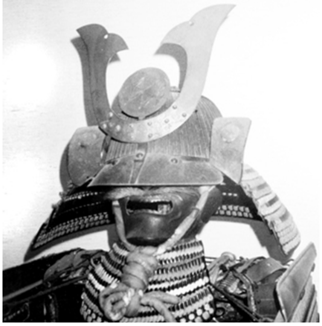


Fig. 7.11 and 7.12. Ottoman = Ataman crescents on the helmets of mediaeval Japanese Samurai. Tsurugajo Castle Museum in Aisu-Wakamatsu, Japan. Photos taken in 1997.

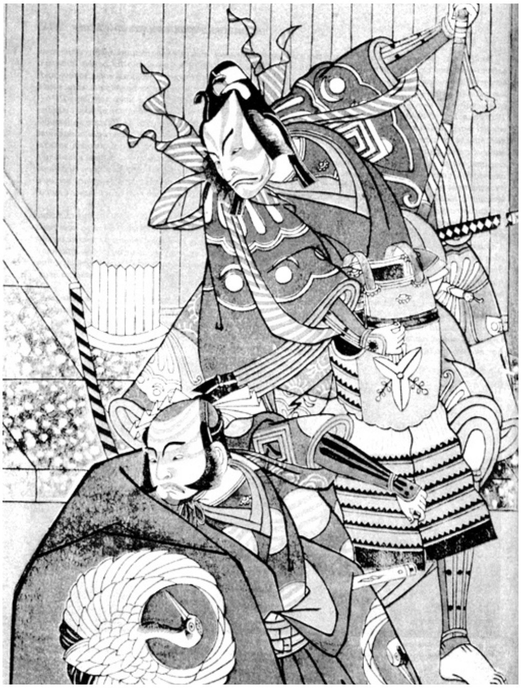


Fig. 7.13. An XVIII century engraving that portrays several Japanese Samurai. Their garments are decorated with the star and crescent symbol. Underneath the right hand of one of them we see a forked (triangular) Christian cross. Taken from [264], Book 1, page XX.

Fig. 7.15. Coat of arms of the Japanes Samurai, which bears obvious resemblance to the star and crescent symbol. The bird with raised wings must have represented the crescent, whereas its head corresponded to the star. This is another version of the single-headed eagle symbol. It is rather curious that this very military coat of arms was placed on the title pages of both volumes of the "Global History of Wars" ([264]). Taken from [264], Book 1, page XX.

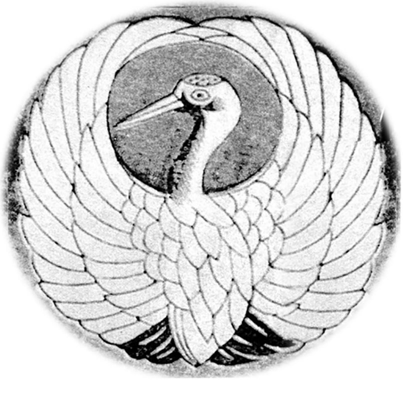
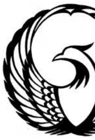


Fig. 7.16. Coat of arms of the Japanese Samurai – another version of the Ottoman crescent and star (cross) as seen on the title pages of both volumes of Harper's *Encyclopaedia of Military History* ([264]).



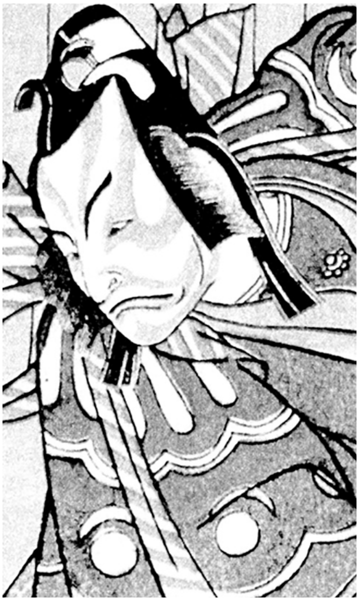


Fig. 7.14. Symbols on the clothing of the Japanese Samurai that look remarkably like crescents and stars. Taken from [264], Book 1, page XX.

maps, qv above, is there for a reason. Further events are easy enough to reconstruct. After the social and political changes that took place in Japan, all the Christian names, including that of Jesus, which was used for referring to the large island in the North, were replaced – for such names as "Hokkaido," for instance, in order to purge mediaeval Christianity from Japanese history for good.

Obviously enough, modern historians are of the opinion that there have never been any Christians in these parts – solely the Buddhists. However, let us consider the photograph of the Buddhist temple banner from the "Samurai Household" Museum in Aizu-Wakamatsu, qv in fig. 7.21. We see a deity with a halo on top, and twelve figures underneath – eleven of them with halos of saints. The twelfth has no halo; moreover, the figure is depicted in an explicitly negative

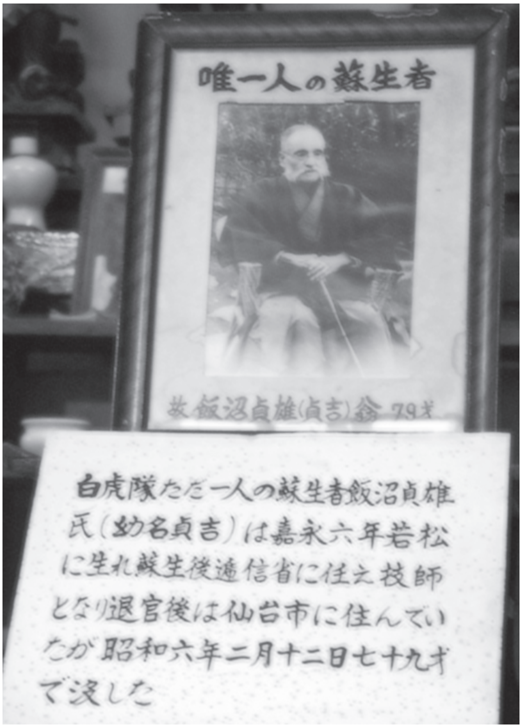

唯一人の蘇生者
故飯沼貞雄(貞吉)翁 79才
白虎隊ただ一人の蘇生者飯沼貞雄
氏（幼名貞吉）は嘉永六年若松
に生れ蘇生後逓信省に仕え技師
となり退官後は仙台市に住んでい
たが昭和六年二月十二日七十九才
で没した

Fig. 7.17. Photograph of Sadao Iinuma, the sole surviving Samurai from the division of Biakko-Tai. The photograph of Sadao Iinuma is a rare documental representation of an authentic Samurai, and appears to have preserved the true image of the former rulers of Japan in the epoch of "isolation" – a secluded military caste that barely ever mingled with the rest of the population. Judging by this photograph, they looked like typical Europeans. The Samurai Sadao Iinuma died in 1931 at the age of 79; he had worked at a post office in Sendai, Japan. His photograph can also be found at the memorial complex of Mount Iimoriama in Aizu-Wakamatsu, which commemorates the Biakko-Tai division of the Samurai. The present photograph was made at the request of the authors in the memorial complex of Aizu in 1999.

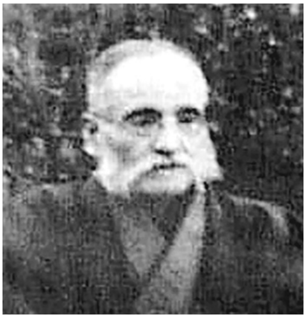


Fig. 7.18. Photograph of the Samurai Sadao Iinuma (close-in). Memorial complex at Mount Iimoriama in Aizu-Wakamatsu, Japan.

fashion – it has a contorted evil grimace and so on (see fig. 7.22). The figures obviously represent Jesus Christ and his twelve apostles. Eleven have got halos around their heads; the twelfth is Judas, who has obviously got no halo, being the betrayer of Christ. Thus, what we see on the ancient Buddhist banner is obviously an Evangelical Christian theme, although modern Buddhists may well be unaware of this fact.

Now let us consider the "Japanese Mythology" section of the encyclopaedia entitled ***Myths of the World*** ([533], Volume 2, page 685). Deities in Japanese mythology are called Kani – apparently, "*khany*," or "Khans" ([533], Volume 2, page 685). There were three primary deities, or Khans, in Japan initially.

The first deity, or Khan, was called Ame-No Minakanushi, or MN-MN-KHAN (possibly, "Mongol Khan"). The second was known as Takamimusubi, or T-KHANN-SUB ("T Siberian Khan"?). The name of the third deity was Kamimusubi, or KHNN-SUB ("Siberian Khan"?)

Next we are told of the main female deity in Japan, with the beautiful name of Amaterasu – possibly, "*mat russov*," or "Mother of the Russians." She receives "the domain of the 'high heaven's plain' as her own and becomes the primary deity of the pantheon" ([533], Volume 2, page 685). We see Siberian Khans and "Mother of the Russians" as the mythical figures who stand at the source of Japanese history, acting as the founders of the Japanese kingdom. This fact is explained well by our reconstruction – Japanese myths have preserved the memory of the "Mongolian conquest" of the XIV-XV century, which also reached Japan.

It is possible that the second wave of the "Mongol and Chinese" (or the Great Scythian) colonization of Japan dates from the XVI – early XVII century. According to our reconstruction, the fragmentation of the gigantic "Mongolian" Empire had already started, which made Japan, already firmly in command of the Horde, one of such fragments in the XVII century (although by no means a separatist state – it remained true to the spirit of the Horde Empire). As a result, in the early XVII century many ethnically European Cossacks from the Horde (the Oriental Dapple Horde first and foremost) joined their brethren in the faraway Japanese Isles in the Far East, fleeing from the invasion of the pro-Western Romanovs. The last representatives of the Horde, unwilling to submit to the usurpers, left the continent for good. Japanese chronicles report the arrival of a new ruler named Tokugawa Ieyasu in Japan around this time (1542-1616) – see [1167:1], page 20. It is possible that the chronicles are really describing the advent of a new wave of Christian Cossacks under the banners of Jesus Christ, or the Samurai (Samarian) Crusaders.

Incidentally, the period of 1624-1644 is officially referred to as the "Kan'ei period" in the consensual version of Japanese history ([1167:1], page 20). As we realise today, the name stands for "Khans' period." It is interesting that around this time Japan became completely isolated from the outside world ([1167:1]). It is likely that the Khans of the Horde, who were regnant in Japan, strived to protect their country from the "progressive reformers" of the XVII century, who had split up the Great = "Mongolian" Empire and were greedily sharing out its vast legacy in Eurasia and America.

The city of Edo had been the capital of Japan for a while. In 1657 it was almost completely destroyed in a terrible fire ([1167:1], page 27). Edo is believed to have been located on the site of the modern Tokyo. It is noteworthy that, according to the consensual version of Japanese history, the so-called "*Rusui*" (Russians?) played a key part in the history of Japan and its central region of the capital Edo in the epoch of the XVI-XVIII century ([1167:1], page 6). A large section of the Japanese book on the history of Edo and Tokyo is entitled "*Rusui* as Diplomats and their Role" ([1167:1], page 6). Japanese historians report the following: "We cannot forget the *Rusui*, who represented every feudal domain [of Japan – Auth.], and made a great influence on the culture of Edo and its environs as well as each of the provinces… The *Rusui* from different feudal domains collaborated with each other" ([1167:1], page 6). Although the modern Japanese historians refer to the "*Rusui*" with much respect, they do not elaborate on their identity. Let us voice the following simple consideration. Japanese sources have preserved the evidence that the Japanese Isles were colonised

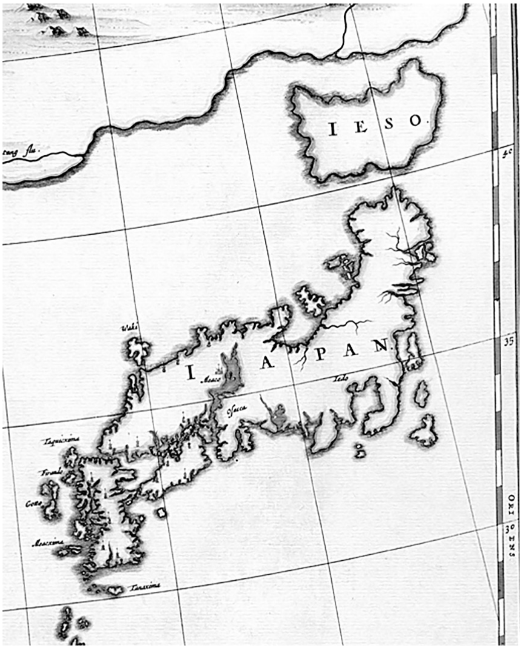


Fig. 7.19. Map of Japan from the Blau Atlas published in 1655. Isle Hokkaido is called "Iesu," or simply "Jesus." This is very likely to be a vestige of Japan's Christian past. Moreover, we see a Christian cross right next to this name. Taken from [1035].

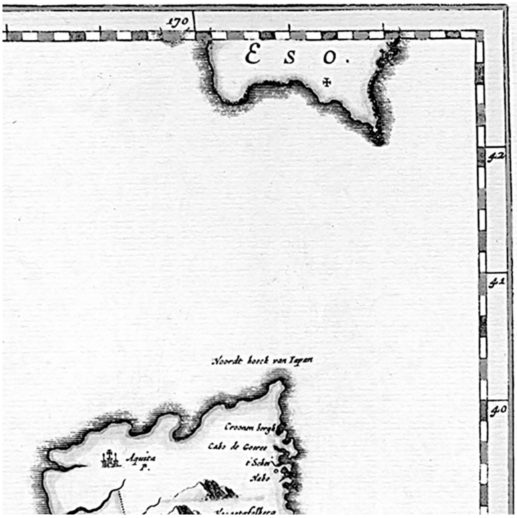


Fig. 7.20. Another map of Japan from the Blau Atlas (1655). Here we see the southern part of Isle Hokkaido – however, it isn't called Hokkaido in this map, but rather Eso – an obvious derivative of "Jesus." Moreover, we see a Christian cross right over the island. Taken from [1035].

by Russia, or the Horde, in the epoch of the XIV-XVI century. As we see, the Russian origins of the Horde Cossacks were known as "*Rusui*" (and also as the Samurai) for a long time.

The military reign of the Samurai and their Shoguns lasted until the middle of the XIX century. According to historians, "the Chinese cultural influence on Japan was tremendous, especially in the epoch of Edo" ([1167:1], page 11). As we have noted above, under "China" (or "Kitai") we have to understand Scythia.

It has already been pointed out that during the Samurai epoch of the XVII-XIX century the Japanese Isles were largely isolated from the outside world as a means of protection from the Western mutineers. However, the divide of the Great = "Mongolian" Empire's legacy in Eurasia and America finished around the middle of the XIX century, and the reformers turned their attention towards the remote Japanese Isles, which had formerly been the last bastion of the old imperial Samurai spirit. Japan was to come next.

In the middle of the XIX century the European warships (evasively referred to as "trade vessels" in some of the modern history textbooks appeared at the coast of Japan. Europeans had organised a military coup that resulted in the fall of the Samurai reign. This period was later slyly named "Meiji Restoration" – presumably, a comeback of the former values, political structures and ideals ([1167:1], page 104). In reality, the process in question wasn't a restoration of any kind, but rather the conquest of the Samurai Japan by the European reformers. The last stronghold of the Samurai, or the camp of the Shogun in the city of Aizu-Wakamatsu in the North, was conquered and destroyed.

Modern Japanese historians are usually rather close-lipped about this turbulent and rather dark epoch in Japanese history. This is how it is related in [1167:1]. The relevant section bears a rather suggestive title – namely, "The Arrival of the 'Black Ships.'"

"In 1853 Commodore Perry brought a host of warships into the haven of Edo, carrying the missive of Fillmore, the US President, addressing the bakufu with a demand to make Japan open to the outside world. Perry came back the

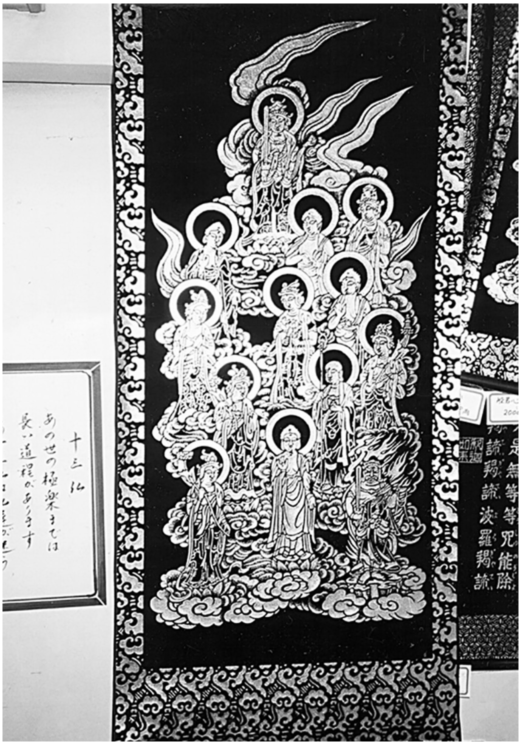


Fig. 7.21. Ancient Buddhist banner from the "Samurai's Home" Museum in Aizu-Wakamatsu, Japan. The artwork obviously portrays Jesus Christ (above) surrounded by the twelve Apostles. Eleven of them have saintly halos, whereas the twelfth apostle in the bottom right has none and identifies as Judas, the betrayer of Jesus. Photograph taken by the authors of the book.

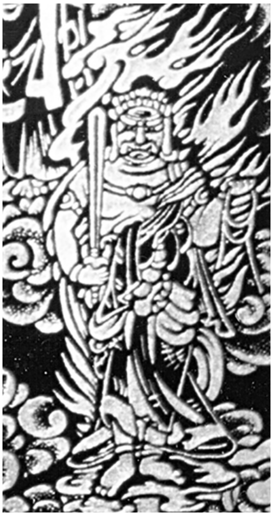


Fig. 7.22. A close-in of Judas as portrayed on an old Buddhist banner. He has no halo, since he betrayed Christ. Fragment of the previous illustration. It appears as though Buddhism was yet another branch of Christianity in the Middle Ages.

next year insisting that Japan be made open in straightforward terms… The two hundred years of isolationist policy came to an end … The clans from the regions of Satsuma … and Choshu took advantage of the political situation. These political fractions had first attempted to banish the foreigners in order to form a state based on the power of the emperor. However, after a skirmish with the English troops they became aware of the Westerners' military supremacy, and renounced their former policy of hostility towards Europe and the United States. Instead, the anti-bakufu coalition turned its attention towards the military government [the Samurai government of Japan – Auth.]. In 1868 the troops of the anti-bakufu coalition entered the Citadel of Edo without meeting any resistance" ([1167:1], page 103).

This is how the epoch of the Horde and the Samurai ended in Japan. In the second half of the XIX century the wave of "Reformation" swept over the conquered country, bringing Japanese life in line with the Western and American standards ([1167:1]), page 104.

One must add that a while later the Japanese became nostalgic for the epoch of the Samurai, or the XVI-XIX century: "It is with the greatest nostalgia that we think of the epoch of Edo" ([1167:10], page 10). The Japanese still admire the mediaeval Samurai, and respect them greatly.

3.

THE MANUFACTURE OF THE FAMOUS SAMURAI SWORDS INVOLVED THE "TARTAR PROCESS" IN THE MIDDLE AGES

Now let us turn to the history of arms blanches in Japan. The following fact was made known to us by S. N. Popov, the USSR Graeco-Roman Wrestling Champion and the Double Absolute Karate Champion of Russia. Apparently, "Magnum. The New Weapon Magazine" published an article of L. Arkhangelskiy in 1998 entitled "Samurai Steel." The article analyses the history of the famous Samurai swords ([37]). The very beginning of the article catches one's attention instantly: "The famous … swords of the Samurai aren't actual swords, strictly speaking, but rather typical sabres, which is the very name that was used for the single-bladed side arms of the Samurai in Russian literature before the revolution" ([37], page 18). Let us remind the reader that the Horde Cossacks were armed with sabres.

"There are 117 catalogued swords that classify as 'extremely valuable,' and about three thousand more that fall under the 'valuable' classification … The main distinctive characteristic of the Samurai swords … is the metal of the blades and the methods used for forging it" ([37], page 21). Further on, the author describes a special technique used for the manufacture of steel for Samurai swords, reporting the following curious fact: "The bar of bloomery steel known as *oroshigane* was hammered into a sheet and quenched in water …" ([37], page 21). L. Arkhangelskiy proceeds with the discussion of technical details concerning the manufacture of the Samurai steel.

The word "*oroshigane*" from the quoted fragment deserves our special attention – it is possibly a derivative of "Rosh-Khan," or "Russian Khan." It is likely that the steel used for Samurai swords in mediaeval Japan was known as "the steel of the Russian Khans," the reason being that the method of its manufacture was brought to Japan by the conquerors from Russia, or the Horde.

An echo of the Russian (Horde) origins of the mediaeval Samurai weapons has also survived in another name. According to L. Arkhangelskiy, "iron sand was also refined with another method, known as the *Tatara* Process" ([37], page 21). Tartar process, in other words.

"This method came to Japan from Manchuria many centuries ago – possibly, as early as in the VII century, and became particularly popular in the Muromashi epoch (1392-1572). The last '*Tatara* furnace' stopped functioning as recently as in 1925" ([37], page 21).

Thus, according to the expert opinion on the metallurgy of Samurai steel, the "Tartar method" of its manufacture was particularly widespread in the XIV-XVI century, which is the very epoch of the Great = "Mongolian" Empire. Our reconstruction explains this fact perfectly well.

Part III.

SCYTHIA AND THE GREAT MIGRATION.

The colonization of Europe, Africa and Asia by Russia, or the Horde, in the XIV century

CHAPTER 8

West Europeans writing about the Great = "Mongolian" Russia

1.
INVASION INTO EUROPE, THE MEDITERRANEAN REGION AND ASIA UNDER IVAN KALITA (BATU-KHAN). THE FOUNDATION OF THE GREAT = "MONGOLIAN" EMPIRE

1.1. Scaligerian chronology of the "Mongolian" invasion

The book entitled Following the Footsteps of Marco Polo ([677]) is of the greatest interest to us. It is a collection of notes written by four mediaeval traveller monks of the XIV century, who had followed the route of Marco Polo from Europe to India. It is believed that they were sent by the Popes and the generals of the Franciscan and Dominican orders. We shall discuss Marco Polo specifically in the chapters to follow.

Y. M. Sveta, the translator and the author of comments, wrote: "In the first half of the XIII century, the entire territory between the Carpatian Mountains and the Yellow Sea was conquered by the powerful Mongolian Empire as a result of several quick and decisive campaigns" ([677], page 7).

Let us recollect the main landmarks of this turbulent epoch as per the chronology of Scaliger and Miller according to [677] and [722]. In reality, the events referred to below must have taken place about a century later than it is presumed today – in the XIV century and not the XIII, that is. Therefore, all the dates indicated below require the addition of about 100 years for greater veracity.

In 1206 (more likely, around 1306) Genghis-Khan started his conquest of the world. According to our reconstruction, the same character can be identified as Youri (Georgiy) Danilovich of Moscow, whose lifetime dates from the XIV century in reality. Two other reflections of this historical figure are known as Ryurik and St. George the Victorious. According to the historical sources, Genghis-Khan "soon conquered the North of China and turned his hordes to the west, conquering Turkistan en route and invading Persia. In 1222-1224 a part of his troops rounded the Caspian Sea and swarmed through Southern Russia like a hurricane" ([722], page 239).

The following observation was made by M. I. Grinchouk: "It is interesting to note that the Latin version of the name *Cinhys* (Genghis) transforms into Sineus when transcribed in Greek, seeing as how the letter Sigma as written at the end of a word resembles "s," and looks more like "c" in other cases. Could it be that Ryurik + Sineus + Truvor aren't the names of three different characters, but rather the name, or the title of a single person – Georgiy Genghis Truvor?"

Let us return to the "Mongolian" conquest.

In 1223 (most likely, around 1323), the "Mongols" (the Great Ones) invaded the Caucasus.

In 1236 (most likely, around 1336), they devastated the Great Armenia. "The Mongols burnt down nearly every single town in Armenia and destroyed Ani, the capital of the Great Armenia, which never managed to recuperate from this blow" ([677], page 161). Great Armenia needs to be mentioned specifically – it is most likely a reference to the Great Romania, or Romea, and not the modern Armenia.

In 1238 (most likely, around 1338) the "Mongols" (Great Ones) conquered Kiev.

In 1240 (most likely, around 1340) Poland was laid waste.

In 1241 (most likely, around 1341) the "Mongols" (Great Ones) crushed the army of Henry the Silesian near Wroclaw.

In 1241 (most likely, around 1341) they invaded Poland (Land of the Polovtsy?), and then Hungary, Moravia and Silesia.

In 1242 (most likely, around 1342) the troops of Batu-Khan (the Cossack Batka) reached the Adriatic coast.

These data are cited in [677] and [722], for instance.

"Western Europe was in a state of panic. The terror spread all across Germany, as well as France, Burgundy and Spain, leading to a complete stagnation in the trade between Britain and the continent. Emperor Frederick II was the only exception, since he had been in correspondence with Batu-Khan, secretly as well as openly" ([211], p. 512). We shall mention the relations between Frederick and Batu-Khan below; they were very interesting indeed. "However, in 1243 [most likely, around 1343 – Auth.] the enslaved nations of the Central Europe could draw a breath of relief, when the news of the Great Khan's death made the invaders' army retreat to the Russian plains and stay there for the centuries to follow" ([722], pp. 239-240).

According to our reconstruction, this "breath of relief" should really be dated to the XVII century and not the XIII – that was when the Great Empire fell apart after the mutiny of the Reformation, and the Western Europe managed to attain a certain degree of independence.

By the way, this also explains the fact that we find the Hungarian coat of arms on some of the Russian coins minted by the Great Czar, or Khan, Ivan III, qv in Chron5, Chapter 2:8. Apparently, these coins were minded by the Great = "Mongolian" Empire for the conquered Hungary. Everything is perfectly clear – the coins in question were issued for the recently colonised lands. The situation is typical and familiar to us from recent history. This explains some of the quirks inherent in the consensual Romanovian version of Russian history at least.

1.2. The reaction of the Western Europe to the "Mongolian" invasion

The invasion of the "Mongols" (Great Ones) immersed the whole of Europe into a state of panic. We have already quoted from the English, Hungarian and German chronicles, qv in Chron4, Chapter 18:16. Now let us add a few details to the picture.

"The fate of Bela IV, King of Hungary, whose domain was ravaged completely, testified to the reality of the menace looming over Italy, France and Germany… Moreover, disturbing news of the Mongols came to the West from Georgia … and Asia Minor…

Ala ad-Din Qai-Qubad was pleading for help…

In 1238 [most likely, in 1338 – Auth.] the chieftain of the Ishmaelites … who had terrified the entire Syria and Iraq, sent envoys to Europe. The Ishmaelites implored to save them from the Mongolian conquerors" ([677], page 8).

"Rumours of the terrifying invasion of the Mongols into Europe reached England as early as in 1237. Matthew of Paris, the English chronicler, recorded the unprecedented drop in prices for herring in Yarmouth under 1237. Merchants from Gothland and Friesland, who normally bought most of the fish caught by the British fishermen, didn't come to England in fear of the Mongolian conquest" ([677], page 12).

"The brief, but extremely informative note of Ruggero, an Italian from Pulia who had participated in the battles on the Danube and escaped from Mongolian captivity in 1242, which reports the utter havoc wreaked upon Hungary by the Tartars, stands out among alarm signals as ominous as the letters of Bela IV [from Hungary, which was conquered by the "Mongols" – Auth.] and Prince Daniel Galitskiy" ([677], page 12).

Historians report the following noteworthy fact: "There is an opinion that the environs of the Southern Ural were the ancient homeland of the ancient Ugric (Hungarian) tribes. It is largely based on the references to the ethnic proximity of the Hungarians and the Bashkirs made by Ibn-Ruste, Plano Carpini, V. Rubruck and others, as well as the fact that Southern Ural was referred to as 'Greater Hungary'" ([817:1], page 82).

1.3. Negotiations with the "Mongols." The curt response sent by Guyuk-Khan to the Pope

It is presumed that the Catholic world started negotiations with the "Mongols." Pope Innocent IV sent the Franciscan Plano Carpini to the East with a missive addressed to the "Czar and the People of the Tartars." The dismayed Pope "was mildly admonishing the addressee for the devastation of the conquered lands, expressing his wish for peaceful relations and heartfelt concordance. In another letter … the Pope was persuading the 'Tartar Czar' to become converted into the true (Catholic) faith" ([677], page 13).

According to our reconstruction, this picture was painted by Scaligerite historians in the XVI-XVII century. As we are beginning to realise, there weren't any Popes in the XIV century Italy yet. Most likely, the pontiff is a reflection of a spiritual leader or a local governor of the Great = "Mongolian" Empire, expressing his grief about some destructive excesses of the invasion.

Batu-Khan (also known as Yaroslav the Wise and Ivan Kalita = Caliph, according to our reconstruction) did not accept the papal epistle and redirected Plano Carpini to Guyuk-Khan; the latter countered with a curt and even arrogant response. Incidentally, "the Persian original of this document was found in the archives of the Vatican as recently as in 1920" ([677], page 14).

The "Mongolian" Guyuk-Khan "demanded a token of complete obedience from the Pope and the Christian rulers of the West, adding a number of explicit threats to his demand … He severely castigated the Christian rulers who had the nerve to resist the Mongols, and expressed his doubts about the right of the Pope to speak on God's behalf" ([677], page 14).

1.4. Christianity of the "Mongols"

The last phrase from Guyuk-Khan's letter is particularly noteworthy. Historians believe that it reflects the conflict between Christianity and Islam; however, there is no documentary proof to this hypothesis. On the contrary, "according to Rashed ad-Din, Christianity was much stronger than Islam under Guyuk-Khan" ([677], page 14). It turns out that the whole chancellery of the Khan was headed by two Christians, Kadak and Chinkay; the former had even held the rank of Atabek under Guyuk-Khan. Furthermore, we learn that Guyuk-Khan "always permitted the education of priests and Christians" ([677], page 14).

A very odd brand of Islam with so many Christians about, isn't it then? Could Christianity and Islam have still been a single religion back in those days? Also, all of the above leads us to the justified question: could the "Mongolian" = Great Guyuk-Khan have been a Christian?

We get a positive answer from the actual mediaeval documents. In 1248 (most likely, around 1348) two Mongolian envoys coming from the Great = "Mongolian" Empire negotiated with Louis IX.

They "reported that the Great Guyuk-Khan, believing Presbyter Johannes to be his umbilical ancestor [a Christian ruler, qv below – Auth.] got baptised, and demanded eighteen Mongolian princesses to follow suit" ([677], page 20). The modern commentator couldn't possibly keep silent, "explaining" to us that the envoys "deceived" Louis ([677], page 20). Yet could this "deceit" of the envoys exist in the imagination of the Scaligerite historian exclusively? Incidentally, it turns out that the envoys themselves were Christians as well ([677], page 20).

Thus, two Christian "Mongol" envoys tell Louis that their Khan, the Mongol Guyuk, is a Christian as well.

Apparently, the conflict between the Great = "Mongolian" Guyuk-Khan and the Latin Pope Innocent IV (if there was one in the first place) must have been of an internecine nature, breaking out between the imperial centre and one of its own affiliates in the conquered Europe. Alternatively, it might reflect the nascent dissension between the two branches of Christianity, later to become the Orthodox and the Catholic Church. In other words, the two conflicting parties identify as the Christian Eastern Russia, or the Horde, and the West, also Christian but already revealing the tendencies that shall eventually manifest as distinctive traits of the Catholic Church. The schism between Orthodox Christianity and Islam dates from a later date – the XVI-XVII century.

1.5. The missive sent to the French king by the "Mongolian" Khan

Letters of a similar nature were sent by the Great = "Mongolian" Khans to other parties but the Pope. Let us consider the report of the missive sent by the "Tartar Czar" to the French King in 1247 as found in the chronicle of Matthew of Paris ([1268], pages 14-15).

Matthew reports that the French King received a "mandate" from the Tartar Khan, wherein the latter commands him to become his vassal. It is most significant that the Khan supports his right for world domination by words taken from the Christian Book of Psalms, no less ([1268], p. 14).

Our opponents might suggest that the savage and uneducated "Mongolian" Khan could have written any inanity at all in his yurt in the Orient, addressing it to the French king. The obvious thing to do would be to throw a letter of this sort into the dustbin. However, the French king of the alleged XIII century reacted differently – he didn't throw the letter away, but rather issued a special decree for the assembly of a large parliament for the specific purpose of reading the Khan's letter aloud to everyone present ([1268], page 14).

One may well wonder about his motivations. Apparently, the French King was hurrying to inform his subjects that his right to rule in France was backed by "the Khan's mandate," also known as a *yarlyk*. Otherwise, why would he inform all his subjects of an absurd letter wherein their monarch was addressed in this "rude" a manner?

It could be assumed that the parliament was assembled for the purpose of organising resistance to the forces of the savage conquerors. However, as one sees from the chronicle of Matthew of Paris, the issue of resistance wasn't even raised once. Moreover, the king demanded the participation in a crusade from his subjects – and it is commonly known that the Mongols took part in every crusade back then, qv below. Thus, the French king virtually acts as the ally of the "Mongols," or the Great Ones.

Our explanation of all these "oddities" is as follows. The French King, being the local monarch subordinate to the power of the Great = "Mongolian" Empire, received a mandate (*yarlik*) from his liege, the Great Khan of the "Mongols," or the Russian Czar of the Horde. The mandate must have contained an order to gather the troops for a crusade, apart from other things. The king immediately gathered a large parliament, obliging his subjects to obey the order of the Great Khan and participate in the crusade as an allied force.

Why, then, would Matthew of Paris, allegedly a contemporary of the events in question, demonise the Tartars the way he does (qv below)? The answer is simple – his chronicle has reached us as a rather late edition. It only "surfaced" in the XVI century, whereas in the epoch of the XVI-XVII century the Russians, or the "Mongols" were already customarily described in the worst manner imaginable.

Another piece of evidence has survived, which speaks volumes of the relations between Russia, or "Mongolia," and France as one of its parts. The Great Khan "had sent envoys to Innocent IX in Rome and Louis IX in Cyprus. The latter charged André Longjumeau, a Dominican monk, with the mission of conducting negotiations with the Khan; however, the friar only managed to reach Caracorum after the death of the Khan. The regentess Ogoul-Gaimysh … demanded tribute, threatening with a massacre of the French nation" ([212], page 260).

Since there was no massacre to follow, one must assume that the tribute was paid in due time.

1.6. The second armed invasion of the Russians as a real menace in the late XVI – early XVII century

Apparently, starting with the second half (and particularly the end of the XVI century) Western authors begin to treat Russia, or the Horde, with suspicion to say the very least. S. Herberstein, for instance, made numerous references to the "vulpinism" of the Russians in the middle of the XVI century – all of this considering his reputation of a hardcore Russophile among the Western authors.

This is what Pantaleone, the translator of Herberstein's book from Latin to German, writes in his "Annex, or Additional Information about the Latest Deeds of the Muscovites" included in the German edition of this book, which was exceptionally popular in the West around that time. This particular edition was published in Frankfurt in 1567, qv in [161], page 47, and Comment 182 on page 302.

"In January 1567 a rumour spread all across the land that the Great Prince of Moscovia was already completely prepared for a new campaign against Lithuania [which stands for "Latinia," or the Latin world – Auth.] and the neighbouring countries, which was to take place the next year. May the Lord turn all of it for the better.

Their numerous campaigns and glorious deeds made the very name of the Muscovites a cause of great fear for all the neighbouring nations, even in the lands of the Germans; and so, one gets the pre-apprehension that our great sins … will make the Lord subject us to bitter ordeals at the hands of the Muscovites, the Turks or some other great monarchs, and punish us severely" ([161], page 78).

Pantaleone was expressing a general mood – namely, the terror invoked by the possibility of the second "Mongolian," or Russian, invasion, in the hearts of the entire Reformist Western Europe back in those days. The West only managed to "relax" when the Great Strife began (was organised?) in Russia around the late XVI – early XVII century, and a serious Russian military offensive was already quite out of the question. We have considered the Great Strife in detail in Chapter 9 of CHRON4.

1.7. German historians of the second half of the XIX century still remembered much of the authentic mediaeval history

Let us open the multi-volume German edition entitled The History of Humanity. World History ([336]). This rare book was pointed out to us by the readers of our publications on chronology, who have discovered many surprising and remarkable facts therein. All of them are in excellent concurrence with our reconstruction. This work was translated into Russian at the end of the XIX century. The German original was written just a little while earlier, in the second half of the XIX century, by German Professors of History, including such famous names as G. Winkler, K. Nibur, I. Ranke etc. In general, at least 35 German Professors took part in the creation of this fundamental oeuvre.

A closer acquaintance with the actual volumes proved extremely useful to us. It turns out that German historians of the second half of the XIX century adhered to a viewpoint that largely fails to coincide with that of the XX century historians. Although the XIX century historians had already been confined by the erroneous Scaligerian chronology, they referred to veracious events of the authentic mediaeval history every now and then. All such references were later whitewashed courtesy of the XX century historians. Over the last century, most such "odd spots" have gone – in the books of the modern historians, the Scaligerian version is polished into perfection. Every contradiction thereto is declared a falsehood *ipse dixit*. However, the historical version of the XIX century historians is still at odds with modern history – the amazing thing is that in many cases it is closer to our reconstruction. Thus, the historians' conception of the "antiquity" have evolved considerably over the last century. It would therefore be of great interest to find out how the scientists of the late XIX century imagined the "ancient" history.

1.7.1. Mediaeval authors were of the opinion that the famous Byzantine Emperor Justinian was Slavic

German historians of the late XIX century write the following about the famous Emperor Justinian, whose lifetime they date to the alleged VI century AD: "The Emperor's mother tongue was Latin, and his surname (Sabbatius) is of Thracian origins; however, Slavic roots were also ascribed to him. It was said that his initial name had been "Upravda," Justinian being its Latin translation; his father was named Istok, and his mother, Belenisse." The XIX century historian cannot refrain from making an irritated comment in this respect: "However, 'The Life of Justinian' by Theophilus, which was rediscovered by James Bryce in the Roman Barberini Library, is the only source where we see these Slavic corruptions of names, which are awkward and must be rather recent… Most probably, most of them were simply invented by the Dalmatian Luccari ([1605]) and his fellow countrymen. Therefore, every reason for ascribing Slavic progeny to Justinian gets invalidated" ([336], Volume 5, page 39).

One must note that the German authors of the "World History" have nevertheless given accurate references to the old texts that contain the abovementioned data, quite unlike the historians of today, who treat this data as absurd a priori and usually don't bother with references to sources – could it be done in order to preclude the readers from turning to the sources on their own?

1.7.2. The Slavic conquest of the Balkans and the "ancient" Greece

Scaligerian history is of the opinion that the famous Slavic conquest of Europe dates from the distant VI-VII century. As we are beginning to realise, this conquest is the same as the Great = "Mongolian" conquest of the XIV-XV century, which didn't merely involve Europe, qv below. Therefore, all the dates cited by the German historians below need to be shifted forwards into the epoch of the XIV-XVI century AD.

German historians of the XIX century report: "It isn't just the Northern part [of the Balkans – Auth.] that becomes completely Slavic – the invading hordes of the Slavs also settled in Greece; however, they couldn't have been quite as numerous as Jac. Phil. Fallmeier (1790-1861) suggests – he is of the opinion that they destroyed the descendants of the ancient Hellenes and built a Slavic Greece; however, the fact that the Greeks received a hefty influx of Slavic blood can be considered proven. One also cannot deny the Slavic supremacy in Greece between 588 and 705… According to Emperor Constantine VII Porphyrogenetus, 'the whole land [Hellas] turned Slavic and Barbaric" … This whole course of events can be confirmed by the following eminent witnesses:

1) John of Ephesus (around 585) writes the following about the Slavs in 577-582 AD: "They were the masters of the land, living there freely, as though it were they own. They could do whatever they pleased, limited by nothing but the will of the Lord. Even to this day, they live peacefully in Roman provinces … they have become wealthy; their possessions include silver and gold, herds of horses and armaments galore; their military schooling excels the Romean."

2) The Chronicle of Monembasia … provides a good account of the Slavic supremacy in 588-705 AD …

3) The report made by Willibald of Eichstätt about his journey of 723-729 AD… According to this report, Monembasia was part of the Slavic kingdom…

There is much more to add to this evidence – apart from the names of villages, rivers and towns, which are partially Greek and partially Slavonic, we have the reports of Evagrius Epiphanius (around 593 AD); they relate the havoc wreaked upon the entire Greece by the Slavs. Other reports were written by Menandrus and Thomas, the Presbyter of Emesus, according to which the Slavs attacked Crete and other Greek islands in 623 AD… Here we find the names of the Slavic tribes that took part in the conquest … Apparently, a great many Slavic tribes settled in the North of Greece… The Patriarch's See in Constantinople was occupied by the Slav Nicetas in between 766 and 780 AD; the father-in-law of Christopher, the son of Emperor Roman I Lecapene, is believed to have belonged to a distinguished Slavic family from Peloponnesus. As for the claim made by the Arab Hamsa about the Slavic origins of Basil, King of Armenia, it is just as false as the tall tale of Theophilus about 'Justinian the Slav.'

All of these Avaro-Slavic relocations must be regarded as real migrations, or waves of nation" ([336], Volume 5, pages 47-49).

Thus, we can see that the German Scaligerite historians of the late XIX century were already "correctly educated," meaning that they were oriented at de-emphasising the Slavic conquest of the alleged VI-VIII century, and offhandedly rejecting the theories about the Slavic origins of prominent mediaeval rulers. Nevertheless, the authors of [336] still demonstrate a certain scientific honesty when they cite the ancient sources that contain evidence already considered "heretical."

1.7.3. Turkish princes minted coins with representations of Christ with a sceptre and a Christian orb, presumably "failing to comprehend" the meaning of these symbols

German historians of the late XIX century, who were already raised on the erroneous Scaligerian version of history, appear confused and even embarrassed when they report such facts as the following:

"Starting from 1100 AD, some of the Turkish princes from the Danishmenden dynasty in Cappadocia were minting rather peculiar coins for several decades – first with Greek lettering and the image of Christ, identical to the coins of Tancred of Antiochia. Later on, the image was removed and the lettering became Graeco-Arabic. The rivals of the Ottomans [certain Turkish princes – Auth.] emulate the *gigliati* (named thus after the cross and lily symbol on their reverse side) – coins minted by Charles II of Anjou (1285-1309) and his son Robert (1309-42)…

It is possible that other Turkic princes from Asia Minor wanted to keep up with the Ottomans. We are amazed to see how these ancient proponents of Islam don't just put their portraits on these coins, but also depict themselves wearing a crown, holding a sceptre and an orb decorated with a cross with lilies upon it… Some of the inexperienced local craftsmen tried to emulate them, failing to comprehend the Latin inscription" ([336], Volume 5, page 113).

Our reconstruction provides an adequate explanation of all such facts – in reality, the coins in question were minted in different parts of the Great = "Mongolian" Empire; their symbolism was imperial rather than local – hence the images of Christ, crosses, sceptres, Christian orbs of state etc. Modern historians in their inability to comprehend this fact are forced to construct "theories" of "emulation" and so on, trying to convince us that the ignorant minters would decorate their coins with inscriptions they did not understand.

As a matter of fact, the ancient name "Ottoman" ("Ataman") by no means identical to the more recent term "Turk." Apparently, "the Muslims of Anatolia, Mesopotamia and European Turkey, who keep the memory of Ottoman, still consider it to be a near-insult for anyone to call them Turks" ([336], Volume 5, page 122).

1.8. Conclusion

We hope that the brief synapse of sources that we cited was useful to the readers for getting some idea of just how vigorously the mediaeval Great = "Mongolian" Horde, or Army, started to conquer Europe and Asia in the XIV century.

Let us remind the reader that the capital of the Horde was in Novgorod the Great – the agglomeration of cities around Yaroslavl. It is curious that Sigismund Herberstein, a famous author of the XVI century, uses the term "republic" for referring to the state of Novgorod the Great. Initially, there seems to be nothing wrong with it – every textbook tells us about the "Republic of Novgorod." However, it is surprising that Herberstein's text transcribes the word "republic" as two separate words – "Res publica" ([161], page 148). Also, he uses the word "publicus" in the meaning of "stately" ([161], page 180).

Thus, the Novgorod State is called "State of Res," which apparently stands for "Russian State." We are beginning to understand the etymology of the famous word "*respublica*." The Latin dictionary gives us two versions, transcribing it as a single word ("*respublica*") and two words ("*res-publica*").

Herberstein's book explicitly transcribes the word "*Res*" with a capital R, which probably identifies it as a name. Thus, Herberstein was perfectly correct to transcribe "Russian State" as "Res Publica."

How is the word "Res" translated from Latin today? According to the Latin Dictionary ([237]), this word has a variety of meanings, starting with the rather general "thing or object" and ending with "case" ([237], pages 873-874). Among them we see the following meanings: "world, universe, essence of the world, state, war and history." They are in good concurrence with what appears to be the original meaning of the word "Res" ("Russian"), since the Empire with the capital in Novgorod the Great (or Yaroslavl) was the Russian Empire. It has to be pointed out that the first letter of the word "*res*" isn't capitalised in the modern Latin Dictionary, since its initial meaning has already been forgotten.

Let us also recollect that the word "*res*" is used in the German language as "*reich*" ("state" and "empire"; also "rich," cf. "rich" in English and "*rico*" in Spanish). The Polish version of "*Res Publica*" is "*Rzecz Pospolita*." The modern transcription also unites both of the words into one – "*Rzeczpospolita*."

We shall conclude the present fragment with a quotation from Herberstein. "They appointed princes to rule their republic (*Res publica*) in accordance with their wishes and considerations, making it stronger as their neighbours became their debtors in one way or another and were made protect their state for a regular wage, like mercenaries" ([161], page 148).

Let us carry on with our overview of the Western European records telling us about the mediaeval "Mongolia," or Russia, delving into another layer of documents. It is said that "although the myth of Presbyter Johannes hasn't lost its appeal after the journey of Plano Carpini, the Westerners became less hopeful about the pro-Christian sympathies of the Mongols" ([677], page 14).

More precisely, the dwindling hopes of the Westerners weren't for the "pro-Christian" sympathies, but just for the "pro-Latin" ones, seeing as how the Russians (or "Mongols") were Christians themselves, albeit Orthodox and not Catholic.

Once again we hear about the "myth of Presbyter Johannes." What is this myth exactly?

2.

THE "MONGOLIAN" EMPIRE AND THE FAMOUS CHRISTIAN KINGDOM OF PRESBYTER JOHANNES. KHANS OF THE "MONGOLS" AS ORTHODOX CHRISTIANS

History of the legendary Kingdom of Presbyter Johannes is believed to be one of the most fascinating mysteries in the Scaligerian history of Europe and Asia. The matter can be formulated in brief as follows.

Apparently, Western Europe in the Middle Ages was deeply convinced of the existence of an enormous kingdom in the East, ruled by some Christian ruler called "Presbyter Johannes" – presumably, the ancestor of the Great Khans of the Mongolian Empire. The legends of the mysterious kingdom started to spread across Europe in the alleged XII century, reaching the peak of their popularity in the XIII-XV century ([677], page 9).

According to the historians of today, the kingdom of Presbyter Johannes was nothing but a myth and a delusion of the mediaeval Europeans. However, our reconstruction believes the Western Europeans to have been correct – the results of our research identify it as a historical reality. The kingdom in question identifies as the "Mongol" Empire of the Russians, whereas Presbyter Johannes (Ivan) is apparently none other but Ivan Danilovich Kalita, also known as Batu-Khan, according to CHRON4.

Bear in mind that our conception interprets the "Mongol and Tartar invasion" as the unification of Russia under the power of the Novgorod, or Yaroslavl, dynasty of St. George the Victorious (Genghis-Khan) and his brother Yaroslav (also known as Batu-Khan and Ivan Kalita, or Caliph), qv in CHRON4. The name "Presbyter Johannes" is derived from that of Ivan Kalita, seeing as how John and Johannes are but two different versions of the same name. All of this took place in the XIV century AD. Later on, Ivan Kalita "travelled backwards in time" as a result of chronological shift, manifesting as the so-called "mysterious Presbyter Johannes" two centuries earlier. This is why the English chronicles used this name for referring to Genghis-Khan, confusing one of the brothers for the other ([517], page 185). See also CHRON4, Chapter 18:16.

It is easy to understand why modern historians are confused by this "myth" – mediaeval Europeans apparently believed the Kingdom of Presbyter Johannes to have been Christian, whereas contemporary historians are convinced that the "Mongols" were Muslims. Hence the claim that "Mongolian" Khans couldn't possibly have had any Christian ancestors. The picture is however perfectly clear and obvious to us. Ivan Danilovich Kalita (Caliph), a.k.a. Batu-Khan, was naturally a Christian ruler of the Orthodox Christian Russia, so there is nothing absurd or controversial about this fact.

Moreover, it turns out that in mediaeval Europe "this myth [of the kingdom of Presbyter Johannes – Auth.] was associated with vague hopes for the future union of the Mongols and the Catholic West" ([677], page 9). There is nothing surprising about the fact that many European Catholic Christians of the XVI-XVII century still harboured a hope for a union with the Eastern Orthodox Christians, or the "Mongol" (Great) inhabitants of the Orthodox Russia, also known as the Horde, notwithstanding the schism between the two branches of the Christian Church and even the Reformation.

Given this explanation, one must pay more attention to the surviving references to the mysterious Presbyter Johannes, since these legends apparently represent a fresh point of view on the history of Russia, and one of the ancient XIV century founders of the Great = "Mongolian" Empire in particular. He was known as Ivan Kalita, or Caliph, and also as Batu-Khan, qv in CHRON4.

From this moment on, we must develop a different attitude to the mediaeval Western European accounts of the kingdom of Presbyter Johannes. They are directly related to Russian history, despite the distortions introduced by the foreigners, some of them accidental and others deliberate. Albeit obscured by a veil of legend, these historical references, which were fortunately preserved by the mediaeval chroniclers, are of the greatest value. It goes without saying that the travellers from the Western Europe, let alone the XVII-XVIII century editors of their books, failed to understand many of the reports, and were generous enough in applying their imagination. Nevertheless, these reports appear to have been based on the authentic Russian history of the XIII-XVI century.

And so, let us relate some of these mediaeval accounts.

The Bavarian chronicler Otto von Freisingen, whose lifetime was apparently misdated to the XII century instead of the XIV, writes: "King, or Presbyter Johannes launched a campaign against the Muslims, setting forth from a faraway Eastern land; he had reached Ekbatan (Khamadan), but didn't have the resolve needed to cross the Tigris, so he turned his troops back … Otto of Freisingen is incorrect in his attribution of the campaign against Iran and Mesopotamia to the Kara-Kitai, whom he considers subjects of a Christian ruler… In his rendition, the Chinese and Mongolian title of Van-Khan transformed into the Christian name Johannes" ([677], page 10).

Otto didn't make any mistake – he is perfectly correct to claim that the title "Van-Khan" corresponds to the Christian name "Johannes," or Ivan (Kalita = Caliph). We also find out that Ivan Kalita was also the ruler of the Kara-Kitai; however, we already know enough about Chinese history to perceive this information as obvious. In the Middle Ages, Kitai (Scythia) was another name of Russia. See also Part 6 of the present book.

Furthermore, we discover that many European chroniclers identified Presbyter Johannes as Genghis-Khan ([677], page 10-11). This is almost spot on – according to our conception, Genghis-Khan identifies as the Great Prince Youri (Georgiy) Danilovich "the Muscovite," who was a brother of Ivan Danilovich Kalita (Caliph).

It is obvious that the reports made about Russia, or the Horde, by the chroniclers of the Western Europe are often rather garbled – however, the facts registered therein correspond to reality in general, although the two brothers mentioned below were often mistaken for one another:

Youri (Georgiy) Danilovich "the Muscovite," a.k.a. Genghis-Khan,

and Ivan Danilovich Kalita, a.k.a. Batu-Khan (the Cossack *Batka*).

Apart from that, it is reported that "alongside Presbyter Johannes, the first reports about the Mongols made by European authors mention King David, also a Christian… The chronicle of … Richard de Saint-Germain clearly uses this name for referring to Genghis-Khan" ([677], page 11). Our reconstruction provides a good explanation of these facts, since Russia, or the Horde, was also known as Israel in that epoch, whereas the Ottoman (Ataman) Empire identifies as the Kingdom of Judah.

Many European chroniclers explicitly state that the "Mongols" were Christian – and yet the modern historians tend to scoff at such assertions, "explaining" them away or altogether refusing to argue with the "ignorant mediaeval authors."

Here is a good example of this patronising attitude: "Shortly before the campaign of Batu-Khan, Romans received reports that the Mongol rulers had presumably adhered to the Christian faith" ([677], page 11).

Why "presumably"? The only reason is that we have grown accustomed to considering the "Mongols" Muslim. This is why the modern commentators "correct" the mediaeval chroniclers all the time – yet the latter carry on claiming that the "Mongols" were Christians. How can the modern historians react? They simply quote the mediaeval sources, each time with the "explanation" that the mediaeval chroniclers "made a mistake."

Another example of this modern "scientific approach" is as follows: "A certain Philip, Dominican Prior of the Holy Land province, claims Christianity to be prevalent in the Mongolian East in a missive sent to Rome, which is obviously wishful thinking [? – Auth.]" ([677], page 12).

But Prior Philip was perfectly right! He describes the Orthodox "Mongolian" (Great) Russia in good faith. Although the Muslims did appear in Russia in the XVI century, according to our reconstruction, but Orthodox Christianity remained the official religion adhered to by the "Mongol" Khans of Russia, or the Horde.

One must point out that the contacts between the Western Europe and the Great = "Mongolian" Empire were complicated by the military prevalence of the Horde, or Russia. This is the picture that we get from the surviving documents that must have been edited in the XVII-XVIII century and then misdated to the ancient epoch of the XIII century.

"When we mentioned the first contacts between the Western Europe and the Mongols, we were primarily referring to the history of the diplomatic negotiations conducted in the 1240's and the 1250's by said two parties, neither of which was too eager to make concessions. Yet the very fact that the Westerners kept on sending their envoys to the Mongolian East makes it obvious that Europe was very interested in establishing a connexion with the Mongols" ([677], page 29).

Moreover, the Westerners took part in military operations as allies of the "Mongols." One might wonder about the leadership – according to our reconstruction, in the XIV-XVI century the entire Europe was part of the "Mongolian" Empire, so the identity of the leaders is hardly an issue.

Mortal fear of the Horde, or Russia, prevailed in Europe during this epoch. For instance, "The letter written by Emir Khomsa Malik al-Mansur … in 1245 urges Innocent IV [the Pope – Auth.] to refrain from trusting the Tartars, "this spawn of the Antichrist, devastating the world like the plague" ([677], page 13).

However, it is possible that all the curses addressed at the "Mongols" (Great Ones) date from a much later epoch – the XVII-XVIII century, backdated by several hundred years. It is nevertheless obvious that the unification of Russia and the conquests of new lands involved warfare and bloodshed as well as negotiations – the defeated parties would curse the "spawn of the Antichrist." These emotions became reflected on the pages of chronicles.

The deeper we delve into the mediaeval documents, the better we understand why the modern comments try to convince us that the multiple references to the "Christianity" of the Mongols contained therein are "erroneous." See for yourselves.

According to "Khetum the Historian" who is said to have lived in the XIV century, the Armenian King Khetum I addressed Munke, the Great Khan of the Mongols, to wrest the Holy Land away from the Saracens and make it Christian again. The Khan's response was as follows: "Our deep reverence of Jesus Christ implies our actual participation, but seeing as how we are greatly occupied in these parts, we shall trust our brother Khaolon (Khulag) to carry it out in the appropriate fashion" ([677], page 25).

Modern commentators declare this mediaeval correspondence "highly doubtful" ([677], page 25), since the Christian allegiances of the Great = "Mongolian" Khans contradict the Scaligerian and Romanovian version of history.

3.
GREAT TARTARY AND CHINA

This is what we find in the book entitled "Wonders Described by Brother Jourdan from the Order of Preachers, a Native of Severac and a Bishop of Columbus, a City in Greater India" ([677]). The source is presumed to date from the XIV century. Let us recollect that the name of the Russian Empire used by many cartographers up until the middle of the XVII century was "Great Tartary," or "Mongol Tartary" (qv in Part 1 above).

What does Jourdan tell us? He writes: "I can tell you the following about Greater Tartary… It is very rich, very just and very vast. It has four kingdoms, as great and as densely populated as the French kingdom… They use paper sheets with prints made in black ink, which can be traded for gold, silver, silk, gemstones and anything one's heart desires [the author is referring to paper money – Auth.] …

This empire has temples with idols, and also friaries and nunneries just like ours; they observe fasts and pray the way we do… Their idol-worshipping is amazingly magnificent, luxurious and opulent…

This empire … has many great cities. One of them is called Giemo; it is said that this city cannot be crossed in a straight line within one day, even by a rider.

I have heard that this emperor has two hundred cities larger than Toulouse, and I'm certain their population is also greater.

The inhabitants of this empire are extraordinarily docile, tidy, polite and generous" ([677], pages 154-155).

Let us turn to the modern commentary to this mediaeval text (which must have been written a while later than the XIV century, seeing as how it contains references to paper money). Historians comment in the following manner: "Greater Tartary identifies as the Yuan Empire, which comprised the entire China in the first half of the XIV century and was ruled by Mongol invaders, the descendants of Genghis-Khan" ([677], page 168).

What have we managed to find out? The following facts, which are of great interest to us.

1) The descendants of Genghis-Khan, or Great Prince Youri Danilovich "the Muscovite," a.k.a. Ryurik, reigned in China (or Kitai = Scythia).

2) The Yuan Empire is likely to identify as Ivan's Empire (since Ivan = Yuan = Ian) – in other words, the "Mongolian" Empire of Ivan Danilovich Kalita, or Batu-Khan.

All of this is in good concurrence with our reconstruction of Chinese history as related in Part 2 of the present book.

Let us cite another modern commentator. "Tartaria Magna [or Mongolian Tartary – Auth.] is a term used by late mediaeval geographers. Great (or Mongol) Tartary was the name of the Yuan Empire [the Empire of Ivan – Auth.] … The name hadn't survived the Yuan Empire itself by too long, and was used in European geographical literature until the end of the XVIII century" ([677], page 217).

Everything is perfectly correct. However, for some odd reason the modern commentator doesn't tell us that the XVIII century European cartographers wrote the name "Great Tartary" across the entire territory of the Russian Empire, including the Far East. From Europe to the Pacific, that is. The words "Russian Empire" were written in medium-sized letters, whereas the letters of the words "Great Tartary" (or "Mongol Tartary") were much larger – a token of respect and a sign of recent fear.

Incidentally, J. K. Wright reports: "Overland voyages were stipulated by the nascence of the greatest military empire that the world has ever seen" ([722], page 239). The Great ("Mongolian") Empire, that is. Nothing surprising about this fact – before the formation of the Great Empire long voyages were unsafe, due to the incessant skirmishes between the numerous minor principalities. People were naturally reluctant to travel far from their homeland. However, after the foundation of the "Mongolian" Empire, order was established on the territories controlled thereby; the imperial authorities also built a ramified system of long roads and guarded outposts, which made it possible for traders and other people to travel far.

4.

MEDIAEVAL WESTERN REPORTS ABOUT THE KINGDOM OF PRESBYTER JOHANNES, OR THE RUSSIAN EMPIRE (THE HORDE) IN THE XIV-XVI CENTURY

4.1. The "antiquity" and the Middle Ages are fused together on geographical maps

We shall proceed to tell the reader about a number of important mediaeval documents. In particular, we shall use the fundamental oeuvre of J. K. Wright, the famed specialist in the history of geography, entitled ***Geographical Conceptions in the Crusade Epoch*** ([722]). Wright found a large body of materials about the geographical concepts of the Europeans in the alleged XII-XIV century.

He instantly reports that all the researchers of mediaeval maps and geographical descriptions are amazed by the "proximity between Biblical characters, the ancient and the modern kingdoms [sic! – Auth.]. History becomes recorded in cartography, likewise ecclesiastical iconography, where the characters of the Old and the New Testament are depicted alongside the sages and the rulers of the later epochs" ([722], page 10).

Our reconstruction explains this fact well enough. Mediaeval authors and cartographers gave veracious accounts of their epoch (the XIII-XVI century), which had also comprised the events described in the Bible and those of the so-called "antiquity." Hence their fusion in mediaeval geography.

4.2. The "Mongol" (Russian) Horde of the XIV-XVI century described in the Bible and the Koran as the famous nations of Gog and Magog

As we shall demonstrate in CHRON6, many parts of the Bible were written in the XV-XVI century – much later than the Great = "Mongolian" Conquest. It is little wonder, then, that the "Mongolian" conquest became reflected in the Bible; some of the books of the Biblical canon relate it from the viewpoint of the Westerners.

This is what the mediaeval residents of the Western Europe wrote about the XIII-XVI century "Mongols" in the XVI-XVIII century. These accounts later became backdated by 300-400 years in Scaligerian chronology.

According to J. K. Wright, "Asia was often referred to as the location of the paradise and as the place where man was created. Mediaeval tradition also located the nations of Gog and Magog here, whose advent on Judgement Day would herald the death of the whole world. We find three descriptions of Gog and Magog in the Bible. Taking into account the Book of Genesis (x, 2), where Magog is named son of Japheth, Hebraic tradition regarded this obscure and foreboding character as the patriarch of the Scythian tribes.

The Book of Ezekiel the Prophet (XXXVIII-XXXIX) contains the prophecy of great destructions and havoc to be caused by Gog from the land of Magog [the land of the Mongols – Auth.], Great Prince of Meshech [Moscovia – Auth.] and Thubal [or Tobol in Siberia – Auth.], who will come from the North with his monstrous Hordes and bring death and desolation to the land of Israel" ([722], page 74).

Furthermore, Wright says: "Finally, in the Apocalypse (xx, 7) we find a warning that 'when the thousand years are over, *Satan will be released from his prison* and will go out to deceive the nations in the four corners of the earth – Gog and Magog – and to gather them for battle. *In number* *they are like the sand on the seashore*.' 'Gog and Magog' in this case are not the names of persons, and not the name of a country, but rather the designation of some wild tribes. The *majority of mediaeval writers*, following the Jewish tradition (formed, according to our reconstruction in Chron1 and Chron2, in the XIII-XIV century AD the earliest – Auth.), identified these tribes with northern barbarians, the Scythes" ([722], p. 74).

Since, as we have already mentioned, Gog, Magog, Meshech and Thubal seem to identify as the nations of the XI-XVI century AD, we encounter a confirmation of the statistical results related in Chron1 and Chron2, namely, that the Biblical books of the Old and the New Testament (the Apocalypse in particular) were written in the epoch of the XI-XII century AD the earliest.

Thus, the ancient chronicles have informed us that the Biblical Gog and Magog can be identified as the Scythians, or the Goths. As we realize nowadays, the events described in said chronicles date from the XIV-XVI century. St. Jerome, for instance, refers to some oeuvre wherein Gog and Magog are directly identified as the Goths ([722], page 74). Nothing surprising – we already know of this identification from other sources, qv in Chron4.

J. K. Wright adds: "The apocalyptic legend of Gog and Magog became as widespread in the Orient as it was in the Christian world. Oddly enough, it became part of the 'Tale of Alexander' in the East. The Koran tells us that 'Alexander the Bicorn' erected a tall wall of bronze, tar and sulphur, to lock away the wild tribes of Yajuj and Majuj (Gog and Magog) until they break free on Judgement Day. Procopius must have been the first to tell this legend in association with the name of Alexander the Great (in his tractate 'On the Persian War')" ([722], page 74).

The same considerations as voiced above lead us to the hypothesis that the creation of the Koran and the lifetimes of Alexander the Great and Procopius should also be dated to the epoch of the XI-XII century the earliest.

As for the actual word "Gog," it has to be pointed out that one of the versions of the name George still widely used in the Caucasus is "Gogi." Bear

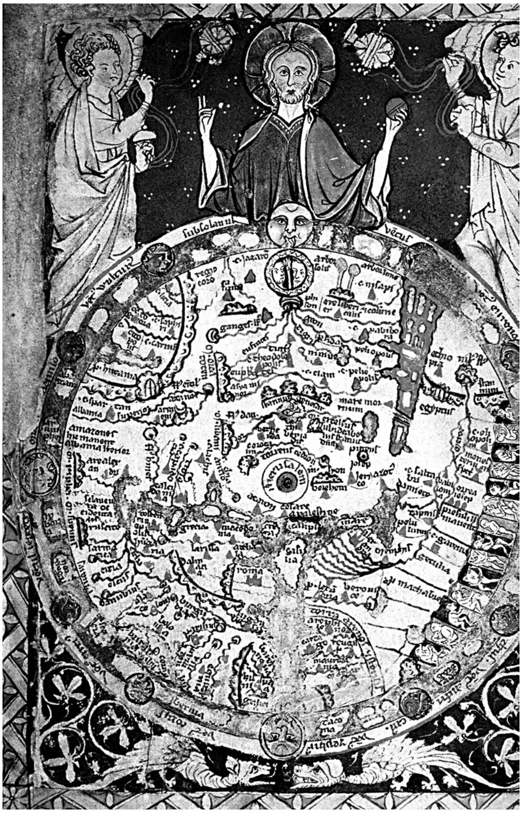


Fig. 8.1. Fragment of the Psalter world map taken from a manuscript dating to the alleged XIII century. It depicts the wall that holds back the scary nations of Gog and Magog. Taken from [1058], page 11.

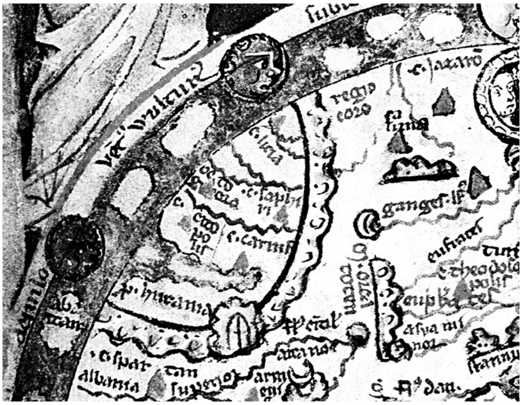


Fig. 8.2. A close-in of the fragment with the wall of Gog and Magog from the Psalter map of the alleged XIII century. Taken from [1058], page 11. See also [1177], page 333, ill. 18.35.

in mind that, according to our reconstruction, the Great = "Mongolian" Empire was founded by Great Prince Georgiy Danilovich (also known as Genghis-Khan).

4.3. The war between the Russian "Mongol and Tartar" Horde and the "ancient" Alexander the Great

4.3.1. The wars against Gog and Magog and the gigantic wall that held them "in seclusion"

Let us cite some interesting data collected by J. K. Wright in a special paragraph entitled "Gog and Magog." He writes the following in wake of his analysis of the ancient chronicles: "It was presumed that the northern part of Asia had been inhabited by the terrifying tribes of Gog and Magog, whose arrival at Judgement Day would be the death of all humanity. We have seen that the Biblical prophecies were woven together with the legend of Alexander the Great, who had built tall walls around these tribes.

Different versions of this legend existed in the epoch of the Crusades. Most maps depicted Gog and Magog behind a wall [possibly, a symbolic representation of the "iron curtain" between the Western Europe and the Horde, or Russia? – Auth.]; some of them sport derisive epithets, such as 'filthy nation' (*gens immunda*). In the map of Palestine by Matthew of Paris the walls built around Gog and Magog by Alexander the Great are depicted in the North; the explanatory legend tells us that the Tartars hail from the very same parts" ([722], pages 256-257).

In fig. 8.1 we reproduce a fragment of the famous Psalter World Map from a manuscript dated to the alleged XIII century AD, with the Wall of Gog and Magog visible in the top left corner (see fig. 8.2). This ancient representation of the Wall of Gog and Magog is also discussed in [1177] (page 333).

Time and again we see Gog and Magog associated with the Tartars and the Mongols by mediaeval Europeans. Therefore, the following important identifications, which modern historians write off as tall tales told by mediaeval chroniclers in their presumed ignorance and unfamiliarity with the authorised version of history, are obvious and natural in our conception. Namely, Gog and Magog = the Scythians = the Mongols and the Tartars = the Goths of the XIV-XVI century.

Wright tells us further: "The tractate entitled 'On the Image of the World" simply states that the tribes locked away behind a wall by Alexander the Great ages ago live between the Caspian Mountains and the sea of the same name; they are Gog and Magog, unrivalled in cruelty and feeding on raw meat of wild beasts and humans [this appears to be nothing but Western European educational propaganda of the XVII-XVIII century – Auth.].

Muslims located Gog and Magog at the very Northeast of Asia [at some point in time that postdates the XV-XVI century AD, that is – Auth.]: in the translation of Al-Farghani's 'Astronomy' made by John of Seville, the Land of Gog is located in the furthest Eastern reaches of the sixth and the seventh climate (the Northernmost).

Lambert le Tort mentions Gog and Magog as vassals of Porre: after his victory over Porre, Alexander chased them into ravines in the mountains and built a huge wall to keep them cloistered, although their numbers equalled some four hundred thousand… We learn the reasons why the empire of Alexander was divided after his death: Antigonus inherited Syria and Persia, all the way to Mount Tus. He was also charged with guarding Gog and Magog. These tribes are also mentioned by Otto von Freisingen… According to Otto, in the times of Heraclius, the "Agarians" (Saracens) laid the empire waste, destroying a part of his army. As an act of revenge, Heraclius opened the Caspian Gates, setting free the very tribes of abhorrent savages that were blockaded by Alexander the Great near the Caspian Sea and declaring war on the Saracens" ([722], page 257).

The events in question are most likely to identify as the "Mongol and Tartar invasion," and therefore date from the XIII-XIV century. Therefore, all these constrained Western European accounts of the "hideous tribes of Gog and Magog" invariably postdate this epoch. The texts that we quote should thus be dated to the XVII or even the XVIII century, although modern historians backdate them by several centuries.

4.3.2. The wall of Gog and Magog: the time and place of its construction

Let us try and analyse the legends of the enormous wall allegedly built by Alexander the Great to shut off Gog and Magog. First of all, let us point out that some of these allegedly "ancient" accounts of Alexander the Great and Gog and Magog appear to have been written in the Western Europe around the XVI-XVII century. In Chron1 A. T. Fomenko demonstrates that among the real events that later legends of Alexander the Great were based upon we find the Ottoman (or simply Ataman) conquests of the XV-XVI century in particular. The father of Alexander, or the famous "ancient" Philip II is most likely to be identified as Sultan Mohammed II, whose lifetime dates to the XV century AD – possibly, a Slav (a Macedonian?).

However, when the above events were dated to the XVII-XVIII century by later chronologists, whether deliberately or accidentally, Alexander of Macedon became the protagonist of the entire epoch. His original, or originals, must have lived in the XV-XVI century. We cannot provide them with any finite identification. Most likely, Alexander of Macedon was an Ottoman (Ataman?), qv in Part 5; however, he became credited for nearly every substantial accomplishment of that epoch, including the construction of the Great Wall as a line of defence against his own kin (the Ottomans/Atamans/Cossacks, also known as Gog and Magog.

Now let us see whether there was any Great Wall constructed in the XV century Europe to hold back the onslaught of the Ottomans, or Atamans, later to be known as the Turks.

Indeed, there was such a wall – built in Greece, right in the XV century. It was known as Hexamilion, and it spanned the entire Isthmia, isolating Peloponnesus from the mainland ([195], page 306-307). It was built in 1415 by Manuel, Emperor of Byzantium, who is known to have been on good terms with the Ottomans – their military ally, in fact ([195], page 306). The compilers of later chronicles must have become confused as a result.

This is how it happened. "Having secured a peace with the Sultan, the Greek Emperor [Manuel – Auth.] … was also extraordinarily keen about the construction of the Hexamilion, or a wall across the Isthmia, initially assisted by the Venetians. The Greeks fancied this obstacle to make Peloponnesus impenetrable for the enemy. It took thousands of workers to erect this Gargantuan structure… An enormous wall with moats, two fortresses and 153 fortified towers grew between the two seas… All of Manuel's contemporaries had been in awe of this construction – a cousin of the famed mounds of Hadrian; however, they soon found out that it was far from impenetrable for the janissaries" ([195], pages 306-307).

Later commentators from the West of Europe were positively infatuated with this construction built by Manuel. Gemisto Pleton and Masaris considered the wall "a magnificent construction and an unconquerable citadel. Franza also wrote an epistle to Manuel in re this Isthmian Wall" ([195], page 307).

However, several years later, in 1423, the Ottoman = Ataman army broke through this formidable line of defence, with the fierce janissaries in the avant-garde, as usual. This is how the terrifying apocalyptic nations of Gog and Magog "broke free, numerous as the sand on the seashore." It happened in the following manner: "In May 1423 he [Sultan Murad II – Auth.] sent Turakhan-Pasha [the Turkish Khan – Auth.] forth from Thessaly as the leader of a great army to drive Theodore II and the Venetians away from their domain in Morea… The great construction of Manuel, or the Isthmian Wall, was taken by storm and then destroyed by the janissaries" ([195], page 311).

But why would mediaeval authors locate the "great wall built to hold back Gog and Magog" in the vicinity of the Caucasus, or upon the shores of the Caspian Sea? Our reconstruction provides an adequate answer. Since the Ottoman (or Ataman) Empire and Russia (or the Horde) had still been parts of the united "Mongolian" Empire, the "land of Gog and Magog" obviously lay to the North of the Caspian Sea, identifying as Russia. Therefore, the compilers of the XVII-XVIII century chroniclers, confused by the geographical information contained in the surviving old texts and striving to establish the real location of the wall built as a protective measure against the terrifying Gog and

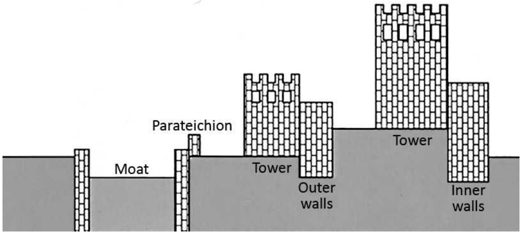


Fig. 8.3. Section scheme of the triple belt of Constantinople walls. Taken from [1464], page 79.

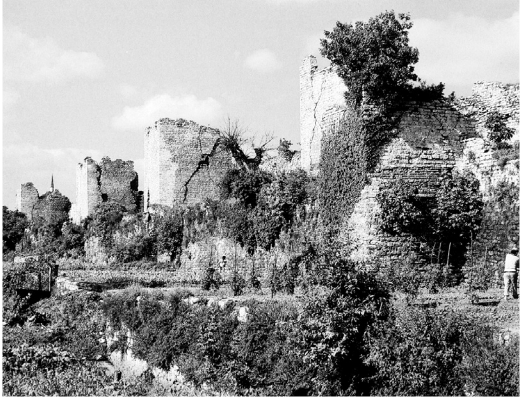


Fig. 8.4. Seriously damaged part of Constantinople wall. Taken from [1464], page 78.

Magog, naturally chose the shores of the Caspian Sea as the most likely option – one of the most famous routes used by the invaders from the Horde, or ancient Russia, in the days of yore, as their armies rode to the West and the South. It suffices to recollect the internecine wars between the Golden Horde and the Persian *ulus* of the "Mongolian" Empire, or Persia.

Finally, let us remark that there weren't more than two Great Walls in the history of Europe:

1) The famous "Wall of Gog and Magog" can probably be identified as the Isthmian Wall. Let us emphasise that this single truly great wall was built in Europe in the XV century, which is the very lifetime of the primary historical original of Alexander the Great, or the presumed builder of the wall.

2) Alternatively, the Wall of Gog and Magog can be identified as the famous triple belt of walls around Constantinople, or Istanbul. We are referring to the so-called Wall of Theodosius ([1464]), which was erected in the beginning of the alleged V century AD. It is ascribed to Theodosius, Emperor of Romea ([1464], page 78). The assumption is that the construction of the Wall of Constantinople was only finished in the XII century AD, when Emperor Manuel II built the last part of the wall adjacent to the Golden Horn bay. In reality, it must have happened much later.

The Wall of Constantinople really makes a strong impression. Its total length equalled some 20 kilometres. The wall surrounded Constantinople, protecting it against assaults from the coast and the sea. The part of the wall that ran along the coastline was constructed as follows (see fig. 8.3 and [1464]):

- On the outside there was a moat, 18 metres wide and 7 metres deep.
- After the moat came the first line of walls, which weren't particularly tall.
- Next came the second line of walls, 8 metres tall and 2 metres thick.
- Finally, there was the third line of walls, 13 metres tall and 3-4 metres thick.
- The second and the third line of walls were fitted out with 96 watchtowers each.
- From the side of the Marmara Sea Constantinople was protected by a single line of walls, about 12-15 metres tall. There were 150 towers and 8 gates here.
- From the side of the Golden Horn Bay there was another line of walls, 10 metres tall, 100 towers and 14 gates.

The wall of Constantinople was made of hewn stone, with layers of red brick. Large fragments of the wall have survived until the present day, and they give one a good idea of how it had looked in the past (see figs. 8.4, 8.5 and 8.6).

It becomes clear that Gog and Magog could be regarded as cloistered behind this wall of Istanbul, in a way; the first time, when the Ottomans (Atamans) and the Russians from the Horde were storming New Rome, and the second, in the XV-XVI century, when Constantinople was already conquered by the Ottomans and the Horde of the "Mongols," or the very same Gog and Magog, since, as we shall explain later on, the Ot-

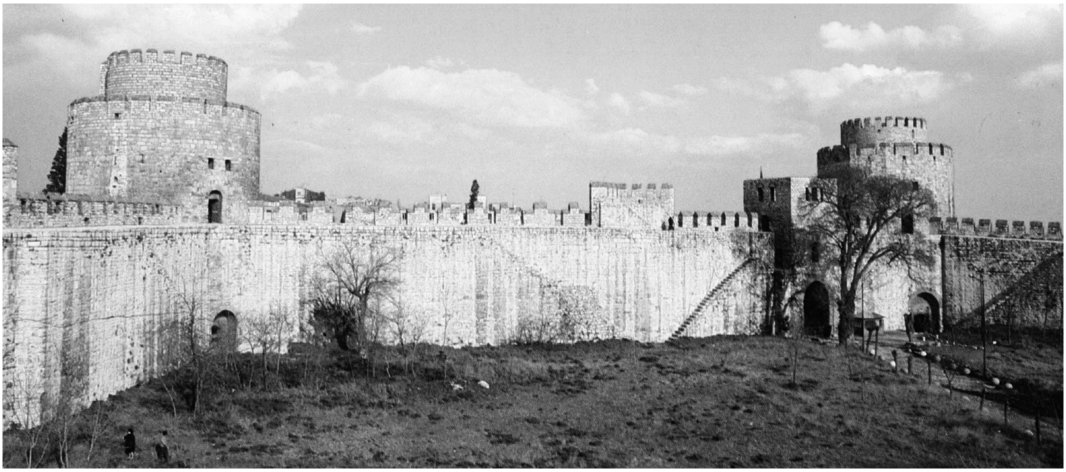


Fig. 8.5. Partially restored part of Constantinople wall. Taken from [1464], page 80.

tomans also originated from the Great Russia, or the Horde.

History contains some information about the legendary "ramparts of Hadrian," presumably built by Hadrian, the Roman emperor – it is possible that these ramparts are but a reflection of the very same wall around Constantinople. Incidentally, in the XV century AD the name of Hadrian "reappears" as the name of the Turkish capital, or Adrianopolis – "Hadrian's city," that is ([797], page 1526). It is presumed that this city was the capital of Turkey before 1453. Could it have been another name of Constantinople initially, later to migrate westwards and become affixed to the city known as Edirna nowadays? The name "Hadrian" is very likely to have the same root as the word "horde" (as well as the word "guard," as matter of fact). In this case, the ramparts of Hadrian were the ramparts of the Horde.

The Russian word for "rampart" is "*val*" – it strongly resembles the English word "wall." Another rampart built by Hadrian has survived in Britain, qv in CHRON7.

4.4. The "Mongolian" conquest as described by later Western European chroniclers

After the decline of the "Mongolian" Empire in the early XVII century, the Great = "Mongolian" conquest became demonised to the greatest ex-

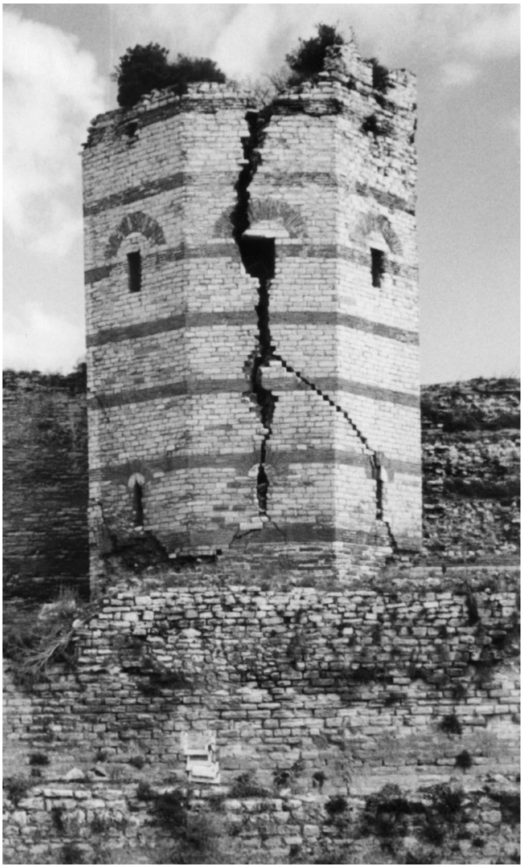


Fig. 8.6. Modern condition of the wall that surrounds Istanbul = Constantinople = Czar-Grad = Troy. Photograph taken by the authors in 1995.

tent, in Western Europe as well as Romanovian Russia, without any particular qualms about the choice of words.

Let us cite some vivid fragments of European chronicles dated to the alleged XIII-XIV century and most likely written or heavily edited in the XVII-XVIII. They describe the invasion of the "Mongols" as the invasion of the barbarians Gog and Magog.

The "Great Chronicle" by Matthew of Paris describes the Tartars in great detail (the section that reports the events of the alleged year 1240). This is what he tells us (bear in mind that the real dating more likely pertains to the epoch of the XVI-XVII century): "And so it came to pass that the joys of the mortals were not to be permanent, and their state of peace and comfort would not last, for that year an accursed satanic tribe suddenly appeared from beyond the mountains. Having torn through the monolithic wall of solid rock, like demons breaking free from Tartarus (which is why they were called Tartars), they swarmed across the whole of the land like locusts" ([722], page 240).

Matthew's reference to the "monolithic wall of solid rock" clearly identifies the Tartars as Gog and Magog coming from beyond the "Wall of Alexander."

Matthew tells us further: "The borderlands of the East were laid waste and desolate with fire and swords… They are an inhumane folk, more like wild beasts of prey, and should be called monsters rather than people, for they thirstily drink blood; they tear apart canine and human flesh to devour it" ([722], page 240).

As we have mentioned in Chron4, Chapter 18:17, Matthew of Paris complements the above passage with a very picturesque illustration (our drawn copy thereof can be seen in fig. 8.7). See [1268], page 14. On the left we see a "Mongol barbarian" decapitating his unfortunate victim, while another Mongol holds severed human legs in both hands, ecstatically drinking the blood that pours out, and a third is drooling in anticipation of tasty meal as he calmly roasts a human carcass on a spit.

This is how the Western Europeans depicted the ancestors of the modern Slavs in the XVI-XVII century or later. One gets the feeling that in the XVII-XVIII century a certain schism between the nascent Western European and the oriental "Mongolian" Russian mentality and Weltanschauung occurred; even today, there is a certain difference between the two.

Let us revert to Matthew of Paris. He tells us the following about the "Mongols": "They dress in bovine skins, and cover themselves with metal plates" ([722], page 240). We doubt it that the metal plates could be forged in the wilderness of the steppes; therefore, the "Mongols and Tartars" must have known metallurgy and had a well-developed armaments industry.

Further also: "They are short and sturdy, and their strength is unsurpassable. They are invincible in wars and tire not in battle. They wear no armour on their back, only protecting their front side… Human laws mean nothing to them; they know no mercy, and are fiercer than lions and bears. They practise communal ownership of vessels made of calfskin – every ship has about a dozen owners. Apart from being good swimmers, they can navigate their ships very well, and cross even the widest and fastest rivers swiftly and with ease.

When they cannot get any blood, they eagerly drink turbid and even muddy water … [customarily quenching their thirst with nothing but fresh blood, one must assume – Auth.]. None of them speaks any other language but their own, which isn't known to any other nation, since they had

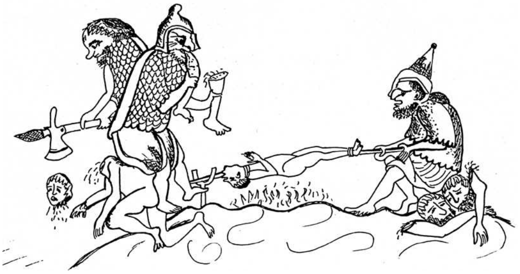


Fig. 8.7. Our drawn copy of the illustration to the chronicle written by Matthew of Paris in the alleged XIII century. It is signed as follows: "The Tartars eating human flesh." Such "visual aids" were used in the XVII-XVIII century in order to tear the Western Europeans contempt and scorn for the "Mongols and Tartars." Taken from [1268], page 14. The original is reproduced in Chron4, Chapter 18:43.

formerly lived in seclusion, without coming out of their dwelling place and letting no strangers in… They take their herds with them, as well as their wives, which are taught the art of war just like the men…"

Further on, Matthew elatedly descants as follows: "It is believed that these Tartars, who are repulsive even to mention, are the descendants of the ten tribes that rejected the law of Moses and followed the golden calves – the ones that Alexander the Great had initially tried to shut away with tar stones behind the Caspian mountains. When he realised that this task exceeded the powers of humans, he called upon the God of Israel for help, and the mountaintops locked together, forming an impenetrable obstacle… However, 'Scientific History' tells us that they shall break free when the end of the world is nigh, to instil terror in the hearts of mankind. One wonders whether they could be the Tartars, for they speak no European language, know not the Law of Moses, and have no legal institutes" ([722], pages 240-241).

By the way, it is believed that the capital of the "Mongolian" Empire, or the city of Karakorum, was in Siberia, near Lake Baikal ([722], page 241). All the searches have been fruitless so far, strangely enough, although mediaeval authors report that it was a big city. Could it have vanished without a trace?

On the other hand, the famous city of Semikarakorsk still exists in the Don region, as we pointed out in CHRON4. Shouldn't we stop the fruitless search of Karakorum in the desolate environs of Lake Baikal?

5.

THE KINGDOM OF PRESBYTER JOHANNES, OR THE RUSSIAN AND ATAMAN HORDE AS THE DOMINANT POWER OF THE XIV-XVI CENTURY

5.1. Presbyter Johannes as the liege of the Western rulers

According to J. K. Wright, "this legend was a romantic tale of a great and powerful Christian kingdom in these remote parts, ruled by a mighty monarch known as Presbyter Johannes… Despite all of its fallacy [as the traditionalist Wright assures us – Auth.], this belief existed for a long time and became an integral part of the geographical theory in the late Middle Ages, having affected the course of research for many years to follow" ([722], page 253).

Many mediaeval legends about the Kingdom of Presbyter Johannes emphasise its amazing wealth and indubitable political supremacy over the rulers of the West. For example, let us cite an Italian novel dated to the XIII century nowadays. This book was "very popular in the XIV-XV century, hence the large number of surviving manuscripts" ([587], page 253).

The book begins with an account of how Presbyter Johannes sent envoys to the Western Emperor Frederick. Johannes made Frederick a present of a stone that cost more than the entire empire of Frederick and offered him the position of a seneschal at his court. The story makes it obvious that Frederick wasn't insulted by the offer the least bit – on the contrary, he was very pleased ([587], pages 6-8).

It would be interesting to compare this mediaeval account to the reports of Frederick II being a correspondent of Batu-Khan. We are told that Emperor Frederick II was the only one to keep calm amidst the panic that spread over the entire Western Europe when the Mongols invaded ([211], page 512).

The reader might think that Emperor Frederick was mighty and brave, so Batu-Khan did not frighten him. However, the situation was different. We learn of the following. "Batu-Khan … demanded obedience from Frederick… Frederick replied … that, being a connoisseur of falconry, he could become the Khan's falconer… This resulted in … the isolation … of Hungary, its defeat and the victories of Frederick II in Lombardy" ([211], page 512).

In this quotation the dots replace the attempts of L. N. Gumilev to "explain" this situation, which certainly looks strange to a modern historian – Emperor Frederick offering his services in the capacity of a falconer. Having thus secured Batu-Khan's favour (and, possibly, actually received the title of a falconer from Batu-Khan) Frederick defeats his neighbours, successfully and in full poise.

A propos, the falconer's title did not imply the necessity to be physically present at the Khan's court. It was a common mediaeval title that gave its bearer certain benefits – such as the right to crush one's neighbours, which didn't manage to receive an equal title from Batu-Khan. Gumilev shouldn't have attempted to present the whole situation with Frederick as a joke – most probably, the panic that had gripped the entire Europe in that epoch didn't strike Frederick as a fitting atmosphere for joking.

We believe that the correspondence between Frederick and Presbyter Johannes is the exact same thing as the correspondence between Frederick and Batu-Khan. Let us remind the reader that, according to our reconstruction, Presbyter Johannes and Batu-Khan were the same historical personality, namely, Great Prince Ivan Kalita (Caliph). The difference between the two versions of the legend is marginal – Presbyter Johannes offered Frederick the position of a seneschal, whereas in the version with Batu-Khan Frederick was to become a falconer. It could be that the mediaeval editor encountered the unfamiliar Russian word "*sokolnichiy*" ("falconer") in the text of a chronicle and replaced it with a more common and understandable title of seneschal.

However, such reports shouldn't surprise us. Above we cite an identical report of Matthew of Paris about the epistle sent to the French king by the Khan of the Tartars and the "Mongols," which expresses the same idea, namely, that the Great ("Mongolian") Khan considered it perfectly natural that the French King should be his vessel, whereas the latter was also taking this circumstance for granted.

There was another missive sent by Presbyter Johannes to Manuel, Emperor of Byzantium. It is believed that it was written in Arabic – however, the original did not survive, and all we have at our disposal today is the Latin translation ([212], page 83).

The beginning of the letter is very interesting indeed: "Presbyter Johannes, King of Kings and Lord of Lords by the mercy of our Saviour Jesus Christ wishes good health and prosperity to his friend Manuel, Prince of Constantinople" ([212], page 83).

The arrogant manner in which the "mythical" Presbyter Johannes addresses a mighty Byzantine Emperor cannot fail to raise an eyebrow of the modern historian. L. N. Gumilev writes the following in this respect: "This manner of addressing alone could make the reader with the slightest predisposition towards criticism somewhat suspicious at the very least. Johannes calls his vassals Czars, whereas Manuel Comnene, a sovereign ruler, is addressed as 'Prince of Constantinople.' Such blatant disrespect for no apparent reason should have led to a cessation of diplomatic relations and not a friendly union. However … in the Catholic West it was accepted as perfectly natural, without invoking any suspicions concerning the text, which would be quite in order [as L. N. Gumilev disappointedly tells us – Auth.]" ([212], page 83).

How are we supposed to interpret all of the above? Let us enquire of whether such "impolite" missives sent by one monarch to another are known in the history of XVI-XIX century diplomacy. They were written by Muscovite rulers of the XVI century (Ivan the "Terrible"), for instance. Let us consider his letter to Elisabeth I, Queen of England, whose original has survived until today ([639], page 587). It is believed that the letter is still kept in London archives ([639], page 587).

This is what the modern commentators have to say about this letter. "Likewise many other letters, it combines certain diplomatic characteristics with the offensive style of Ivan IV" ([639], page 586). First of all, Czar Ivan uses "we" for referring to himself, whereas the English queen is addressed as "*ty*," which is the informal Russian form of "you" – the whole tone can thus be seen as condescending. Also, the style of the letter is respectful on the whole (the English queen is thus an exception in the eyes of Ivan IV, since he considers her a born royalty as opposed to the Swedish king, for instance, qv below) – however, he addresses her patronisingly. At the end of the letter he gets angry and even calls the queen a "wanton maiden" ([639], page 114).

The letters sent by Ivan the "Terrible" to the

Swedish king are an even better example. Ivan writes: "You are of peasant descent, not royal … Tell me, whose son was Gustav, your father, and what was the name of your grandfather? What was his domain? What rulers was he related to? Are you really a king by birthright? … As for the Swedish kings that have ruled Sweden for hundreds of years, which you mention in your letter – we have heard nothing of them, with the exception of Magnus, who was at Oreshek – but even he was a prince and not a king" ([639], page 130).

Further on Ivan writes the following (the Russian translation is given in accordance with [639]): "The Great Rulers of All Russia have never communed with the Swedish rulers directly. The Swedes were in contact with Novgorod… Your father was exchanging letters with the Novgorod vicegerents … so when the Novgorod vicegerents send their envoy to King Gustav, he, King of the Swedes and the Goths, will have to … kiss the cross before this envoy… It shall never come to pass that you might commune with us directly – only through the vicegerents" ([639], pages 129, 131 and 136).

We see a clear indication that the rank of the Swedish king allows him direct contacts with the vicegerents of the Russian Czar, and not the Czar himself.

Further on, Czar Ivan says: "As for King Magnus … even he doesn't know as much as we do about your peasant lineage – we know it from our numerous domains. As for the city of Polchev that we gave to King Arcimagnus, it was our right to give any part of our domain as a present to anyone we please" ([639], page 136).

Czar Ivan writes the following in reference to some passage about a "Roman seal" contained in some letter of the Swedish king, who must have already adhered to the newborn Scaligerian version of history: "As for the seal of the Roman kingdom that you write about, we also have a seal of our very own inherited from our forefathers; the Roman seal isn't alien to us, either, since we trace our family tree all the way back to Augustus Caesar" ([639], page 136).

It can be suggested that Czar Ivan Vassilyevich was ill-mannered, but the omnipotent Western rulers were aware of this and tolerated his antics, believing it unnecessary to pay attention to the bad manners of some minor foreign ruler. However, this suggestion is untrue.

Let us cite a document that clearly demonstrates how the Western rulers deferred to the Russian Czar back in those days when they addressed him – with awe and full recognition of his superiority. On 27 February 2002 we visited the exposition called "Revived Documental Treasures of the Archive of Ancient Acts" (8 February – 1 March 2002) in the exhibition hall of the Archive (Moscow, Russia). Our attention was caught by an ancient parchment sized approximately 50 x 70 cm. The information sign next to it read as follows: "The ratification of the treaty between Russia and Denmark by Frederick II, King of Denmark. 3 December 1562. Parchment. Received in Copenhagen by the Russian envoys, Prince A. M. Romodanovskiy-Ryapolovskiy and I. M. Viskovatiy."

Let us read deeper into the text of the document, wherein the Danish king addresses the Russian Czar. It is quite remarkable that the document was written by the Danes in Russian.

"By the will of the Lord and by the love between us, you, Czar and Great Prince of All Russia by leave of the Lord, the Great Ruler of Vladimir, Moscow and Novgorod, Czar of Kazan and Astrakhan, Ruler of Pskov and Great Prince of Smolensk, Tver, Yougoria, Perm, Vyatka, Bulgaria and other lands, Lord and Great Prince of Novagorod, the Lower Lands, Chernigov, Ryazan, Volotsk, Rzhev, Belsk, Rostov, Yaroslavl, Byeloozero, Ugra, Obdoria, Kondinsk, Siberia and the Northern Lands, Lord and Ruler of Livonia and other lands, have made me, Frederick the Second, Ruler of Denmark, Norway, Wendia and Gothia, Prince of Schleswig, Holstein and Litmar, Count of Woldenbor and Denmalgor etc, in good will, neighbourhood and unity, for which end the envoys are sent to you, Great Ruler Ivan, Czar and Prince of All Russia by leave of the Lord …"

The document ends as follows:

"We, Frederick the Second, King of Denmark and Norway, Wendia, Gothia, Prince of Schleswig, Holstein, Sturmann and Diemar, Count of Woldenbor and Denmalgor, and other lands, swear to maintain eternal peace between our lands as per this pact. Written in Kapnagava, on 3 December 7771 [the remnant is lost – Auth.]."

There are many interesting details here. The most noteworthy fact is that Frederick, King of Denmark, openly states that the Russian Czar Ivan Vassilyevich made him King of Denmark. We can therefore see the true political climate of the XVI century emerge from this text – it is strikingly different from how Scaligerite historians present it. Apparently, the Russian Czars, or Khans, appointed kings to the Western thrones as their vicegerents. The Danish throne was among the most important ones in the Western Europe. In particular, the power of the Danish king would spread as far as Britain at times, qv in CHRON4, Chapter 16:3.2.

We are beginning to understand why the titles of the Danish king add up to a much shorter list in his missive than the titles of the Russian Czar that he lists in the very same document. The titles of provincial vicegerents were naturally nowhere near as magnificent as the titles of the Emperor of Russia, or the Horde, ruler of the whole Empire. It also becomes clear why the Danish king doesn't begin his letter with a formula like "We, King of Denmark, address …," but, rather, the much more loyal "By the will of the Lord and by the love between us," listing all the titles of Ivan Vassilyevich before he proceeds with his own.

Furthermore, as we already mentioned, it is curious that a missive sent by a Danish king should be written in Russian. Apparently, Russian was considered the official language of the Empire, not just in Russia, but also the Western European provinces. According to the actual document, it was written in Copenhagen and given to the Russian envoys so that they might take it to Russia. However, even if what we see is a Russian translation of a Danish original, it doesn't affect the matter substantially.

The name "Kapnagava," obviously an old version of the more Romanised "Copenhagen," sounds distinctly Slavic.

It has to be said that we were fortunate to come across this ancient document. We have enquired with a staff member of the Archive who was in the exhibition hall and found out that the original of the pact signed between Ivan the Terrible and Frederick II wasn't published in our epoch. This is perfectly understandable – the inferior position of the Western rulers in relation to the Great Czar, or Khan, of Russia, or the Horde, is too visible. It appears that Scaligerian history conceals these scarce authentic pieces of evidence that have survived. The fact that they were exhibited publicly in 2002 must be a chance occurrence – it is quite possible that the mute archives still conceal more relics of the Empire's real past dating from the XIV-XVI century.

5.2. The foundation of the "Mongolian" Empire and the divide of its Eurasian part three hundred years later into Russia, Turkey and the Western Europe

Our idea is as follows. All such documents as cited above reflect the real political situation in the XIV century Europe, when some part of the Western rulers was put to rout by the "Mongols" (the Great Ones). The rest were forced to recognize the authority of the "Mongol" Khan.

This hypothesis gives us the opportunity to provide a natural explanation to the "sudden cessation" of the Great = "Mongolian" invasion into the Western Europe. The most common hypothesis is that the "Mongols" became exhausted by the constant warfare, and got stuck in Russia, which had allegedly played the part of a live shield, covering the Western Europe and suffering many centuries of slavery under the yoke of the cruel invaders.

Our opinion is that the end of the XIV century conquest came when the "Mongols" had no more lands to conquer in Europe. The remaining Western European nations were forced to recognize the Great = "Mongolian" Khan as their liege. The conquerors have reached their goal.

Historians are surprised: "*Eight million* inhabitants of Eastern Europe obeyed *four thousand* Tatars. The princes go to Saray … to return with slanted eyes wives, pray in churches for Khan … skillful masters go to the Karakoram and work there for a high fee "[211], p.543. There is nothing to be surprised here. After the creation in the XIV century of the Great = "Mongolian" Empire, everyone valued the great honor of being at least once in life admitted to the khan's court. Moreover, one hoped to come back from the Horde with a wife. When any talented master was politely requested to go to the metropolis, it must be assumed nobody played with a peculiar idea to dodge the invitation.

Now let us consider the following circumstance, which is very significant. The actual propagation of the political influence of the Great = "Mongolian" Horde, or Russia, throughout the lands of the Western Europe and further during the "Mongolian" conquest of the XIV century fails to find a reflection in the modern version of mediaeval European history, although, as we can see, there are more than enough relics that clearly testify to this. They are usually paid no attention and, possibly, hushed up. It is easy to understand why.

Let us remind the readers that in the XVII century the Western Europe and Russia, or the Horde, already became estranged due to the religious schism, which had started in the XV-XVI century. Therefore, the memory of the former political dependency of the Western Europeans on the "heretical" East, or the "Mongolian" (Great) Horde, was naturally extremely undesirable and uncomfortable psychologically. Moreover, one would invariably become confronted with the question of how this dependency had ended.

Although the Occidental historians haven't managed to erase every trace of this former subservience from the documents, they managed to paint a distorted picture of the events, renaming the Great = "Mongolian" conquerors into fable-like savage cannibals, thus making a very explicit distinction between them and the Russian Horde, which had really existed back in the day.

Apart from that, the true history of the "Mongolian" conquest hasn't been completely erased, but rather misdated to an epoch in the distant past – approximately the VI century BC, transforming into the "great migration" and the Slavic conquest of Europe. We shall discuss this in detail below.

The gigantic "Mongolian" (Great) Empire of the Horde and the Atamans, whose formation took place in the XIV century, apparently split up later, in the XVII century, the three main parts being as follows (for the time being, we shall leave out the imperial territories in Africa and America):

- Russia – the Orthodox Christian part of the Empire.
- The Ottoman (or Ataman) Empire, later to be known as Turkey – the part of the Empire that became Muslim.
- Western Europe, or the part of the Empire that became Catholic, or Latin, or Reformist.
- Starting with the XVII century, each of the three parts has been ruled by a Czar, or an Emperor, of its very own:
- the Russian Czar, or Emperor,
- the Turkish Sultan,
- and, finally, the Emperor of Austria and Germany, who had retained the name of Habsburg by sheer force of inertia. This old name, which had originated in the Horde, attained a drastically new meaning in the Western Europe. We shall discuss the identity of the former Habsburgs regnant in the XIV-XVI century in CHRON7.

For the meantime, we have to point out that the host of the new local rulers regnant in the Reformist Western Europe of the XVII century had still been formally subordinate to the Emperor of Austria and Germany, even if his power was just nominal.

5.3. A general view of the Eurasian map

So what do we end up with? Our opponents might indignantly enquire about whether or not we are trying to claim that the Russians had once conquered the whole world, transforming a great many countries into provinces of their empire, all by themselves? Could Russia, or the Ataman Empire, have defeated every single other country there was unassisted? This is impossible.

Our answer shall be as follows. Firstly, the legend of one nation that had conquered the whole

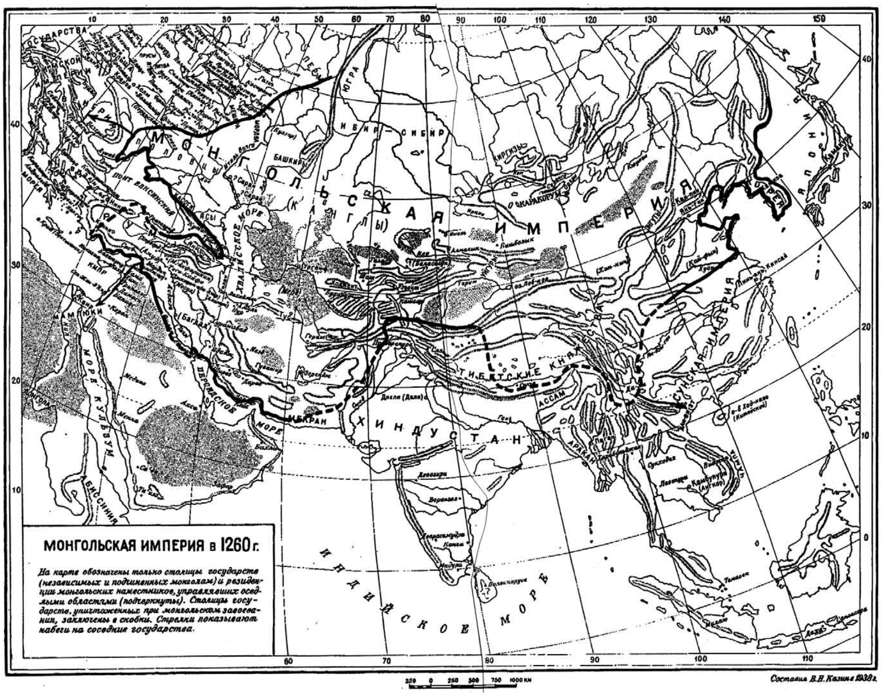

МОНГОЛЬСКАЯ ИМПЕРИЯ в 1260 г.
На карте обозначены только столицы государств (независимых и подчиненных монголам) и резиденции монгольских наместников, управлявших оседлыми областями (подчеркнуты). Столицы государств, уничтоженных при монгольском завоевании, заключены в скобки. Стрелки показывают набеги на соседние государства.
МОНГОЛЬСКАЯ ИМПЕРИЯ
ХИНДУСТАН
ИНДИЙСКОЕ МОРЕ
МЕКРАН
АБИССИНИЯ
МАМЛЮКИ
250 0 250 500 750 1000 км
Составил В.Н.Казин в 1938 г.

Fig. 8.8. Campaigns of the "Mongols" and the territory of the Empire in the alleged year 1260 according to the Scaligerian version. Taken from [197].

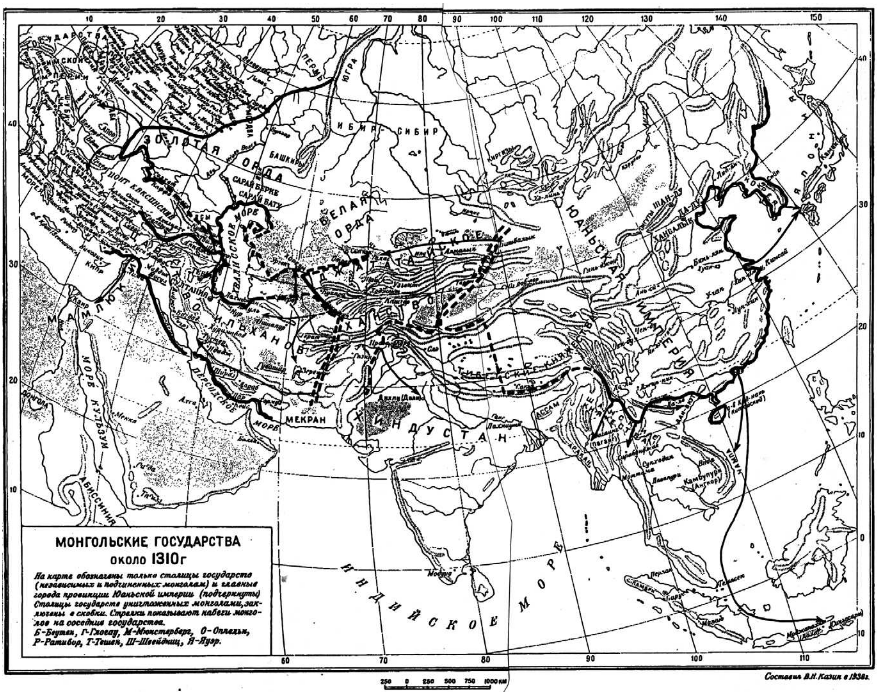

МОНГОЛЬСКИЕ ГОСУДАРСТВА около 1310 г
На карте обозначены только столицы государств (независимых и подчиненных монголам) и главные города провинции Юаньской империи (подчеркнуты). Столицы государств уничтоженных монголами, заключены в скобки. Стрелки показывают набеги монголов на соседние государства.
Б-Бейтен, Г-Глогау, М-Мюнстерберг, О-Оппельн, Р-Ратибор, Т-Тешен, Ш-Швейдниц, Я-Яуэр.
ЗОЛОТАЯ ОРДА
БЕЛАЯ ОРДА
ИЛЬХАНЫ
ЮАНЬСКАЯ ИМПЕРИЯ
ХИНДУСТАН
ИНДИЙСКОЕ МОРЕ
МЕКРАН
МАМЛЮКИ
АБИССИНИЯ
250 0 250 500 750 1000 км
Составил В.Н.Казин в 1938 г.

Fig. 8.9. Territory of "Mongolia" around 1310 according to the Scaligerian version. Taken from [197].

world isn't ours – this is precisely what Scaligerian history tells us when it reports the grandiose invasion of the "Tartars and Mongols" and the foundation of the enormous Mongolian Empire, which had spanned almost the whole world known in that epoch. Moreover, historians tell us explicitly that the conquest of the world was on the political agenda of Mongolia back in the day.

Take a look at the Scaligerian map of the "Mongolian" campaigns (fig. 8.8), which was taken from [197]. We see the "Mongolian" Empire in the alleged year 1260. In fig. 8.9 historians depicted the Scaligerian "Tartar Mongolia" of 1310. We have collected the information from both maps and reproduced it in fig. 8.10, shading the territory of the empire as it was in the alleged year 1310 so as to emphasise the greatness of its size.

Furthermore, historians themselves have represented further expansion of the "Tartar Mongols" with arrows pointed at the West of Europe as well as Egypt, India, Japan, and the South-East of Asia – Malaysia, Thailand, Vietnam, Burma, Indonesia and so on… Characteristically enough, the modern commentators who have compiled the map in fig. 8.9, were cautious enough to indicate the directions of the "Mongolian strikes as arrows and nothing but, apparently having made the "tactful" decision to refrain from representing further expansion of the "Mongolian" Empire's XIV century territory accordingly. The arrows are there, and the results were left "unnoticed," as though they were nonexistent. This cautious position of the cartographers is easy enough to understand – as we understand nowadays, the Empire expanded greatly in the XIV century, having stretched wide enough to include the better part of America, for instance, qv in CHRON4 and CHRON6.

Coming back to the Scaligerian map in figs. 8.9 and 8.10, it has to be noticed that historians particularly avoided representing the Western borders of the Empire. As we realise today, in the XIV century the Western Europe also became part of the "Mongolian" Empire. However, let us reiterate that the Scaligerian map fig. 8.10 only reflects the very first stages of the "Mongolian" question, which did in fact begin in this manner. Further conquests of Russia (or the Horde) and the Ottoman (Ataman) Empire, and the most important ones, at that, aren't reflected in any way at all. Therefore, we shall have to compile a new map of the "Mongolian" Empire in the XIV-XVI century, which will be more or less complete, as seen below.

The "Mongolian" ("Great") rulers believed the conquest of the whole world to be their mission. This mission was fulfilled with complete success. Although the Great = "Mongolian" Empire did split up three hundred years later, this was only because of the internecine wars that broke out within the Empire.

Let us now consider the geographical map of the world as shown in fig. 8.11. The thin line corresponds to the borders of the Russian Empire (in the beginning of the XX century, for instance). Now let us add thereto the lands that had comprised the Great = "Mongolian" Empire, or Great Tartary, as it was called in the XVII-XXVIII century. For this end we can use the 1754 map of Asia that we're already familiar with in fig. 1.25, and a map of Asia compiled in the XVIII century, qv in fig. 1.28.

As we can see from both these ancient maps, as well as all the other maps compiled around that time, Great Tartary and the domain of the Great Moguls, or Mongols, included nearly all of Asia and a substantial part of Europe. Among them, in particular, we find the greater part of the modern China, India, Persia, Korea etc.

Let us now add the following countries to the territory of this Great Tartary:

The allied Ottoman (Ataman) Empire, further renamed Turkey, which was conquered by Tamerlane, or Timur.

The part of Egypt that was conquered as a result of the "Mongolian" Yellow Crusade of the alleged XIII century.

Eastern and Central Europe colonised by Batu-Khan ([796]).

These countries were conquered by the Great = "Mongolian" Empire according to the historians themselves – none of this information is new to anyone. The territory of the "Mongolian" Empire expanded to comprise the abovementioned territories in the XIV century.

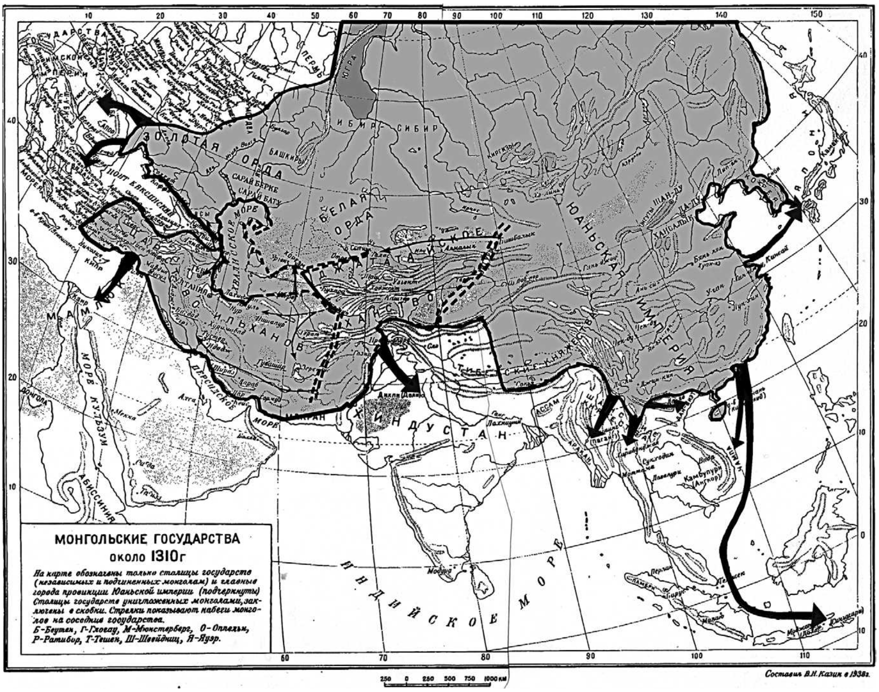

ЗОЛОТАЯ ОРДА
БЕЛАЯ ОРДА
ЮАНЬСКАЯ ИМПЕРИЯ
ИЛЬХАНОВ
ХИНДУСТАН
ИНДИЙСКОЕ МОРЕ
СИБИР
АБИССИНИЯ
МОНГОЛЬСКИЕ ГОСУДАРСТВА
около 1310г
На карте обозначены только столицы государств (независимых и подчиненных монголам) и главные города провинции Юаньской империи (подчеркнуты) Столицы государств уничтоженных монголами, заключены в скобки. Стрелки показывают набеги монголов на соседние государства.
Б-Беутен, Г-Глогау, М-Мюнстерберг, О-Оппельн, Р-Ратибор, Т-Тешен, Ш-Швейдниц, Я-Яуэр.
Составил В.Н.Казин в 1938г.

Fig. 8.10. We have shaded the territory of "Mongolia" as per 1310 in order to make its size, which is enormous even in Scaligerian version, more illustrative. As we understand today, it only depicts the first stages of the Great = "Mongolian" conquest. According to the New Chronology, it can be dated to the first decades of the XIV century. The results of the most important conquests of Russia, or the Horde, and the Ottoman = Ataman Empire, which took place in the XIV-XVI century, remain beyond the scope of this map. Taken from [197].

However, the picture is incomplete. Let us now add the countries that had de facto proclaimed themselves vassals of the "Mongolian" = Great Empire, according to the mediaeval evidence that we cite, without providing anything in the way of organised military resistance. Those appear to include the whole of Germany, France, Italy, Britain and Scandinavia – the entire Western Europe, or, to be more precise, Europe as a whole. The resulting territory is represented by a thick uninterrupted line in fig. 8.11, which spans the borders of the "Mongolian" Empire in the epoch of the XIV century.

Then, in the XV-XVI century, the Empire expanded significantly once again during the conquest of the "promised land" by the Horde and the Ottomans = Atamans. The Great Empire gained new provinces in North and South America. The borders of these "Mongolian" territories are represented in fig. 8.11 as a dotted line. See more in re this stage of colonisation in CHRON6.

One sees the borders of the Russian Empire in the beginning of the XX century drawn as a thin line – all of it is enclosed within the borders of the "Mongolian" Empire (thick outline). We can add thereto the countries that pertained to the sphere of influence of Russia as parts of the USSR between 1945 and 1985. How does the territory of the "Mongolian" (Great) Empire of the XIV century differ from that of the Russian Empire (in the middle of the XX century, for instance)?

The former was just twice as large as the latter – several hundred years after the divide of the Great Empire. If we're to compare it to the "sphere of influence" of the USSR in the middle of the XX century, the difference shall be even smaller – let alone the fact that the area of Alaska, which was leased to the USA under Alexander II, is comparable to the area of the Western Europe. The Romanovs finally sold Alaska to the USA in 1867, and for a small sum at that – a mere 7.2 million

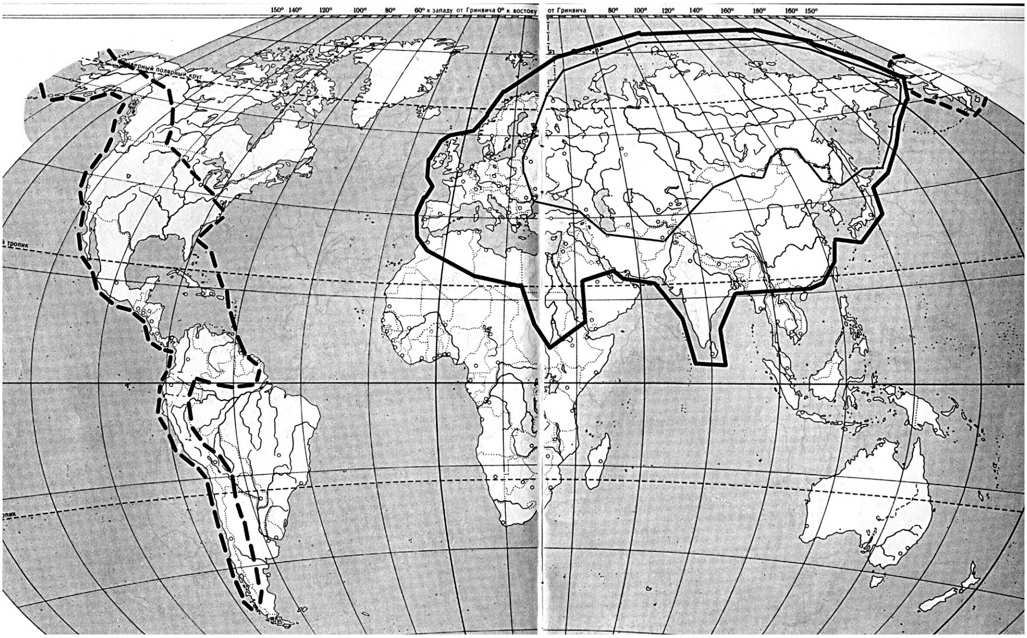

150° 140° 120° 100° 80° 60° к западу от Гринвича 0° к востоку от Гринвича 80° 100° 120° 140° 160° 180° 160° 150°
Северный полярный круг
тропик

Fig. 8.11. World map that we have compiled on the basis of the entire volume of information available to us, Scaligerian as well as discovered by our research, which makes it possible to trace out the approximate borders of the Great = "Mongolian" Empire in the XIV-XVI century. The think line roughly corresponds to the borders of the Russian Empire in the early XX century, for instance. The uninterrupted line delineates the borders of the Mongolian Empire in the epoch of the XIV century, corresponding to the results of the first stages of the expansion. The dotted line shows further conquests of the Empire in the XV-XVI century, during the second stage of the expansion, when the "Promised Land" was conquered by Russia, or the Horde, aided by the Ottomans = Atamans, qv in Chron6.

dollars ([942], page 136) – "so as to maintain a good relationship," for one reason or another; this is tantamount to giving it away for free.

In fig. 8.11 we also see the American territories colonised in the XV-XVI century by Russia, or the Horde, qv in Chron6. Incidentally, most of these territories are covered by many "Indian" burial mounds, qv in Chron6, Chapter 14:27. Chron6, Chapter 14 tells the readers more about the conquest of the American continent by Russia (the Horde) and the Ottoman (Ataman) Empire.

Comment: One needn't think that the Great = "Mongolian" Empire was a rigidly centralised state. The formation of an enormous monolithic Empire that would exist for ages was impossible – owing to the imperfect means of communication, for instance. Thus, the Great Empire of the XIV-XVI century lasted for some 300 years and fell apart after that. However, the very concept of a united multinational Empire remained appealing for a great many people, surviving in many of its former parts.

5.4. The opposition between the Atamans and Russia, or the Horde. The part played by the Romanovs

At the end of the Great Empire, in the XVI-XVII century, the relations between Russia, or the Horde, and the Ataman Empire, were excellent. However, the Ottoman = Ataman Empire was a menace to the Westerners, and a great one at that. This is recognized in Scaligerian history as well – it is reported that the Ottomans reached Vienna in the XVI century. In Chron6 we shall demonstrate that the Scaligerian version of these events is very distant from the truth. The conquest of the "Mongolian" Europe by the Ottomans, or the Atamans, was of a secondary nature.

The East became a very real menace for the

Western Europe once again, for the second time since the conquest of the XIV century. Apart from that, the book of Sigismund Herberstein ([161]) makes it obvious that Russia was seriously considering getting engaged in warfare, which made the Western Europe of the XVI century face two formidable adversaries.

Apparently, the West, realising its inability to provide adequate military resistance, chose another method – one that eventually turned out successful.

First of all, the Westerners managed to sow discord in the ranks of the Horde's ruling class by the elevation of the Romanovs. In CHRON4 we give a detailed account of how the former regnant dynasty of the Horde was overthrown as a result of this power struggle – moreover, it was exterminated physically. Later on, already under Alexei Mikhailovich Romanov, they succeeded in making Russia an enemy of Turkey and directing all the military endeavours of the former in the direction of the latter for centuries on end – the two countries remained hostile for two hundred years, no less. This appears to be how the reformist Western Europe protected itself from a second rout.

Coming back to the part played by the Romanovs in the whole scenario, one cannot fail to notice the pronounced pro-Western orientation of the Romanovian dynasty over the whole course of its history, spanning almost three hundred years starting with the XVII century. One particular consequence of their Occidental leanings is very important indeed – the regnant dynasty of the Romanovs made all educated Russians dogmatic about the alleged cultural supremacy of the West over Russia. This theory was instilled in Russian mentality so deeply that even the most radical Slavophiles were taking it for granted, believing said supremacy to be obvious and self-implied; many share this view until the present day. The idea of Russia being a "backwards country from the very start" and the "savage nature" of its denizens as compared to the enlightened gentlefolk of Europe was planted in the consciousness of the Russian people so firmly that it was even shared by most of Russia's finest minds, with only a few exceptions.

Apparently, this dogma was instilled in the people's minds under the Romanovs and not any earlier - as blatant propaganda, since it clearly wasn't based on reality. However, Russian culture had differed from the Western greatly, and so the Romanovs, originating from the West originally, must have genuinely believed in the inferiority and barbarism of Russia. Apart from that, they managed to make the educated part of the Russian nation believe in its own inferiority and idolise the West and its culture. The thinkers who tried to question this dogma (such as M. V. Lomonosov, A. S. Khomyakov and so on) were declared "rabid Slavophiles" or simply incompetent ignoramuses.

Nobody noticed anything about Russia (or the Horde) being a backwards country before the Romanovs, which is also made obvious by the mediaeval documents cited herein. There weren't any reasons for considering Russia inferior to the West during the reign of the Romanovs, either – all of it was nothing but propaganda.

6.

A NEW LOOK ON THE KINGDOM OF PRESBYTER JOHANNES

6.1. Presbyter Johannes

Let us return to the descriptions of Presbyter Johannes and his kingdom. As we have realised already, this kingdom most probably identifies as the mediaeval Russia, or the Horde, also known as the Great = "Mongolian" Empire. According to the mediaeval tradition, "Presbyter Johannes belonged to a very old genus, and was really a descendant of the Magi. It is possible that the tribes of his subjects were the same as the "infidel Turks of Benjamin of Tudela" ([722], page 254).

Thus, Presbyter Johannes is believed to have been the ruler of a Turkic nation. This concurs with our reconstruction, since Turkic peoples have naturally been represented among the citizens of the Great Empire, including the Turks. We must note that the "Magi" as mentioned above are most probably the same old Moguls, or "Mongols" ("Great Ones").

J. K. Wright carries on as follows: "Available facts speak in favour of the theory that this account … is based on the rumours of some Christian Mongol ruler from Central Asia" ([722], p. 254). According to Peillot, "whatever gave birth to the famous legend of Presbyter Johannes … it was linked to the famous Kereite Prince in the first half of the XIII century. It appears that all the Kereites mentioned in the history of the Mongolian dynasty were Christians – the majority at the very least. Indeed, marriages with Kereite princesses even brought Christianity into the family of Genghis-Khan ([722], p. 254).

Further we learn that "Marco Polo and many other travellers of the XIII century tell us that Mongolian princes often got baptised, although [as Wright hastens to assure us – Auth.] it is more likely to be explained by their indifferent attitude towards religion than by earnest religious convictions" ([722], page 255).

Thus, the researchers of today are forced to make vague assumptions in order to explain the constant contradictions between the evidence contained in the ancient documents and the Scaligerian history textbook. The real itinerary of Marco Polo shall be discussed in Part 4.

6.2. European names distorted beyond recognition in later Chinese transcription

Although we have already written a great deal about China, the account of J. K. Wright brings us back to this fascinating topic. Let us quote from Wright once again: "Many of these Asian Christians bore Christian names that have reached us in Chinese transcription, for instance, Yao Su Mu (Joseph) or Ko Li Si Tsy (George), qv in [722], page 254. We are therefore given a rare opportunity of acquainting ourselves with the Chinese transcriptions of Christian names.

In Part 2 ("China") we state that many of the modern ruminations about the great antiquity of Chinese history are largely based on the substantial distortion of European and Christian names in Chinese transcription. It suffices to rewrite a European chronicle in Chinese in order to make it impossible to recognize – a text that uses "names" like Kolisitsy, Yaosumu etc in lieu of George, Joseph and so on shall definitely look Chinese to anyone, with nothing in common with the familiar European original.

6.3. Europeans called China "Land of the Ceres"

"In the ancient times the Chinese were known as the Ceres" ([722], page 243). Mediaeval Europeans believed Ceres to be "a city in the Orient that has given its name to that region, as well as a nation and a type of fabric" ([722], page 243).

Many mediaeval chronicles refer to China as to "The Land of the Ceres." Who are these Ceres? Without vocalisations we have SR or RS (seeing as how names and words in general could be read in both directions – left to right, in the European manner, or right to left – the Jewish and Arabic way). But the name RS is likely to stand for "Russia," which brings us to the obvious hypothesis that the Ceres can be identified as the Russians.

This is perfectly understandable – according to Scaligerian history, China, or a large part thereof at least, belonged to the "Mongolian" Empire, or, as we realise now, the Russian Empire, or the Horde, of the XIV-XVI century. Moreover, we have found out that the name "Kitai," which stands for "China" in modern Russian, used to refer to Scythia in the Middle Ages.

Wright tells us further: "Only in the XVI century it became clear that the land of the Ceres and China were really the same country" ([722], page 423). The name Syria = Assyria = Ashur must have the same root. When read in reverse, it transforms into Russ, or Russia. Syria and "Land of the Ceres" are also synonymous.

Furthermore, "China" was known under the following names in the Middle Ages: Land of the Ceres, Land of Xing, Land of Sin, Thiema (? – see [722], page 243) and Thinae ([722], page 251). Let us point out that Thinae once again associates with Tana, the land of Tanais (or the Don).

6.4. The famous mediaeval "Epistle of Presbyter Johannes" as an authentic document describing the life of the ancient Russia, or "Mongolia"

An important mediaeval text has reached our day that gives us the opportunity of a fresh look on the true history of the Great Russia. Historians dated it to the XII century: "The earliest manuscript … dates from 1177 the earliest" ([722], page 255). Unfortunately, Wright does not mention the identity of the person who dated the "epistle of Johannes" or the time and place of this chronological research. Do we have the original of the letter at our disposal today? Apparently not – otherwise, why would Wright mention nothing but "early manuscripts," or copies? Also – what language was the original written it? The last question is of interest as well; as we shall see, the nature of the text leads us to the thought that the letter in question dates from a much more recent epoch.

Needless to say, historians believe this document to be "mediaeval fiction," albeit "doubtlessly famous" ([722]). We shall be treating it differently, since we are beginning to realise that despite its somewhat propagandist orientation, the famous Epistle of Johannes is based on real events from the authentic history of the ancient Russia.

According to Wright, "the most detailed description of the kingdom of Presbyter Johannes is contained in his 'Epistle,' addressed to the Byzantine emperor Manuel (Comnene) according to some of the chronicles and Emperor Frederick or the Pope according to other sources.

In this letter, whose earliest manuscript dates from 1177 the earliest, Johannes claims that his wealth and power are greater than those of any kings in the world. He is in command of the three lands of India and the sepulchre of St. Thomas. His kingdom spreads over the Babylonian desert all the way to the Tower of Babylon; it comprises seventy-two provinces, each of which is governed by a king. Amazons [we have mentioned them in CHRON4 – Auth.] and Brahmins are all subordinate to the Presbyter. It takes four months to cross the territory of the kingdom in a single direction…

This kingdom, abundant with milk and honey, has many wonders. One of the rivers of Paradise flows through it; one finds gold and gemstones in the rivers of this kingdom. Pepper is harvested here … another wonder is the mysterious sea of sand, with a stony river flowing into it. Behind it one finds the lands of the ten Jewish tribes, which are subordinate to a mighty Christian ruler, although they have got kings of their own" ([722], p. 256).

Wright continues: "An early Latin manuscript entitled 'Letters,' which must have been written in England [sic! – Auth.], reports that there were people of every nationality at the court of Presbyter Johannes. There were Englishmen among his personal servants, and every Englishman who came to the palace was initiated into an order of knights, whether knight or cleric" ([722], pages 255-256).

It is possible that the Englishmen mentioned herein had really hailed from the British Isles. On the other hand, we must recollect the hypothesis formulated in CHRON4 about the term "English" initially referring to the inhabitants of Byzantium in the epoch of the Angeli, a famous imperial dynasty regnant in Constantinople. Could it be that these "Englishmen" from the Letter of Johannes are but close neighbours of the Horde harking from the Byzantine Empire.

It must be noted that the Kingdom of Johannes was well respected in the Western Europe. At any rate, Wright tells us that "throughout the whole XIII century the Pontiffs and the Christian monarchs of the Western Europe strive to make contact with some strong nation in the East, be it the Mongols or Presbyter Johannes – all in vain" ([722], page 256). As we realise today, the Mongols and the subjects of Presbyter Johannes can really be identified as a single nation, namely, the Great ("Mongolian") Russia.

Another document worthy of our attention is as follows. It is the letter sent by Pope Alexander III to Presbyter Johannes, the Great King of the Indians and the Holiest of Clerics (*Magnificus rex Indorum, sacerdotum sanctissimus*). The Pope sends an envoy in order to "explicate the postulations of the Occidental Christianity to the Presbyter in order to convert him into the true Catholic doctrine" ([722], page 256).

Below we shall cite some familiar linguistic data concerning the meaning of the word "India," which turns out to be a mere synonym of a "faraway land," which makes "Indians" the denizens of some distant country, and their king, a "Great King of a faraway land," whose identity remains open for interpretation.

Before we can approach the next section, let us recollect that, according to the famous mediaeval Biblical tradition, there are "four rivers flowing through the Paradise." The location of the latter is also an issue of great interest (where does one find the "Rivers of Paradise," for instance?) The topic was famous in mediaeval science and literature – there was a multitude of opinions, voiced at many a debate.

6.5. The river of Paradise flowing through the kingdom of Presbyter Johannes

6.5.1. The two rivers: Don and Edon

According to the Epistle of Presbyter Johannes, one of the rivers of paradise flew through his Kingdom. Which one? According to a report of J. K. Wright, "the river of Edon is mentioned in the Epistle of Presbyter Johannes as one of the heavenly rivers floating through a pagan province of this great Christian ruler's kingdom, covered in a multitude of its tributaries" ([722], page 245).

If the Kingdom of Presbyter Johannes identifies as the Great Russian Empire, what is the identity of this River Edon? It might well be the Don, or, alternatively, River Volga. Some modern historians believe it to be the River Indus in modern India. We don't feel like arguing – this kind of identification is also valid, since most of the modern India was indeed part of the Christian Kingdom of Presbyter Johannes, according to the same old Scaligerian version of history.

However, some historians remain unconvinced about the identification of Edon as Indus. Some believe the name to be an "obvious reference to Ganges or Physon" ([722], page 245). But if the "Indian Kingdom of Presbyter Johannes" identifies as the mediaeval Russia, or the Horde, river Edon flowing through this kingdom is likely to identify as the Don or the Volga.

6.5.2. River Volga was also known as "Don"

Our opponents might counter that according to our very own hypothesis, the capital of the Presbyter's Empire was in Novgorod the Great, or the area that comprises Yaroslavl, Kostroma and Rostov. However, Yaroslavl stands on River Volga. How can it possibly be the Don at the same time?

Our reply may surprise the readers accustomed to the idea that the name Don has been used for referring to just one river (the modern Don) since times immemorial. In Chron4 we explain that the name Don could apparently refer to different rivers back in the day, being a mere synonym of the word "river." This fact is known perfectly well to the specialists (see this topic discussed in Chron4).

Volga was indeed known as Don. Indeed, let us recollect the Hungarian chronicles and the formula "*Ethul id est Don*" used therein – River Ethul (Ithil), that is ([866], page 529).

6.5.3. River Physon and Russian River Teza

According to one of the known beliefs, the river flowing through the kingdom of Presbyter Johannes was called Physon, which is occasionally identified as Edon (see [722], page 245). However, a river that one might identify as Physon can be instantly found in Vladimir and Suzdal Russia – we are referring to River Teza, a navigable tributary of the Klyazma, located at the distance of some 90 kilometres from Yaroslavl ([995]). It might be the very River Physon, especially considering the frequent flexion of Ph (F) and Th (T).

The environs of the Russian River Teza are located at the distance of circa 100 kilometres from Yaroslavl; many of the old Russian cultural centres can be found here. For instance, the ancient Russian city of Shouya stands right on the banks of the Teza. It had already existed in the XIV century; in the XVI-XVII century this city was known as a large craft and trade centre, immediately related to the Volga trade ([85], Volume 48, page 242). The famous Boyars Shouyskiy were the descendants of the mighty Princes of Shouya ([404], page 52). At the end of the XVI century they prevailed in the Boyar Duma, and one of them, Vassily Shouyskiy, even managed to become Czar for a short while.

Also, the famous ancient village of Palekh lays some 30 kilometres away from Shouya, widely known as a centre of Russian art, temporal as well as ecclesiastical (we are referring to the famous folk tradition of lacquered miniatures and the school of icon art that hail from these parts).

6.5.4. River Volga (or Ra) as a "river of paradise." Rai as the Russian for "paradise"

Now we can also attempt to take a fresh look at the mysterious river of paradise flowing to the kingdom of Presbyter Johannes. The river that flows through Yaroslavl is Volga, which was known as Ra in the Middle Ages.

Volga was referred to as "Ra" by many "ancient" authors of the Middle Ages – in particular, Ptolemy, as well as numerous other "ancient classics" who wrote about this river. River Ra is Volga; it is also likely to identify as the "river of paradise (*Rai*)."

Incidentally, the Mordovian name of the Volga is still Rav, or Ravo ([866], page 337). Let us also note that the name "Ra" as applied to Volga was transcribed on the maps as "Rha" ([90], page 150; see also the relevant fragment of the ancient map reproduced in CHRON2, Chapter 4:1.1). The Romanised version "RHA" is distinctly similar to the Russian original ("*reka*" – "river").

Thus, we have discovered a number of important names mentioned in the Epistle of Presbyter Johannes in the historical geography of the ancient Russia – right where they were supposed to be according to our reconstruction (in the immediate vicinity of Novgorod the Great, or Yaroslavl).

6.5.5. The birthplace of Presbyter Johannes

It would be interesting to find out about the birthplace or the place of residence of Presbyter Johannes, also known as Ivan Kalita and Batu-Khan. We can give no definite answer to this question so far, but we aren't to rule out the possibility that it was the famous village (and now city) of Ivanovo, whose name might be derived from the name Johannes (Ivan, or Ioann).

The city of Ivanovo is located on the site of an ancient village, also named Ivanovo – incidentally, in the immediate vicinity of River Teza, or Physon, which we have just mentioned, at the distance of some 20 kilometres from it ([995]). The village was known as Ivanovo up until 1871. Between 1871 and 1932 its name was Ivanovo-Voznesensk; currently, the city of Ivanovo is the regional centre of the Ivanovskaya Oblast. Ivanovo has been widely known as a centre of weaving industry ever since the XVII century. Up until 1741 the village of Ivanovo had belonged to the Princes of Cherkasskiy, and then to the Counts of Sheremetev ([85], Volume 17, see under "Ivanovo"). Nowadays it is a large city in Central Russia.

6.5.6. Khulna, the capital city of the Presbyter's kingdom, identifiable as Yaroslavl, or Novgorod the Great (also known as Kholmgrad)

J. K. Wright reports the following, quite amazed: "A strange event that occurred in Rome in 1122 fuelled the fire of the popular belief in the existence of a large Christian populace in Asia. There is an anonymous report about a certain Indian Patriarch called Johannes visiting Rome that year. The visit was perceived as a colossal sensation by the Papal Curia and indeed the whole of Italy. According to the reporter, there had been no visitors from those remote and barbaric parts in Italy before that occasion, nor did any Italians travel there…

He [Patriarch Johannes – Auth.] told the Papal Curia a great deal about his homeland. He described the capital city of Khulna situated on the Physon, one of the four rivers of Paradise, as a colossal city surrounded by tall walls and populated by true Christian believers. Outside the walls there was a mountain surrounded by a very deep lake, with a church on its top, devoted to St. Thomas. He also mentioned the existence of twelve monasteries around the lake, built in honour of the twelve apostles. The Church of St. Thomas was only accessible once a year, when the waters of the lake parted, allowing the pilgrims to approach the holy place" ([722], pages 249-250).

Actually, another report of this visit states that Johannes claimed "the Church of St. Thomas to be surrounded by a river and not a lake. Said river would dry up for eight days before and after the day of this apostle's holy feast" ([722], page 250).

We are likely to be confronted by relatively recent fantasies of some XVII or XVIII century author. It goes without saying that we could have written them off as tall tales told in the Middle Ages, which is what modern historians actually do. And yet – could it be that these legends were based on true facts as perceived and interpreted by a later chronicler, with fantasy hues making up for the paucity of data? Let us study this mediaeval text more attentively and attempt to decipher the information contained therein.

And so, what can we say once we re-read this nebulous account?

The text reports the existence of a gigantic capital city on the banks of River Physon, which historians identify as Edon, whereas our reconstruction suggests the river in question to be the Don, or the Volga, or the Teza. The name of this city is Khulna, or Khulma – obviously the Russian word for "hill," which is "*kholm*," taking into account the frequent flexion of M and N in the ancient texts. Also cf. the Old German word for "hill," "*hulma*" ([866]). What city could it possibly be?

Was there any city called Kholm or Khulm? Let us voice the following hypothesis. It might be the Russian city of Kholm-Grad (or Khulm-Grad), which we wrote about at length in CHRON4. The city has been quite famous for a long time, and known to every historian under the name of Novgorod.

In Chron4 we claim that Kholmgrad, or Novgorod, can be identified as Yaroslavl on River Volga, which was also known as Don, likewise many other large Russian rivers. River Physon, which we suggest to identify as River Teza, is one of Volga's tributaries. According to our reconstruction, Yaroslavl (also known as Novgorod and Kholmgrad) was the capital of the Great Horde. Johannes explicitly refers to the city of Khulna as to a capital, qv above.

In other letters sent to foreign heads of state (the Byzantine Emperor Manuel, for instance) Presbyter Johannes calls the City of Souza Capital of his Empire, or the Three Indias ([212], page 83). We thus have another capital, which may have existed alongside Khulna or served in this capacity in another epoch. The capital may have been moved, as well – the somewhat elliptical nature of the ancient text is rather obvious to us.

Today we are told that the "ancient" city of Souza was the capital of the ancient state of Elam in Mesopotamia – on Persian territory, that is. Historians date the heyday of Souza to the alleged IV-VI century BC ([212], page 455). Needless to say, there is no such city anywhere in modern Persia. Furthermore, historians themselves concede that the epistle of Presbyter Johannes clearly refers to some other place than Mesopotamia. L. N. Gumilev exposes the author's ignorance with indignation: "Only someone entirely unfamiliar with the ancient geographical literature in general could fail to notice that the author of the letter is unable to make head or tail of geography" ([212], page 83).

The "ancient" Souza has therefore vanished without a trace. Yet the Russian city of Suzdal, the former capital of Vladimir and Suzdal Russia, exists to this very day – it is actually very close to the city of Ivanovo, qv above. We haven't managed to locate any other likely heir of Souza on any modern world map.

Our reconstruction is as follows. Souza, the ancient capital of the Kingdom of Three Indias ruled by Presbyter Johannes, is likely to identify as the famous ancient Russian capital city of Suzdal located right next to Vladimir, whereas the Three Indias are the Three Hordes (later to become the three Russian lands – Greater Russia, Lesser Russia and White Russia). As for Persia, let us recollect that the word "*pars*" ("part" in the meaning of "land") could refer to any geographical area at all, qv in Chron5, Chapter 1:4. Moreover, prior to its relocation to Asia, the word Persia may have stood for P-Russia (Prussia), or B-Russia (White Russia, or Byelorussia).

6.5.7. The description of the flood on the great Indian river Volga in the epistle of Presbyter Johannes

Next Patriarch Johannes tells us about the Church of St. Thomas, which is only accessible when the river that surrounds it runs dry. Let us recollect that the Holy Feast of St. Thomas falls on the springtime of the year, or the next Sunday after Easter. What happens to rivers in spring, especially to the Volga and its tributaries? They tend to overflow, and the floods on the Greater Volga and all the rivers that flow into it are particularly famous. These floods on the Volga may have made some church in the environs of Yaroslavl inaccessible for a certain period of time each year.

This might be what Patriarch Johannes was really speaking about. His words could have been

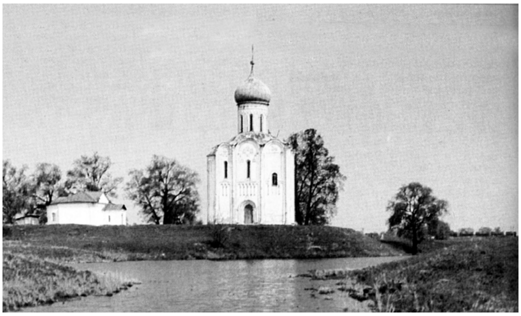


Fig. 8.12. Ancient Russian Church of Pokrov on the Nerl, allegedly built in the XII century. Taken from [114], p. 90.

misunderstood and misinterpreted by the listeners and the chroniclers – for example, they somehow managed to get the bizarre notion that the church was only accessible once a year. Nowadays we have to separate the factual kernel from the rind of fantasy as a result.

6.5.8. Which church is famous for the "parting of the waters" around it on the Feast of St. Thomas?

The Epistle of Presbyter Johannes might be referring to the famous Russian Church of Holy Auspices on River Nerl, near Vladimir. Nerl is a tributary of the Klyazma, which flows into the Volga. Incidentally, River Teza, or Physon, which we have already mentioned, is also quite near. The construction of the Church of Holy Auspices on River Nerl is dated to 1165, or the alleged XII century. This ancient Russian church has a distinctive characteristic of getting completely cut off by floodwater every year, photographed by countless tourists, understandably impressed by the sight of a white church standing amidst the waters (see figs. 8.12 and 8.13).

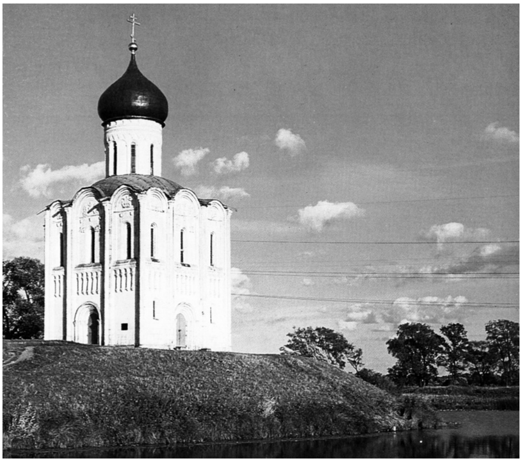


Fig. 8.13. Ancient Russian Church of Pokrov on the Nerl; it is dated to circa 1165. Taken from [114], page 120.

Why does the Epistle of Presbyter Johannes mention St. Thomas and an eight-day period alongside the floods? The reason is simple – the floods usually end in the springtime, right after Easter, and the Russian Church celebrates the Holy Feast of St. Thomas on the eighth day after Easter, which is when it can be approached again. The literary work known as the Epistle of Presbyter Johannes appears to reflect an actual historical fact. We naturally don't claim the church described in the letter to be the Holy Auspices of the Nerl; the important thing is that the custom of building such "floodland churches" did exist in the ancient Vladimir and Suzdal Russia.

Another possible repercussion of this tradition is the famous legend of Kitezh City, which is said to have submerged completely when the Tartars invaded. This is supposed to have happened in the "land of Yaroslavl": "Georgiy Vsevolodovich departed to the Land of Yaroslavl, where the two cities of the Greater and Lesser Kitezh had stood. This is also the location of the battlefield where the Russians were defeated" ([634], page 561). According to the legend, the churches of this "underwater city" haven't ever stopped the liturgy for a second ([634]).

It is highly remarkable that the Epistle of Johannes dates from the very same epoch of the "Tartar" invasion, which is also the epoch of "floodland churches."

We could have agreed with historians about the alleged pointlessness of taking such fable-like accounts taken from the Epistle of Johannes seriously. Indeed, this document is exceptionally vague and inconsistent – yet our research demonstrates that such evidence should by no means be written off as nonsense a priori. The Epistle is a good example of how the reality of the XIV-XVI century underwent mysterious permutations in the literary works of the XVI-XVIII century. There is nothing extraordinary about this fact – later authors or editors were often forced to write about phenomena that they did not understand, and so the texts became filled with the scribes' own inventions in accordance with whatever their lineage and education dictated. However, the key words were usually left intact (such as St. Thomas, eight days, a church amidst the waters in the present case).

It is hardly surprising that J. K. Wright, a modern historian, feel some sort of unease when he has to deal with the mediaeval "legend of Presbyter Johannes," so this is what he says: "We had every reason to reject the report concerning the visit paid to the Romans by Patriarch Johannes." This is why he comments as follows: "We would have every reason to reject the story about Patriarch Johannes visiting Rome as thoroughly outlandish if it weren't confirmed in a letter sent to a certain Count Thomas by Abbot Audot from the Friary of St. Remy in Rheims (1118-1151), whose visit to Rome coincided with that of Johannes.

One shouldn't immediately draw parallels between Patriarch Johannes, the guest of the Romans hailing from a distant land, and the actual ruler of the Empire, or Presbyter Johannes, also known as Ivan Kalita, the Great Khan; the former must have been an envoy of the latter, immortalised in the halo of his liege's glory.

And so we see yet another coincidence between the Empire of the Horde and the Empire of the Horde. The identification of Edon as the modern Ganges or Hindus is a rather late theory, introduced in the epoch when the Scaligerian version became official and the old meanings of names were befallen by oblivion.

6.6. The identity and location of the ancient India

The issue formulated in the name of the section is anything but self-implied. Mediaeval authors "were using this name for referring to every remote part of Asia" ([722], p. 244). The term was extremely vague and could refer to a vast number of territories. From the Western European viewpoint of the XIII-XVI century, nearly all of Asia had somehow pertained to India, mysterious and distant.

It turns out that "India" is an ancient Russian word, derived from the now obsolete word "*inde*," standing for "elsewhere," "from the other side," "somewhere" etc ([786], page 235). Therefore, the name "India" is really a generic way of referring to a foreign land. The Russian word "*inde*" was then borrowed by the creators of Latin in the XV-XVI century, without so much as changing a single sound – according to the modern Latin dictionaries, "*inde* – thenceforth, from that place" ([237], page 513).

A while later, West Europeans started to use the word simply as a synonym of a "faraway land," hence the word "India." Thus, a passage about India contained in the book of some mediaeval author from the West of Europe does not necessarily apply to the modern India – in particular, it was used for referring to the distant mediaeval Russia, or the Horde.

Next, the geographers of the Middle Ages divided India into three parts. The first India was indicated as the opposite of Ethiopia, for some reason. The second was the neighbour of Mydia – possibly, Hungary (also known as the Magyar Kingdom). The third India was reported to have been located at the very edge of the world ([722], page 244). Actually, the word "Mydia" might stand for "the land in the middle," or "midland."

Our reconstruction confirms the correctness of this division – the mediaeval Horde Russia has indeed always been divided in three parts, as we mention it in CHRON4: Greater Russia, Lesser Russia and White Russia (also known as the Golden Horde, the Blue Horde and the White Horde, respectively).

Actually, the letter of Epistle Johannes claims that he was the ruler of "the three Indias." It also turns out that there were three Apostles preaching there – Thomas, Matthew and Bartholomew (in the Lower, Central and Upper India, respectively, according to [722], page 244).

6.7. What the West Europeans of the XII-XVI century knew about India

We must abandon the thought that the mediaeval West European geographical conceptions of

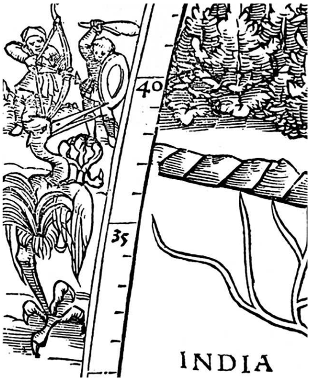


Fig. 8.14. Pygmies fighting a crane in India. Fragment of a map attributed to the "ancient" Ptolemy, which was only published in 1540 or later (by S. Munster). Taken from [1353]. Tabula Asiae VIII.

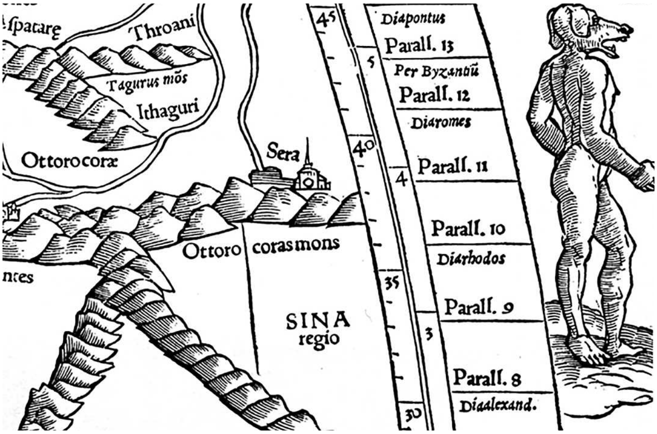

Throani
Tagurus mõs
Ithaguri
Ottorocoræ
Sera
Ottoro corasmons
SINA
regio
45
40
35
30
Diapontus
Parall. 13
Per Byzantiũ
Parall. 12
Diaromes
Parall. 11
Parall. 10
Diarhodos
Parall. 9
Parall. 8
Diaalexand.

Fig. 8.15. Asians with canine heads. Fragment of the "ancient" Ptolemy's map which was published by S. Munster in 1540 or later. Taken from [1353], Tabula Asiae VIII.

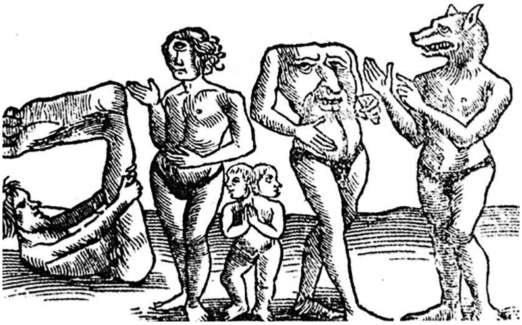


Fig. 8.16. Natives of Russia, or the Horde, as pictured by the West Europeans. Drawing by Sebastian Munster. Universal cosmography. Paris. National Library. Taken from [328], page 192.

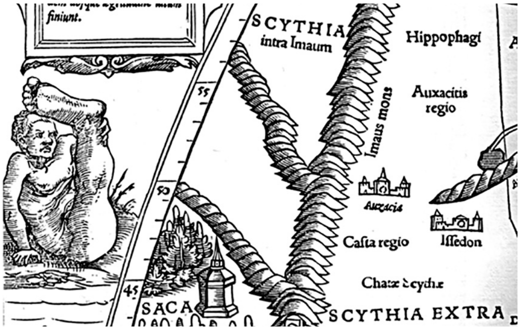

finiunt.
SCYTHIA
intra Imaum
Hippophagi
Imaus mons
Auxacitis
regio
Auzacia
Casia regio
Issedon
Chatæ Scythæ
55
50
45
SACA
SCYTHIA EXTRA

Fig. 8.17. One-legged Scythians protecting themselves from the sun. Fragment of the "ancient" Ptolemy's map which was only published in 1540 or later (by Sebastian Munster). Taken from [1353], Tabula Asiae VIII.

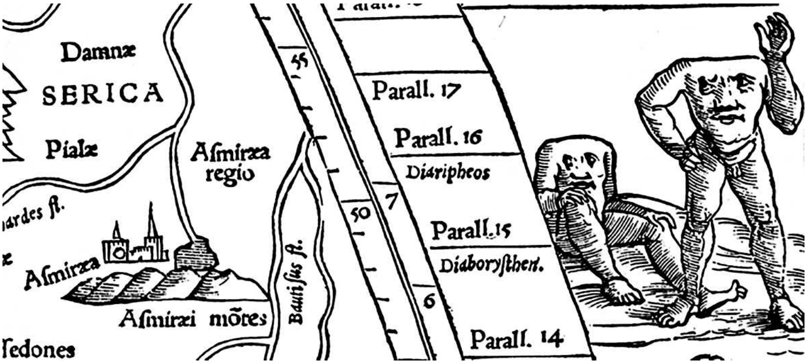

Damnæ
SERICA
Pialæ
Asmiræa
regio
Asmiræa
Asmiræi mõtes
Bautisus fl.
55
50
7
6
Parall. 17
Parall. 16
Diaripheos
Parall. 15
Diaborysthen.
Parall. 14

Fig. 8.18. Headless Seres (apparently, Russians) with eyes on their bodies. One must think that the West Europeans of the XVII-XVIII century felt pity when they looked at pictures such as this one. Fragment of the "ancient" Ptolemy's map which was only published in 1540 or later (by Sebastian Munster). Taken from [1353], Tabula Asiae VIII.

the XIII-XVI century were more or less close to their modern counterparts. This is extremely far from the truth – said conceptions are most likely to be of a figmental nature. It is the very dawn of geography as a science, which had only accumulated enough correct empirical observations by the XVII-XVIII century. As for the chronicles of the XIII-XVI century, they usually mention India in the same vein as the following excellent resume compiled by Wright from the mediaeval “Geographies.” It absolutely deserves to be published separately.

According to J. K. Wright, “first and foremost, India was a wonderland, inhabited by pygmies who battled against cranes and giants who fought griffins [we are citing a fragment of a map compiled by the “ancient” Ptolemy, allegedly published in 1540 – see fig. 8.14 – Auth.].

Other inhabitants included the “hymnosophists” who spent the whole day observing the sun, standing in the blistering heat on one foot first, and then on the other.

There were people with eight-toed feet facing backwards. The Cynocephali, or the people with canine heads and claws, barking and growling [see fig. 8.15 – Auth].

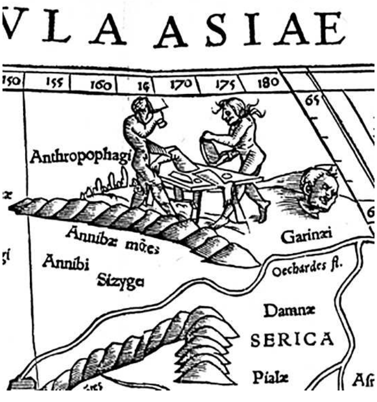


Fig. 8.19. Cannibal Seres (or Russians, or Tartars) cooking food. Such pictures must have made the enlightened and refined West European readers of the XVII-XVIII century swing from pity to revulsion. Fragment of the “ancient” Ptolemy’s map which was only published in 1540 or later (by Sebastian Munster). Taken from [1353], Tabula Asiae VIII.

A nation whose women always give birth to just a single child, who is always white-haired [see fig. 8.16 – Auth.].

A people whose hair is white in the days of youth and get darker with age.

People who sleep on their backs and hold their only foot of an enormous side above them to find shade, or the so-called sciapodes [see fig. 8.17 – Auth.].

People who satiate themselves with nothing but the smell of food.

Headless people whose eyes are inside their stomachs [see fig. 8.18 – Auth.].

Forest people with hairy bodies, canine fangs and intimidating voices, as well as a whole variety of terrifying zoomorphic monsters that combine the features of several animals at once.

These, and even greater wonders, were what the European authors of the crusade epoch kept telling us about” ([722], page 248).

We see an awkward mixture of realities – local customs misunderstood by foreigners, accompanied by misinterpreted and mistranslated names and terms, which have spawned ludicrous fantasy notions. Such was the level of geographical knowledge of the West Europeans in the Crusade epoch insofar as Asia, Russia (or the Horde) and the Orient in general were concerned.

We shall conclude with another map fragment taken from the “ancient” Ptolemy’s Geography, first published in an edition of S. Munster allegedly dating from 1540 (see fig. 8.19). The everyday life of the Scythian cannibals is represented most explicitly indeed – the Tartars, or Scythians, are busy cooking a rather unsophisticated meal, carving the corpse of either an enemy or a compatriot. This is how the West Europeans started to portray the ancestors of the modern Russians around the epoch of the Reformation and later; alternatively, this might be a distorted perception of some misunderstood custom.

CHAPTER 9

The Slavic conquest of Europe and Asia. A rare book of Mauro Orbini about the "Slavic Expansion"

1.

DID THE WESTERN EUROPE REMEMBER THE "MONGOLIAN" CONQUEST TO HAVE BEEN UNDERTAKEN BY THE SLAVS?

We have already said a lot about Mongolian (or "The Great") Empire having been Russian for the most part, or a Slavic state of the XIV-XVI century, seeing as how the Russians, or the Slavs, have been the primary driving force behind the expansion of the Empire, qv in Chron4. At the same time, the Empire was populated by a great many different ethnic groups.

However, one might come up with a natural objection. How could such a grandiose historical event as the foundation of a global empire by the Slavs in the Middle Ages have become completely erased from the collective memory of the Western Europe? If the Empire had really existed in the XIV-XVI century, people must still have remembered it in the XVII-XVIII century. How could the Europeans have forgotten the true identity of their conquerors, confusing their neighbours from Scythia for some wild "Mongolian" tribe of nomads from China?

Indeed, the Romanovian historians have always been emphasising the "non-Slavic" origins of the "Tartar invaders." However, we demonstrate this to be incorrect in Chron4, since the West Europeans also used the term "Tartars" for referring to the Slavs. At any rate, the invasion of the Great, or "Mongolian" Horde has remained in the memory of the Western Europe as the barbaric "Tartar invasion" that we have already covered in great detail, qv in Chron4.

However, the question remains: do the West Europeans remember anything about a Slavic invasion of similar proportions? It turns out that they do, and very vividly indeed – however, the Scaligerian version of European history moved this invasion into the alleged VI century BC. One must say that it is usually represented rather poorly in history textbooks, and with much caution, although certain special monographs cover it at length.

This is, for instance, what B. A. Rybakov has to say on the matter. "The breakpoint in the history of all the Slavic peoples falls over the end of the V and the VI century AD, which is when the great migration of the Slavs began. It has resulted in a complete transformation of the map of Europe" ([752], page 7). It was a large-scale Slavic invasion, which had engulfed the Balkans, Germany, Greece and large parts of the Western Europe. Actually, historians still consider the Slavic populace of Greece and the Balkans to be the descendants of the "Avarian Slavs," or the VI century conquerors of these lands ([195], pages 40-41).

See also [956], pages 178-179. This issue is covered in many publications. A voluminous bibliography can be found in [956], for instance.

The Slavs have lived all across the modern territory of Germany; among them – the famous mediaeval Venedes. Could the names Vienna and Venetia be derived from the name of this nation, which, in turn, stems from the Slavic word for crown ("*venets*"). The history of the Slavic invasion was studied with particular diligence in the XVIII-XIX century Germany.

B. A. Rybakov reports the following:

"The VI century authors [or the chroniclers of the XV-XVI century, according to the New Chronology – Auth.] say that several substitutes of the name 'Venedes' were commonly used in their epoch – in particular, 'Slavenes' (the letter Kappa between S and L is silent) and 'Antes.'

The tribes from the proto-Slavic habitat were known as Venedes, or Venetes. The Finns and the Estonians still call the Russians "*Vana*" – a revived ancient name from the epoch of Tacitus.

It would be perfectly acceptable to assume that … 'Slovene' used to stand for 'settlers from the land of the Vene,' since colonists and settlers were referred to as "*sely*." The name 'Slavenes' or 'Slovenes' could have been used by the tribes that had left the proto-Slavic habitat, but were nonetheless eager to use the ancient collective term for referring to themselves" ([752], page 21).

Everything is correct here, with the sole exception of the chronology. According to our reconstruction, the above is a de facto account of the Russian (or Mongolian") conquest of Europe in the XIV-XV century AD, which has got nothing to do with the V-VI century, despite the consensual assumption. The shift of the dates roughly equals a thousand years.

Where did the Slavic conquerors come from, anyway? There are many theories about this; however, their homeland is usually located in the East or the Northeast.

There is also a point of view that insists on a very explicit localization of the geographical origins of the Slavic settlers.

Fallmerayer, a German scientist of the XIX century, refers to a number of documents to prove that the Slavic invasion of the VI century AD began from Kostroma – the very centre of Russia, in other words.

According to A. D. Chertkov, "The Slovenes were even supposed to have come from Scandinavia two hundred years before the fall of Troy … They were often confused for the Sarmatians, the Scythians, the Avars, the Volga Bulgars, the Alans, etc. … Fallmerayer insists that they came from Kostroma [sic! – Auth.], whereas Shafarik names the lands beyond the Volga and Sarna" ([956], pages 178-179).

This is precisely where the "Mongols" are believed to have come from later on – from Saray and the Volga region.

Let us remind the reader that, according to our reconstruction as related in CHRON4, the capital of the mediaeval Russia, or the Horde, and the headquarters of the Russian Great Prince (or the Mongolian Khan) in the XIV century were located in Kostroma. It was the headquarters of the Russian Great Prince, and a close neighbour of Yaroslavl, or Novgorod the Great. This is whence the armies of Ivan Kalita, or Batu-Khan, began their movement Westwards, heralding the famous "Mongol and Tartar" invasion of the XIV century AD, later misdated to the XIII century. It turns out to have become reflected in the works of later authors as the Slavic invasion of the alleged VI century.

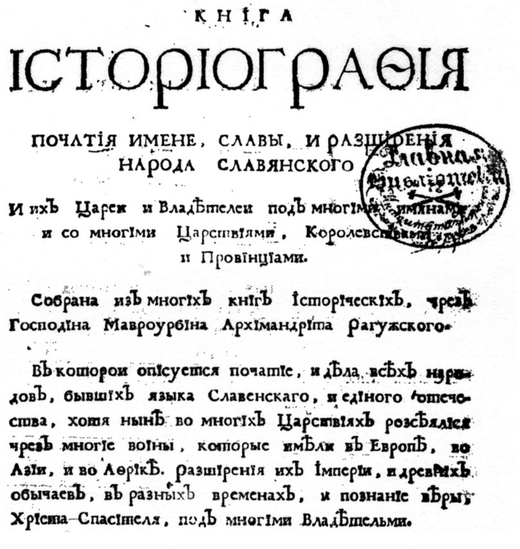
One needn't think that before this time, or the XIV century, the Slavs had not resided in the Balkans.

The Balkans appear to pertain have always been comprised in the traditional Slavic habitat. However, the Russian and Tartar (or the "Mongol and Tartar") invasion of the XIV century has brought the Slavs to other parts of the Eurasian continent – Germany, Greece, etc. The fact that the invading armies had swarmed the Balkans as well does not contradict the fact that the Slavs had been residents of this peninsula before that. Incidentally, Empress Catherine the Great wrote such things as "the word 'Saxon' derives from '*sokha*' [the Russian for "plough" – Trans.] … The Sokh-Sons had Slavic ancestors, likewise the Vandals and many others" (Russian National Document

Archive, F. 10, Op. 1, D. 17). Modern historians cannot help from noting patronizingly that some of her observations "cannot fail to make one smile" ([360], page 94).

And so it turns out that the memory of the XIV century invasion of the Slavs had still been very much alive in the XVII century Europe. However, the chronologists of the XVI-XVII century have misdated it to the distant past, either deliberately or by accident. As a result, the invasion has spawned numerous vicarious reflections of itself on chronicle pages, transforming into the endless "ancient and early mediaeval" Slavic conquests of Europe. And yet the chronologists have managed to make the Slavic conquest extremely ancient and legendary to a certain extent. Apparently, the Western chronologists of the XVI-XVII century must have thought it to be less of a blow to their pride as an event of the faraway VI century.

According to our reconstruction, all the "ancient" and "early mediaeval" conquests of Europe by the Slavs are nothing but carbon copies of the Russian "Mongolian" conquest of the XIV-XV century, or the extension of the latter, namely, the Ottoman (Ataman) conquest of the XV-XVI century.



КНІГА
ІСТОРІОГРАѲІЯ
ПОЧАТІЯ ИМЕНЕ, СЛАВЫ, И РАЗШИРЕНІЯ
НАРОДА СЛАВЯНСКОГО
И ихъ Царей и Владѣтелей подъ многіми имянами
и со многіми Царствіями, Королевствами
и Провінціами.

Собрана изъ многіхъ кнігъ Історіческіхъ, чрезъ
Господіна Мавроурбіна Архімандріта Рагужского.

Въ которой опісуется початіе, и дѣла всѣхъ народовъ, бывшіхъ языка Славенскаго, и едіного отечества, хотя нынѣ во многіхъ Царствіяхъ розсѣялися чрезъ многіе воіны, которые имѣли въ Европѣ, во Азіи, и во Аѳрікѣ. разшіренія ихъ Імперіи, и древніхъ обычаевъ, въ разныхъ временахъ, и познаніе вѣры Хріста-Спасітеля, подъ многіми Владѣтельми.

Fig. 9.1. Title page from the Russian edition of Mauro Orbini's book, 1722.

2.
WHY DID PETER THE GREAT BUILD ST. PETERSBURG AMIDST THE SWAMPS? THE BOOK OF MAURO ORBINI

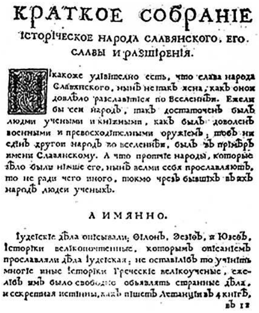
In the present chapter we shall once again relate the history of the Great = "Mongolian" conquest – this time according to the sources that explicitly interpret it as a Slavic invasion.

It is noteworthy that some of these sources have survived until the present day. As we realise today, all such sources were being systematically and deliberately destroyed – in Western Europe as well as the Romanovian Russia. As we shall see, this destruction campaign was one of the main reasons why the Catholic Church drew up the famous Index of Forbidden Books. It's very first version was compiled in Vatican, Italy, and dates from 1559 AD ([797], page 488). The very middle of the XVI century, that is. All the books included in said index were destroyed methodically in every part of Europe. In Russia, the destruction of books began in the XVII century, after the ascension of the Romanovian dynasty. We wrote a great deal about it in CHRON4.

Fortunately, there are exceptions to every rule. A few sources have survived. After a long search, we have managed to find a whole book that falls in this category – of great enough interest and importance for us to find it worthy of a whole chapter. It is the book of Mauro Orbini (or Maurourbinus, as the name is transcribed in the actual book). See fig. 9.1:

THE BOOK ON THE
HISTORIOGRAPHY
OF THE NAME, THE GLORY AND THE CONQUESTS
OF THE SLAVIC NATIONS,
their kings and their rulers of many a name,
as well as their numerous domains, kingdoms
and provinces. Compiled from a wide variety
of historical books by the noble Maurourbinus,
Archimandrite of Ragusa.

The book was written in Italian and published in 1601 ([797], page 931). The Russian translation came out in 1722. Orbini died in 1614 (ibid). In



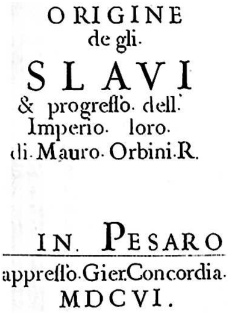
КРАТКОЕ СОБРАНІЕ
ІСТОРІЧЕСКОЕ НАРОДА СЛАВЯНСКОГО, ЕГО
СЛАВЫ И РАЗШІРЕНІЯ.

Нікакоже удівітелно есть, что слава народа Славянского, нынѣ не такъ ясна, какъ оной довлѣло разславітіся по Вселеннѣй. Ежели бы сей народъ, такъ достаточенъ былъ людми учеными и книжными, какъ былъ доволенъ воинными и превосходітелными оружіемъ; тобъ ни единъ другой народъ во вселеннѣй, былъ въ прімѣръ имени Славянскому. А что прочіе народы, которые зѣло были ніже его, нынѣ велми себя прославляютъ, то не ради чего иного, токмо чрезъ бывшихъ въ ихъ народѣ людей ученыхъ.

А ИМЯННО.

Іудеіскіе дѣла опісывали; Філонъ, Эгезіпъ, и Юсефъ, Історіки великопочтенные, которымъ опісаніемъ прославляли дѣла Іудеіская; не оставілісь то учініть многіе иные Історіки Греческіе великоученые, ежеліоъ имъ было свободно обьявлять странные дѣла, и сокровенная истинны, какъ пишетъ Лактанцій въ 4 книгѣ, въ 12

Fig. 9.2. First page from the Russian edition of Mauro Orbini's book. 1722.



ORIGINE
de gli
SLAVI
& progreſſo dell'
Imperio loro
di Mauro Orbini R.

IN PESARO
appreſſo Gier. Concordia
MDCVI.

Fig. 9.3. First page from the Italian edition of Mauro Orbini's book. 1606.

fig. 9.2 we reproduce the first page of the Russian edition of 1722, and in fig. 9.3 – the title page of the 1606 Italian publication.

As it is stated in the title of the book (fig. 9.1), Orbini was the Archimandrite of Ragusa, thus occupying a very high position in the ecclesiastical hierarchy of that city, which still exists in Sicily ([797], page 1087). Apart from that, Ragusa was the former name of Dubrovnik, the city in the Balkans ([797]). Since the book was written in Italian, and contains clear indications that Orbini had used Italian libraries, it is most likely that he was the Archimandrite of Ragusa in Italy. However, this issue is of minor importance to us.

What does the book tell us? According to what the Soviet Encyclopaedic Dictionary ([797]) demurely tells us, "Orbini's book entitled 'The Slavic Kingdom' … attempts to relate the history of all the Slavic nations and to demonstrate their unity, proposing the theory that the origins of the Slavs were Scandinavian" ([797], page 931).

If one is to believe this brief passage, one might get the notion that Orbini's book is rather tedious, and that its author adheres to some preposterous theory about the ancestors of the Slavs hailing from the territory of the modern Scandinavia. This would hardly make anyone eager to read it, especially given its extraordinarily limited availability. The logical assumption is that it hasn't seen any newer editions since 1722 for a good reason. Even the edition of 1722 must therefore owe its existence to nothing else but the direct orders given by Peter the Great, who was obsessed with the idea of transferring the capital of the Russian Empire closer to Scandinavia, or the alleged ancient homeland of the Slavic conquerors of Europe. This idea of his resulted in the foundation of St. Petersburg.

The book of Orbini must have impressed Peter the Great deeply. It appears as though the latter was harbouring the wish to return to the historical homeland of the Slavs and to revive the ancient glory of their empire. Unfortunately, he was interpreting the quotations from the "ancient" authors as collected by Orbini in too literal a manner – namely, the claims that the Slavs had launched their conquest of the world from a certain land of Scandia. As we shall see below, in the chapter dealing with the Scandinavian historical tractates, the "Scandia" as mentioned by the ancient authors was really Scythia, or Russia (the Horde), and not the modern Scandinavian Peninsula, whose original name is "Scandia Nova," or "New Scandia." These northern territories were colonised by the Horde during the "Mongolian" conquest.

Still, Peter the Great must have been unaware of this fact, already forgotten by his time – accidentally by some and deliberately by others. Hence the choice of the northern swamps as the site of the future capital. A propos, the creation of a "maritime gateway to Europe" did not necessarily stipulate the transfer of the capital to the shores of the Baltic Sea.

One must emphasise that the Russian edition of Orbini's book came out as a result of a direct order given by Peter the Great. The title page of this edition tells us the following: "Translated from Italian to Russian and published by the order of Peter the Great, Emperor and Autocrat of All Russia etc, in the epoch of his glorious reign. The typography of St. Petersburg, 20 August, 1722" (see [617]).

Moreover, not only did Peter the Great give out orders for the translation of Orbini's book – he actually insisted on supervising the translation personally, which is quite extraordinary in itself. For instance, in 1722 he wrote a special letter to the Senate, which we quote in accordance with its Serbian translation, since the text of the letter became known to us from a book in Serbian ([341]): "The book about the Slavic nation translated from Italian by Sava Vladislavich [Orbini's oeuvre – Auth.], as well as the book of Prince Kantemir on the Mohameddan Law, must be sent to us immediately if said books have already been published. If not, by all means give orders for their publication and have them sent to me immediately" (quoted in accordance with [341], pages 344-345).

The fact Peter was interested in Orbini's book this much gives one the impression that his plan of transferring the capital to St. Petersburg must have had other reasons than the mere wish to have another seaport on the Baltic coast. We sense some global political idea behind it – the return to the original hotbed of the Slavic conquest of the world. Since Peter didn't manage to conquer the world from Moscow, failing time and again, he may have made the conclusion that Moscow was unfit for serving as the starting point of his invasion.

However, Peter was obviously mistaken here. Moscow, of all places, didn't have any shortcomings in this respect. The failures of Peter (and the Romanovs in general) must have an altogether different explanation. Apart from that, as we have pointed out above, the Romanovs were striving to move their capital away from the dangerous proximity to the Muscovite Tartary in the XVII-XVIII century (see Chron4, Chapter 12). This is why they were forced to choose the shores of the Gulf of Finland as the site of their capital city. This location would make it easier for them to flee towards their allies in the Western Union in case of an invasion from Tartary.

One must reflect on the ambiguous role of the Romanovs in the history of Russia. On the one hand, they have usurped the throne as the pro-Western dynasty, defeating the Horde, thus making the West independent from Russia to a great extent, qv in Chron4. On the other hand, having come to power and immersed themselves into the atmosphere of Russian life, their initial pro-Western orientation gave way to other priorities of a more Eastern nature. In a way, this pro-Western orientation was "digested" by Russia.

Having found himself the ruler of an empire, Peter the Great must have decided to revive its world domination, remembering that relatively recently a large part of Europe and Asia were part of Russia, or the Horde, and harbouring ambitions to restore the former borders of the empire.

In general, Peter had clearly enjoyed Orbini's book, which is why it has miraculously survived in Russia. As we shall soon see, if it hadn't been for Peter, Orbini's text, which ended up in Russia, wouldn't have survived until our day and age, since what Orbini actually writes about is completely different from how it is coyly presented by the "Encyclopaedic Dictionary."

3.

THE CONQUEST OF EUROPE AND ASIA BY THE SLAVS ACCORDING TO ORBINI'S BOOK

The book of Orbini doesn't need our commentary. We shall merely provide a number of quotations from it, occasionally making the narrative style less archaic, but always keeping the old spellings of personal and geographical names as well as the original punctuation.

This is what Orbini writes in his book:

"The Slavic nation fought against nearly every nation in the world. The Slavs laid Persia waste, and were the rulers of Asia as well as Africa, battled the Egyptians and Alexander the Great; they conquered Moravia, the Schlenian land, the Czechs, the Poles and the shores of the Baltic Sea, moving towards Italy and waging countless wars on the Romans.

They were occasionally defeated; sometimes they would put the Romans to rout on the battlefield, or proved the equality of the two forces.

Finally, having conquered the Roman Empire, they became the masters of the numerous Roman provinces, wreaking havoc and desolation on Rome and making the Roman Caesars pay them tribute – a feat unrivalled by any other nation.

The Slavs were the owners of France and England. They made Spain their dominion and took over the best European provinces. This glorious nation was the predecessor of many a strong people: the Slavs, the Vandals, the Burgontions [the natives of Burgundy in modern France – Auth.], the Goths and the Ostrogoths. Their offspring also includes the Russians (or the Racians), the Visigoths, the Hepids, the Getyalans [the Alanian Goths – Auth.], the Uverl (or the Grul), the Avars, the Scyrrs, the Gyrrs, the Melanden, the Bashtarn, the Peucians, the Dacians, the Swedes, the Normans, the Tenn, or the Finns, the Ukrians [Ukrainians, perhaps? Or, alternatively, the Ugrians (Hungarians) – Auth.], the Marcomans, the Quads and the Thracians.

The Alleri were the neighbours of the Venedes, or the Genetes, which had populated the Baltic coast, and gave birth to the following: the Pomerans [the Pomeranians, no less! – Auth.], the Uvil, the Rugians, the Uvarnav, the Obotrites, the Polabs, the Uvagir, the Lingons, the Tolens, the Redats (or Riadutians), the Circipanns, the Quisin: the Erul or the Elueld, the Leubus, the Uvilin and the Storedan; also the Bricians [the Brits, or the Bretons! – Auth.],

All of which constituted the very Slavic nation" ([617], pages 3-4).

In brief, the above formulates the primary result of Orbini's historical research, which is why he puts it the very beginning of his book. The rest of the text deals with explanations and details.

This fact alone makes his research in history perfectly sensational to the modern reader – however, Orbini himself did not count at making any sensations.

And so, what do we learn from the above passage? A great many things – for instance, the fact that the Slavs had owned Asia, Africa and Europe. This claim is explained perfectly well by our reconstruction, qv in fig. 8.11.

In particular, Orbini tells us that the Slavs had ruled over France, England, Spain, Italy, Greece, the Balkans (Illiria and Macedonia), the Baltic coast and the best European provinces in general.

Moreover, the Slavs are named as the ancestors of many European nations that are considered to have nothing in common with the Slavs today, among them: the Burgundians, or the inhabitants of Burgundy, which became a French province in the XV century, the Swedes, the Finns, the Western and the Eastern Goths (referred to as Visigoths and Ostrogoths), the Alanian Goths, the Dacians, the Normans, the Thracians (or simply the Turks), the Venedes, the Pomeranians (natives of Pomerania, comprised of Germany and Poland), the Brits or the Bretons (Orbini calls them Bricians), and the Avars.

Let us emphasise that nearly every claim made by Orbini is confirmed by other independent sources as well, in particular, the "ancient" Scandinavian historical tractates, qv below. This makes his information all the more valuable, and proves it to be more substantial than "mere fantasy," as many would probably like to believe.

It is possible that some of our readers might find Burgundy to be a particularly unlikely entry in the list of countries whose natives were populated by the descendants of the Slavs. We have to say that the geographical atlas of Prince of Orange ([1018]) that came out in the middle of the XVIII century refers to Burgundy as to Burgognia. The name is a likely derivative of Gog, and we already know that Gog and Magog were the names of the "Mongolian" Russia, or the Horde.

The area in the South of France (around Toulouse and near the Spanish border) is known as Rousillon, which is the name we find in the abovementioned atlas as well as many other maps of the XVIII century. The name is likely to be a derivative of the name "Russian." It must have once stood for "Russian Ilion" (or "Russian Troy"), "Russian Lions" or "Russian Alanians").

The most vehement opponents of Orbini might concede to that with much reluctance, but will be clearly infuriated by Orbini's claim about the Slavic origins of the Brits (the denizens of the ancient Britain) or the Bretons in France.

They might be wrong about this matter. Orbini might well be correct in the claims that he makes. Indeed, let us remind the reader that in CHRON4 we demonstrate Scotland and Ireland to be closely related to Russia. In particular, Scotland (or Scotia) is an old name of Scythia, which has ended up in the West as a result of the Great = "Mongolian" conquest, qv in CHRON4. Moreover, the same mediaeval Atlas of the Prince of Orange ([1018]) uses the name "Ross" for referring to the largest area of Scotland, as one sees from the ancient maps that we cite in CHRON4, Chapter 18:11.

Therefore, the potential critics of Orbini should be more careful with accusing him of making "absurd" statements.

The more resilient opponents might carry on in the following manner. They might agree to the fact that the mediaeval Scandinavians confirmed Orbini's claims. However, if that is indeed the case, how come these historical facts were firmly forgotten in the XVIII-XIX century? Could it be that historical science made such advances by that time that the educated people of the XIX century were already unable to lend any credulity to such "nonsense" as Orbini's theories?

Apparently, it turns out that certain well-established scientists of the XIX century actually pointed out the same historical facts as Orbini – in particular, the famous Russian historians M. M. Shcherbatov ([984]) and A. D. Chertkov ([956]), as well as A. S. Khomyakov, a prominent Russian scientist and philosopher and a host of others. We shall refrain from quoting their works at length, since the book of Orbini already contains most of the facts related therein.

4.

OUR CONCEPTION EXPLAINS THE BOOK OF ORBINI

Scaligerian history makes Orbini's book look perfectly preposterous. Our conception allows a new appreciation of his work, making it a lot less bizarre to the extent of being completely rational. Indeed, if the "Mongolian," or the Great Conquest was Slavic for the most part, there is nothing surprising about the fact that many nations of the Western Europe have Slavic blood running in the veins, which is what Orbini actually claims.

Simultaneously, our conception does not require any proof from the part of Orbini. On the contrary, his claims about the Slavic origins of many Western European nations in the epoch of the Horde's expansion (the XIV century) only begin to make sense within the framework of our New Chronology, based on statistical results as related in Chron1–Chron3. Let us once again remind the reader that Orbini must have been a Western European author, and that his opinion is also of interest to us as the opinion of a Westerner.

5.

THE PARTIES THAT WENT TO BATTLE AND WON, AND THE ONES THAT LOST, BUT WROTE HISTORY

Orbini begins his book with a very deep observation, which we realise to be perfectly correct. Some nations went to war; others wrote historical works in their wake. We shall briefly formulate it in more modern terms, quoting a corresponding fragment of Orbini's book for the sake of completeness (bear in mind that his oeuvre came out in 1601).

"We should by no means be surprised that the fame of the Slavs isn't as great nowadays as it used to be. Had there been as many learned men and writers of books among the Slavs as there were fine warriors and makers of weapons, their glory would be unrivalled by any other nation. As for the fact that many other nations, greatly inferior in the days of yore, exalt their glory to the heavens today, it is only explained by the labours of their scientists" ([617], page 1).

Whenever we read a historical chronicle today, we are inevitably influenced by the nationally subjective point of view of the chronicler. Each one would obviously try to make his own nation look as good as possible. The battles won by the fellow countrymen of a given scribe, no matter how minor, were described with particular eloquence. Other battles, which had resulted in the defeat of the chronicler's people, would be covered very sparsely, or not at all.

This is perfectly natural and understandable to everyone. However, some might lack the awareness that this fact needs to be constantly borne in mind when one reads old chronicles.

Orbini proceeds to make the observation that the existence of a historical school whose works have survived until our day in a given country has got nothing in common with the military prowess of said country's inhabitants. Some nations of victorious warriors did not write any grandiose historical tractates, whereas other nations with a much lower military potential would sometimes compensate by the creation of historical chronicles that would greatly exaggerate their own military power, as well the importance of the role that they played in history. Defeats on the battlefield were compensated by victories on chronicle pages. This practice was particularly common in the Middle Ages, given that literacy was a luxury and that national historical schools were few and far between.

Basically, Orbini is telling us that the Slavs did not have a well-developed historical school in the past. Alternatively, as we begin to realise, the works written by the representatives of that school, haven't survived until our day and age – nor have they reached Orbini. There might be a variety of reasons to explain this – in particular, the destruction of certain historical oeuvres during the Reformation epoch of the XVI-XVII century. On the contrary, such historical schools did get founded in a number of other countries, Italy in particular. The version of the ancient history that we learn today is largely based on the viewpoint of said schools' representatives of the XVII-XVIII century.

This is the very reason why Italian Rome is believed to have prevailed over the rest of the "ancient" world. The iron legions that had reputedly crushed the barbarian armies (the Germans, the Slavs and so forth) only did so on paper. In reality, the real military victories of Rome as the Horde became ascribed to other nations.

Paper will tolerate anything that may be written on it. Yet such "paper theories" aren't always harmless. Some gullible fans of the "historical might and power of the ancient Italy" tried to restore the former glory of the Roman Empire in the XX century, Mussolini being the best example. The beauty of the paper myth collided with reality; what happened next is known to everyone.

The part played by Italy in world history and culture is famous and indisputable, be it architecture, art, opera or literature. Italy was one of the most influential European countries in the XVI-XVIII century, insofar as culture is concerned.

But why must one necessarily complement it by the fame of the alleged conquerors of the whole world and the masters of Germany, Gaul, England, Spain, Persia, Egypt, the Balkans and the Caucasus, as the Scaligerian history has been doing all along?

Psychological observations. Primo.

If we are to imagine the Scaligerian version in modern terms, we would see the divisions (or legions) of modern Italy invade Germany, conquer France, Spain and Portugal, then Romania, Austria, Greece, Serbia, Croatia and Bosnia, subsequently annexing Turkey, Syria, Palestine, Iran and Iraq, crossing the English Channel and conquering Britain, and, finally, they would become the masters of Egypt, Algeria and Morocco.

We are simply providing a list of the countries which the Scaligerian version of history believes to have been conquered by Italian Rome in the "ancient times." The balance of military supremacy inevitably shifts as times go by. But can it shift quite as greatly? The actual history of the last few centuries demonstrates that notwithstanding said supremacy shifts, the military balance remains pretty much the same as time goes by.

Secundo.

We might be asked about the reasons why the Russians have never managed to reflect their remarkable military advances in chronicles. After all, the Italians managed to write a great deal about their nonexistent victories. Why were the Russians so modest?

Our reply would be as follows. Modesty has got nothing to do with it – the real reason is the de facto defeat of Russia, or the Horde, on the political arena of the XVII century as a result of the Great Strife. Russian throne was usurped by the Romanovs, who were representing the interests of the Western diplomacy. Although Russia managed to assimilate this political invasion eventually, it had left a deep mark in Russian culture. In the XVII-XIX century the Romanovian and West European historians were diligently writing a new version of the ancient history, reserving a rather inconspicuous place for Russia. Russian chronicles of the XIV-XVI century were partially destroyed; the remaining parts were either edited tendentiously or completely re-written. The Great = "Mongolian" Empire was de facto erased from the history of the XIV-XVI century and cast into deep antiquity, creating the nebulous legends of the "Great Migration" and the Slavic conquest in the so-called "early Middle Ages."

Furthermore, one must also account for the following psychological factor, which came into existence in the epoch of the Reformation. What we consider presently has to deal with the attitude towards advertising, no less. It is possible that in the epoch of the Great Empire advertising and self-advertising wasn't considered important, the reasons being that the Empire had a single Emperor, or Khan, and was supported by the army, or the Horde. Competitive political advertising was unnecessary due to the absence of competitors.

History has only been used for political advertising since the divide of the Empire in the XVII century, when its Western fragments engaged in a relentless power struggle, and started to use advertising for their advantage. The importance of advertising in its capacity of an ideological weapon was realised in the Reformist West of the XVII-XVIII century without much delay; historical and political advertising must have been born in mediaeval Italy around the XVI-XVII century. One must admit that this propaganda, likewise the ideology and the diplomacy that came in its wake, made the Western Europe victorious in its fight against Russia and Turkey – a success that could by no means have been achieved by military means.

The advertising of one's own advantages has never been a forte of Russia – this state of affairs came to existence in the XVII century, and its repercussions can be observed to this very day. The West has no qualms about boasting its own successes, often exaggerating them, whereas the Russians have always been more reserved about it due to its historical and cultural tradition.

One must bear in mind that this circumstance makes it very difficult for the New Chronology to be perceived adequately – in Russia as well as in the West. Russians would find it easier to admit that, apart from the Mongols, there were two or three other foreign nations that have conquered them at some point, in the vein of the Romanovian tradition.

The reverse conception, which appears to be in much better correspondence with historical reality, often encounters an embarrassed reaction in Russia; indeed, the Russians would be likely to find themselves compromised by the conquest and colonisation of the Western Europe by their ancestors, although it was populated very sparsely, according to John Malalas, for instance – it would probably be seen as yet another proof of their alleged barbaric manners.

These emotions are doubtlessly the fruits of the Romanovian historical education to a large extent; however, the emphasis of one's own achievements is pretty alien to the archetypal Russian character in general.

We are by no means making the New Chronology a means of aggrandising the reputation of Russia in the eyes of the Westerners. The nobility of the West and the East is of the same origin in general, hailing from the XI-XIII century Byzantium, and especially the Great = "Mongolian" Empire of the XIV-XVI century. This makes them all related to each other to some extent, although these relations have already been distant in the XVII-XVIII century. Such relations must have proved useful for the foundation and the subsequent three hundred years of expansion and development of the enormous Great ("Mongolian") Empire. In the XIV century, a descendant of the XI-XIII century Byzantine nobility known as Genghis-Khan, and also as Great Prince Georgiy Danilovich, made himself "the first among the kin" due to the strength of the army that he had managed to create.

6.
WHERE DID ORBINI CONDUCT HIS RESEARCH?

We can relate to the indignation of the readers, who might think that all of the above was invented by Orbini and therefore completely unworthy of any trust due to his partiality. The "Soviet Encyclopaedic Dictionary" reports his Dalmatian origins, after all, also claiming him to be the "forefather of historical science in Yugoslavia" ([797], page 931). What else could one expect from a Slav? A shameless panegyric to his fellow Slavs, of course. Mediaeval political agitprop, in other words.

We can counter as follows. As it is plainly visible from Orbini's book, it was written in Italy and its language is Italian. First and foremost, it is based on the sources found in Italian libraries, all of which are named in Orbini's work, qv below.

Therefore, the characteristic given to Orbini by the "Encyclopaedic Dictionary" is somewhat strange; all that we learn about him is that he was a Dalmatian and the "forefather of historical science in Yugoslavia." Thus, the "Dictionary" associates his work with the Slavic Balkans exclusively, whereas Orbini's book clearly states that he had been working in Italy for a long time and may have been an Italian, after all.

Let us voice the following hypothesis. Orbini was the Archimandrite of Ragusa, qv above. Could the authors of the "Encyclopaedic Dictionary" have become confused by the existence of two cities bearing the same name – the Sicilian Ragusa and the Balkan Dubrovnik, which was also called Ragusa in Latin? See [797], page 1087.

Could this strange desire of the authors of the "Soviet Encyclopaedic Dictionary" to associate Orbini with the Slavic Balkans exclusively be deliberate? After all, what could one expect from a staunch Slavonic nationalist and the author of numerous inanities unworthy of being published again? Telling the readers the truth – namely, that Orbini had lived and worked in Italy, as well as the fact that his book was written in Italian, would instantly expose the book as a mediaeval work of a Western historian concerned with the Slavs. Such XVII century evidence is very scarce, after all.

7.
ORBINI WAS AWARE THAT HISTORIANS WOULD NOT LIKE HIS WORK

Orbini's book was written in the second half of the XVI century. The book was published in 1601 ([797], page 931). That was the epoch of the famous Trident Council in Italy. As we have mentioned quite a few times, the Catholic Church was busy canonising its chronology and conception of world history in this very epoch.

Orbini must have been a cleric of the Catholic Church; nevertheless, his book is blatantly at odds with the point of view that was being introduced around that time, further to become consensual. Therefore, even the Catholics did not unanimously support the works of Scaliger and his school.

Orbini can be ranked as the de facto opponent of Scaliger. He harboured no false hopes and was perfectly aware that his work was most likely to encounter a negative reception. He openly says so in his book.

"Should any other nation try to contradict this true description out of spite and hatred, I call upon the historiographers as my witnesses, attaching a list of their names. Many of their historiographical works confirm the facts related herein" ([617], page 5).

Orbini was correct in his assumption. The attitude towards his book is reflected by the "Soviet Encyclopaedic Dictionary" ([797]) perfectly well; we have already mentioned this fact. However, in the beginning of the XVIII century, which is when his book was published in Russian (at the direct order of Peter the Great, as we have already mentioned) the Scaligerite translations couldn't have withheld from meddling with Orbini's text. It is hard to find another explanation of the fact that the alphabetical list of sources ends abruptly after the letter M in the Russian translation ([617]) – in the middle of the page and right after a comma to boot. The remaining half of the lists is nowhere to be found.

Orbini's text is continued after the comma, and it begins from a new paragraph, which isn't quite what one expects to be preceded by a comma, after all – as if there was nothing strange about this abrupt truncation of the bibliography.

What we see is clearly a typographical error, but hardly of a random nature. After all, neither the translator, nor the typesetter could have accidentally thrown out several pages. After all, the first half of the list occupies four and a half pages in [617]. We shall quote the whole list, since Orbini's mind-boggling facts were all taken from the sources contained therein.

Orbini's bibliography is all the more remarkable due to the fact that most names that we find are unknown to us today for some reason. Where are these books now? After all, Orbini was using them at the end of the XVI century. Could all of them have been "destroyed in conflagrations"? This may well be the case, only the "conflagrations" in question must be the fires of the XVII-XVIII century that consumed the books that the Occidental Catholic Church had found heretical.

And yet each of the names from the list of Orbini stands for a book, or even a couple of books.

We must also point out that the Russian translation of Orbini's book made in 1722 is rather imprecise and also abbreviated. Therefore, in one of the annexes to the present volume we reproduce the full bibliography from the original Italian edition of Orbini's book ([1318]), as well as the complete translation of several chapters from his book.

8.

THE LIST OF SOURCES USED BY ORBINI

According to Orbini, many of his sources came from "the great library of His Highness, the Prince of Urbino in Pesaro" located "at the very heart of Italy" ([617], page 5). Moreover, Orbini provides a full list of the authors whose works he had studied ([617], pages 6-10). The list of authors is prefaced in the most noteworthy manner by Orbini himself: "A list of historiographers … some of which are not considered acceptable by the Roman Church…" This is a good explanation of why the authors in question are unknown to us today. Their works must have been deliberately destroyed in the campaign of the XVII-XVIII century launched by the Latin Catholic Church in order to destroy all the books it considered heretical.

At the same time, some of the mediaeval sources mentioned in Orbini's list are known to us perfectly well. See Annex 1. Nowadays we believe that they comprise the whole volume of the mediaeval authors and their works; however, they are but an insignificant minority in Orbini's list. Could this mean that the sources available to us today amount to a fraction of what Orbini had access to in the XVII century? This might give the readers some idea of how quickly written information might vanish.

[The authors provide the Russian version of Orbini's list; the original can be found in Annex 1 to the present book. All the names are given in Russian transcription and in accordance with the Cyrillic alphabetical order; the list does indeed end abruptly and contain a number of omissions – Trans.]

Let us reiterate that the majority of mediaeval authors included in Orbini's list (and each of them must have written more than just one book) are unknown to us today. In particular, two of the historians mentioned by Orbini, Jeremy (Ieremia) the Russian and Great Ivan the Goth were obviously of Russian origins; nothing is known about either of them today.

Incidentally, Orbini doesn't mention a single solitary Russian historian out of the many authors that are presumed to have lived and worked before the XVI century. This is easy enough to understand – they must have been born much later, and their "ancient oeuvres" were apparently written in the Romanovian epoch. As we demonstrate in Chron4, the legendary Nestor, credited with writing the *Povest Vremennyh Let*, is one of their midst. Orbini, an encyclopaedist, doesn't know anything about him for some reason. Although the Russian list of authors ends with M, neither Nestor himself, nor his famous chronicle get a single mention anywhere in Orbini's book – both the Russian translation and the Italian original ([1318]).

9.

ORBINI'S BOOK USES WESTERN EUROPEAN MATERIALS

Nearly all of the sources listed by Orbini are Western, which is perfectly natural, given that he had really lived and worked in Italy. The "Balkan version" of his biography as suggested by the *Soviet Encyclopaedic Dictionary* would make this circumstance look very odd indeed.

Orbini's book is therefore a purely Western chronicle. We keep on emphasising this fact since the modern readers might find it too partial and blatantly pro-Slavonic and pro-Eastern. This is hardly the case, since the author wrote in Italian and used Western sources.

Our reconstruction makes it perfectly clear that the book describes real events of the Middle Ages.

One shouldn't assume that the Slavs conquered the West almost every century and for two millennia on end, which is what Orbini reports in his work. He was already confused by the arbitrarily extended chronological version created in the XVI-XVII century; the correct chronology had already been forgotten for the most part in his epoch. If we are to return the events described by Orbini to their proper chronological positions, all the numerous Slavic conquests that he refers to shall turn out to reflect a single historical period, and a relatively short one, at that – the time when the Great = "Mongolian" Empire, which had indeed been Slavic for the most part, became the dominant power in Europe, Asia, Africa and America.

Despite the eventual decomposition of the Great Empire, the memory of the grandiose historical colonisation became multiplied in different chronicles. This is reflected in Orbini's oeuvre as the numerous phantom conquests of Europe by the Slavs, allegedly going on for centuries on end.

10.
OUR POINT OF VIEW ON ORBINI'S BOOK

According to our conception, the book of Orbini describes the multiple duplicates of the "Mongolian" (or the Great) Conquest of the XIV century scattered all across the historical scale starting with the very beginning of the new era. All of them are misdated, whereas the XIV century original has nothing Slavic about it anymore. Historians of the Scaligerian school portrayed the XIV century conquest as the invasion of savage nomads from the distant deserts near the borders of the modern China.

This is why Orbini's book happens to be a heavy read and leaves one with a chaotic impression – quite inevitable, since, as we realise today, it contains multiple renditions of the same sequence of events under different names and dated to different epochs. Nevertheless, it is a mine of interesting information. We shall only cite a few examples.

11.
THE USE OF THE CYRILLIC ALPHABET IN THE WESTERN EUROPE AS REPORTED BY ORBINI

Orbini writes: "From that very time [or the epoch of Cyril and Methodius, the inventors of the Cyrillic alphabet – Auth.], there are still some priests from the ranks of the Liburno Slavs [meaning that they still existed at the end of the XVI century – Auth.] subordinate to the Archduke of Noritia who read the liturgy and other divine texts in their native language, possessing no knowledge of Latin; even the very rulers of Noritia were known for using Slavic letters in the epistles written to their subjects, the likes of which can be seen in the Church of St. Stephen in Vienna" ([617], page 38).

Vienna is in Austria. Therefore, Cyrillic alphabet was still used by the Austrians in Orbini's epoch – and this is just one of the examples provided by Orbini.

12.
ORBINI ON THE SLAVIC GOTHS

One of the chapters of Orbini's book is entitled *On the Slavic Goths*. This is what he tells us:

"In the ancient times … the Slavic Goths had no external foes that they could fight, and so they fought among themselves. Then they set forth from Scandinavia [or New Scythia – Russia, that is, qv below – Auth.], their original native land, and assaulted the Ulmerug, driving them away from their lands, which were conquered under the leadership of King Betikh" ([617], page 83).

The above is a rather explicit reference to the "Mongolian" (or the Great) conquest under the leadership of Batu-Khan (a.k.a. Ivan Kalita, or Caliph, as we already know). Seeing as how he is mentioned in this passage, the conquest must indeed be great.

Indeed, Orbini reports that later on the Goths, "led by King Philimir [apparently, Timur – Auth.] went on towards Scythia, which was known as Ovin, then stopped to fight the Spallian nation. Having defeated them, the Goths divided into groups. One of them conquered Egypt [sic! – Auth.], whereas another, led by King Amal [Prince Maliy, or "the junior prince"? – Auth.] journeyed Eastwards. The rest of them turned Westwards, led by Valt" ([617], page 83).

This must be a description of the Great = "Mongolian" conquest led by Batu-Khan, which is presented as a Slavic conquest. This is perfectly right – it had been predominantly Slavic, or, rather, Russian, as we demonstrate in Chron4.

In another instance Orbini lists various Slavic tribes, among them the Burgundians, the Dacians, the Swedes and the Finns, and reports the following: "When all these tribes left Scandinavia [New Scythia, or Russia – Auth.], their common homeland, all of them, apart from the Illirians and the Thracians, were calling themselves Goths" ([617], page 80).

"The Goths, the Vandals and the Visigoths [the West Goths – Auth.] … only differed from each other by their name. Everything else about them had been exactly the same – their skin was white, and their hair, yellow. They were tall, and they all had common laws and a common faith, and also a common language known as Gothic. Nowadays one cannot deny that the Slavs are of the same origin as the Goths… The nation of the Vandals conquered all the lands that lay between the German Sea and the Mediterranean… Therefore, the Muscovites, the Russians, the Poles, the Czechs, the Cherkassians, the Dalmatians, the Istrians, the Carvatians [Croatians – Auth.], the Boshnaks [Bosnians – Auth.], the Bulgarians, the Rascians and their neighbours were known under a multitude of names, but their origins were Vandal, and they shared a common language" ([617], p. 80).

Let us make a brief excursus for the readers familiar with our mathematical and statistical analysis of the Bible, qv in Chron1 and Chron2. As we have seen, Orbini says that the Western campaign of the Slavic Goths, or the "Mongolian" campaign of the Russians, was led by a certain Valt, or Balt ([617], page 83). Could he be the Biblical King Balthazar, or Balta-Czar, Czar of the Balt (Valt)? The Baltic Sea might also have been named after him.

As we have already mentioned in Chron1 and Chron2, the version of the Bible available to date is most likely to have been written in the Middle Ages, and some of the books contained therein were edited in the West. This Oriental conqueror known as Balta-Czar, perceived by the editors of these books as a menace from the East, must have transformed into Balthazar the conqueror.

13.
ORBINI ON THE RUSSIAN SLAVS, OR THE MUSCOVITES

In the chapter entitled "On the Russian Slavs, or the Muscovites" ([617], pages 68-76) Orbini reports a number of facts that can also be explained perfectly well by our conception. His general idea is that the Slavic conquest of the world began from a land called Scandia. He does not give us any particular information concerning its whereabouts. This must be why later commentators accused Orbini of being the author of a theory about the Scandinavian origins of the Slavs. However, Orbini has nothing to do with this confusion. Below, in the chapter that deals with mediaeval geography, we shall tell the reader that Scandia is merely another name of Scythia. However, Scythia was a vast land, and its borders are rather vague. Still, Orbini's text gives us the opportunity of localising Scandia, or the ancient homeland of the Slavs, with much greater precision.

As Orbini tells us about the Slavic nations, he says that only the Russian Slavs, or the Muscovites, "remained in their homes, whereas all their comrades and kin set forth towards the German Sea and the Danube … since the Slavs conquered the entire European Sarmatia and a part of Asia, setting forth from Scandia. The Slavic settlers spread all across the lands that lie between the Northern Ocean [or the Arctic Ocean – Auth.] and the Mediterranean Sea, as well as the Adriatic, and between the Great Sea and the Baltic Ocean… The Russian Slavs have always lived in European Sarmatia, and remain there until this day, having gathered many new lands by either chasing the neighbouring nations away or making them live by their laws" ([617], page 68).

Orbini describes the "Mongol and Tartar invasion" in pretty much the same terms as we do in

CHRON4. Basically, Orbini's text contains nearly every piece of relevant information that we have related, but it needs to be extracted from his convoluted text. Romanovian historians were finding it "hard" for obvious reasons. However, now that we are capable of reconstructing the more or less veracious picture of history, albeit roughly, with the use of completely different methods pertaining to natural sciences in general and mathematical statistics in particular, as related in CHRON1 – CHRON3, we are surprised to discover that Orbini already says it all.

As we proceed with our attentive study of Orbini's texts, we keep coming up with data that we can only decipher today.

Orbini mentions the close relations between the Russians, the Muscovites and the Goths: "The Russians … were the military allies of the Goths, accompanying them in every campaign; Europe and many other lands were laid waste as a result" ([617], page 70).

In CHRON4 we already mentioned that the Goths can be identified as the Cossacks, also known as the Tartars in mediaeval sources. It is perfectly obvious that the Goths, or the Cossacks, took part in every Russian military campaign.

14.
ORBINI ON THE HUNS AND ATTILA AS A RUSSIAN WARLORD

As Orbini describes the borders of the Russian state, he reports Ugaria, or Ugra, to be a Russian province. Today we know it as Hungary. Orbini adds that this land is the birthplace of the Huns, and tells us how the Russians set forth from this province and conquered many of the "best lands in Europe" led by Attila ([617], page 68).

Therefore, the Huns and their famous chieftain Attila can be identified as the Russians. Some might think this to be over the top and clearly a fantasy of Orbini's – however, Sigismund Herberstein, a historian of great authority and the author of the book entitled "Notes on Muscovite Affairs" ([161]), reports the exact same thing. As we mention it in CHRON4, Chapter 5:2.2, Herberstein mentions Yougra in his list of Russian provinces (Suzdal, Kostroma, Perm etc). He writes: "Russians aspirate this name, pronouncing it as '*youhra*' (and call the natives of this land Yuhrichi). It is the very Yougra that the Hungarians came from, conquering many European lands led by Attila. The Muscovites are very proud of this name, seeing as how their alleged vassals had once devastated the greater part of Europe" ([161], page 163).

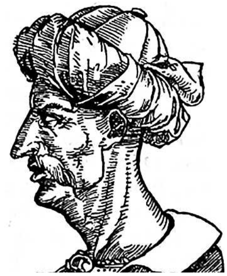


Fig. 9.4. A picture of Attila from Sebastian Munster's Cosmography (edition of 1550). Taken from [578], Vol. 1, p. 73.

Are we to accuse Herberstein of fantasizing as well?

Therefore, the claim made by Orbini cannot be waved aside as a figment of his imagination. There's more to it – and our reconstruction provides an excellent explanation of said claim. Let us quote the text of Orbini for the sake of completeness:

"The Russian Kingdom begins from the River Don and the Meotian Sea in the East; it covers the entire territory between Lithuanian and the rivers Pevtse and Polna, from the Prussian Livonia and Poland in the West; from River Tir, or the Dniester, and the Sarmatian Mountains in the South; this territory includes Yougoria, or Yougra, the province whence the Huns originate – the ones that conquered Poland and many other European lands led by Attila; the Russians are very proud that their subjects once conquered the most beautiful lands in Europe" ([617], page 69).

In fig. 9.4 we see an ancient portrait of Attila from the famous Cosmography of S. Munster, allegedly published in 1550. We must pay attention to the Cossack (or Ottoman = Ataman) turban on Attila's head, which is in perfect correspondence with our reconstruction.

The Vandals, who devastated Rome in the alleged year 455, were also Slavic in origin. Orbini cites the "Vandal-Slavonic-Italian Glossary" as proof that the Slavs and the Vandals were related ([1318]). This glossary is reproduced in the Annexes; the similarities between the Russian and the Vandal words are as striking as they are numerous. It is very characteristic that this exceptionally fascinating fragment of the book was omitted from the Russian edition of 1722 for some reason ([617]).

15.

HUNGARY IN THE TITLE OF THE RUSSIAN CZARS

The full title of the Russian Czars, before and under the Romanovs, contains the term "Yougorian," or "Hungarian." In particular, we find it in the title of the Russian Czar cited in [617], page 76, and many other sources as well.

Upon comparing this fact with the evidence of Herberstein and Orbini as quoted above, we are once again confronted by the standard mediaeval notion concerning the former unity of Russia and Hungary.

16.

ORBINI ON THE CAMPAIGNS OF THE RUSSIAN MUSCOVITES IN THE EPOCH OF THE "ANTIQUITY"

Orbini writes the following about the military campaigns of the Russians that he classifies as "ancient": "When Pompey the Great was fighting Mithridates, the King of Pontus, the Russians [also known as the Muscovites, as Orbini reports above, qv in [617], page 68 – Auth.], led by their leader Tasovaz, or Tasius, dealt a great blow to the King of Pontus, being the allies of the Roman Kingdom … In the epoch of Vespasian, they crossed the Danube, slaughtered two regiments of Roman soldiers and entered Mesia, killing Agrippus, the mayor of the city and the country's ruler; ever since that time they have been living in Illirian Mesia, which they call Rascia [Russia – Auth.]" ([617], pages 69-70).

Thus, under Pompey the Great, who had lived in the alleged I century BC, and under the Roman Emperor Vespasian, whose lifetime is dated to the alleged I century AD, the Muscovites, or the Russians, don't merely exist, which is an utter impossibility in Scaligerian history, but also actively partake in the life of the Roman Empire – at times figuring as its allies, and occasionally also defeating the Roman regiments, or legions. This must be a reference to the internecine wars inside the Horde.

However, Orbini, a contemporary of Scaliger, doesn't seem to be confused by contradicting Scaligerian chronology quite as blatantly. This once again proves to us that in the XVI-XVII century a great many historians still disagreed with Scaliger; some of them had still remembered the correct version of history.

17.

ORBINI ON THE "FINNS, OR FENNES, A SLAVIC TRIBE"

This is the name of one of the chapters from Orbini's book. It doesn't require any commentary from our part. However, we might be asked whether "Orbini's Finns" are the very Northern nation known to us under that name today. Apparently, they are: "The Slavic Finns are the northernmost nation of the world; the land they settled in is barely inhabitable by humans" ([617], page 109).

18.

ORBINI ON THE "SLAVIC DACIANS"

See [617], page 110. No commentary is required.

19.

ORBINI ON THE "NORMAN SLAVS"

See [617], page 111. Here we find it difficult to refrain from commenting. Orbini is referring to the very Normans, or Vikings, that we know as the legendary conquerors of the Western Europe. Nowadays they are dated to the period between the end of the VIII and the middle of the XI century ([797], page 220). In particular, they conquered France, also invading Britain, Italy, Spain etc. Orbini relates the conquest of France by the Slavic Normans for the most part.

Apparently, the Normans were Slavic, and this fact is actually known to historians. Let us turn to M. Fasmer's "Etymological Dictionary of the

Russian Language ([866]) and consider the entry "Russ" (the old word for Russia). We see that in the Middle Ages the Greek word Ros was used for referring to the Normans, whereas the Arabic word Rus stood for "Normans in France and Spain" in the Middle Ages ([866], Vol. 3, p. 522).

Nowadays this mediaeval name of the Normans ("Russes," which is how their contemporaries used to refer to them) is explained with the aid of the so-called "Norman theory." Let us remind the reader that, according to this "theory," the word "Russ" came from Scandinavia with Ryurik, who is claimed to have been from Scandinavia by the proponents of this theory. Above and in CHRON4 we have already discussed the "Norman theory" at length. Many historians consider it antiscientific today, qv above. We agree with that. However, as we demonstrate in the present book, the "Norman theory" owes its existence to the incorrect interpretation of certain data contained in the mediaeval Russian chronicles. Some falsification was also thrown in (see CHRON4). In reality, the name "Russ" was never borrowed by the Russians from anyone. Below we demonstrate that the very word "Scandinavia" was once a name used for referring to mediaeval Russia, or some part thereof, by foreigners. Therefore, if we are to mention borrowed names, Scandinavia is of Russian origin and not vice versa.

Once we restore the authentic mediaeval meaning to a number of names and events, we begin to understand the real meaning of the evidence contained in the ancient chronicles. The real meaning of many ancient names has either been forgotten or distorted, and they are used for referring to something completely different nowadays. In many cases, these new meanings were introduced for a reason. Having created its own version of the ancient history, the Scaligerian school started to interpret many of the ancient names in the manner that suited its needs. The new Scaligerian interpretations of the old names were introduced together with this version of history.

Thus, we have found out that the mediaeval Greeks and Arabs directly claimed the Norman conquest of the Western Europe to have been started by the Russians. This must have also been understood by many of the XVIII century historians, hence the necessity to plant the "Norman theory." Now we can see that it was one of the cornerstones supporting the entire Scaligerian conception.

20.
ORBINI ON THE AMAZONS – "THE FAMED SLAVIC WARRIOR WOMEN"

Nowadays the Amazons are usually considered to be legendary characters from the "ancient" Greek mythology, and known as female warriors who fought the mythical "ancient" Heracles and demonstrated great valiance in the Trojan War.

On the other hand, we have already been confronted by a number of direct references to the fact that the name "Amazons" pertained to the wives of the Cossacks, or the Goths (see CHRON4).

What does Orbini tell us? He makes a great many references to the Amazons. This is how he begins his narration: "The fame of the Slavs is also complemented by the valiance of their women, most of all the Amazons, who were the wives of the Sarmatian Slavs from the region of the Volga… Some writers report them [the Amazons – Auth.] to have been wives of the Goths, and to have fought Aurelian Caesar alongside their husbands, clad in men's attire.

However, the Gothic and Sarmatian women have always belonged to the Slavic nation… The Amazons have travelled all across Asia Minor, conquered Armenia, Galatia, Syria, Cilicia and Persia… They built many cities, towers and strong citadels … among them – the famed cities of Smyrna and Ephesus… The Greek kings, terrified by the might of the Amazons, sent Iraclius [Heracles – Auth.], the foremost warlord of their time, to battle against them. Then the Amazons fought the Greeks alongside the Trojans [took part in the Trojan War – Auth.] under the leadership of Panthesilea, remaining a strong force until the very epoch of Alexander the Great" ([617], pages 119-120). Until the XV or the XVI century as per our reconstruction, that is.

"Cynana of Macedon, also a Slavic woman and the sister of Alexander the Great … went into battle and fought against the foes, slaying Caria, the Queen of Illiria, by her own hand" ([617], p. 121).

These events of the XIV-XVI century must have become reflected in the "ancient" Greek myths, familiar to us from our schooldays. Those myths were actually compiled in the XV-XVII century Greece.

We remember from the previous section that the Amazons were occasionally reported to inhabit the Baltic coast. Why would that be? Orbini provides a clear answer. He tells us the following: "In the time of the war between Ringon, King of the Swedes, and Harald, King of Denmark, the wives of the Slavs [or the Amazons – Auth.] fought alongside Harald as his allies" ([617], page 121).

This is how the Cossack Amazons left their trance in the history of the Baltic regions. We can clearly see that the Cossack women went into battle together with their men, and were considered formidable warriors.

CHAPTER 10

The Slavs in European history as per the book of Volanskiy and Klassen

1.
WHY THE BOOKS OF ORBINI, CHERTKOV, VOLANSKIY, KLASSEN AND MANY OTHERS WERE NEITHER REFUTED, NOR ACCEPTED

We run into a paradox here. We see that Orbini and many other serious authors of the XVIII-XIX century were openly talking about the indubitable traces of Slavic presence in the Western Europe, discovering new evidence to confirm this, including archaeological evidence, qv below.

The paradox is that none of the evidence in question was ever refuted by any of their opponents; however, the results of Orbini and the rest of the scientists who made similar claims have never got accepted by the scientific community. The majority of the XVIII-XX century historians never agreed with their claims, despite their inability to counter them. Since they could neither agree, nor provide any valid objections, the opponents resorted to the tactic of obmutescence, never mentioning the names of the "heretic scientists." As a result, they are all but forgotten today. This is how the dispute has ended – with no one left to argue.

It is very easy to understand the historians. As we note, they could not refute the results of Orbini or any other historian from that camp, but they were finding it psychologically impossible to agree with their claims, since nearly everyone had already believed in the erroneous Scaligerian chronology. This chronology naturally renders the very existence of "Slavic roots" in the Western Europe impossible, despite the evidence discovered by Orbini and many other researchers.

Indeed, how could one treat the evidence of Russians fighting against the Roman Emperor Vespasian seriously? Or that the Slavs had conquered the "ancient" Italy and lived there for some time? Or the Slavic identity of the Norman Conquest of France? And so on, and so forth.

Let us try to imagine all of it as seen from within the framework of the Scaligerian chronology. We come up with a total absurdity. Vespasian lived in the alleged I century AD, whereas the Russians only appear in the X century AD. We have a millenarian gap between the two.

Russians in the "ancient" Italy? In that case, why don't any Russian chronicles reach any further back in time than the X century AD? Moreover, even the events of the X century are covered very vaguely.

Of course, one could make an effort in order to make all these contradictions fit the Scaligerian conception, which is what Orbini and his followers attempted to do. Yet they have failed to convince the others – it must have been too difficult a task psychologically.

2.

EVIDENCE OF SLAVIC PRESENCE IN THE WESTERN EUROPE PERCEIVED AS PERFECTLY NATURAL FROM THE VIEWPOINT OF OUR CONCEPTION

Today we, the authors of the present book, are actually forced to exhume the old issue of the "Slavic roots" found in the Western Europe.

We have to explain the reason why we believe the present to be the right time for returning to the issue in question, especially given that we aren't intending to add anything to the documental evidence collected by Orbini and some others (more about them below). If their opponents never believed them, why should they believe us now? What new materials can we provide? What is our advantage over such prominent scientists as Orbini, Chertkov, Volanskiy and the rest?

Our reply shall be as follows. The scientists listed herein were forced into the limiting paradigm of the erroneous Scaligerian chronology, which was a great impediment to their research, as we realise today, and precluded other scientists from understanding what they had to say.

Unlike them, we suggest (as a hypothesis open for debate) a new chronology based on our mathematical, astronomical and statistical research as described in Chron1 – Chron3, and, consequently, a new conception of the ancient and mediaeval history. We propose to abandon Scaligerian chronology, since we consider it to be blatantly erroneous.

It turns out that from the point of view suggested by the New Chronology the evidence of Slavic presence in the Western Europe becomes perfectly normal, moreover – it is the absence of such evidence that would strike us as unnatural.

Indeed, if the Great = "Mongolian" conquest of the XIV century was Slavic for the most part, and given that the nascence of the "ancient Rome" dates from approximately the same epoch as the Great Conquest, it is inevitable that the Roman (Romeo-Byzantine as per our reconstruction, and not remotely Italian) troops, including the legions of Vespasian, must have confronted the mediaeval army of Russia, or the Horde.

The participation of the Russian troops in the legendary Trojan War of the XIII century AD shall also lead to a different reaction than the usual patronising smiles. On the contrary, one finds it hard to think of any other place for them.

3.

F. VOLANSKIY, Y. I. KLASSEN AND THEIR HISTORICAL RESEARCH

Below we shall basically repeat the very same claims that we have made in the previous chapter according to the book of Orbini, this time basing them on altogether different sources; in particular – the large number of archaeological discoveries made in the Western Europe in the XIX century. Apparently, they are in good concurrence with Orbini's evidence, and concur with our reconstruction.

Yegor Ivanovich Klassen (1795-1862) was of a German origin and a Russian citizen ever since 1836, who was also given an aristocratic title ([388], page 3). He became the custodian of the Muscovite Practical Academy of Commerce in 1831, and was a member of the Coronation Commission of Nikolai I in 1826 ([388], page 3). He was also a Doctor of Philosophy, a Master of Fine Arts and a Court Councillor ([388], page 109).

He was the translator and the publisher of *A Description of Artefacts that Explain the Slavic and Russian History*, a historical work of Fadey Volanskiy, complementing it by an extensive foreword and many commentaries wherein he sharply voiced the viewpoint already familiar to us from the work of Orbini. He compiled all these materials into a book entitled *New Materials on the Ancient History of the Slavs in General, and the Slavo-Russians of the Epochs before Ryurik in Particular, Accompanied by a Brief Apercu of Russian History Before Christ.* The book was printed by the typography of the Moscow University in 1854 ([388]). We refer all the interested parties to this phenomenal oeuvre, since it is now available as a reprint ([388]).

Klassen reports roughly the same as Orbini, although his text suggests that he had not been familiar with Orbini's book. The argumentation of

Klassen and Volanskiy is of a completely different nature. Let us quote some of the statements that he makes.

According to Klassen, "the facts that the ancient Russian history is based on have remained locked up unsorted for a long time… Still the history of the ancient Slavic Russia is so abundant in facts, that we find its traces woven into the culture and life of every European nation" ([388], page 80).

Klassen, being a German, points out that several German historians were diligently involved in the research of the Russian history, yet turned out poorly prepared due to insufficient knowledge of the Slavonic languages ([388], page 8). At the same time, Klassen is sharply critical in reference to the German founders of the Russian history, who worked in Russia in the XVII century and were recognised as authorities in his time, as well as they are today.

He tells us directly: "Among these unscrupulous characters we find Bayer, Müller, Schlezer, Gebhardi, Parrot, Halling, Georgi and a whole host of their followers. They have claimed all the characteristic Russian traits as their very own, robbed the Slavs and the Russians of their glory, greatness, power, wealth and industry, and even strived to deprive the Russians of their very name, which has been known as Slavic to all the Asian tribes for countless centuries; indeed, the Israelites have known the Russians as the forefathers of the Romans and even the ancient Greeks ever since they came to the promised land…

We know that history must by no means be a panegyric, but we have no right to let them transform Russian history into a satire" ([388], pp. 8-9).

Klassen continues as follows: "Unfortunately, it has to be stated that certain Slavic writers, such as Karamzin, Dobrovskiy and a few others, were also guilty of participating in this criminal activity. It is however possible that these scientists were too intimidated by the false authorities of their epoch to speak out against them. But what about certain modern Russian historians? I dare them to stand up and confess with all due honesty why they keep on with the development of Schlezer's system and the castigation of the ancient Slavs…

However, we are fortunate to have two kinds of evidence that will help us reconstruct the history of the ancient Slavs – the chronicles and the artefacts, which speak against them. These sources need to be destroyed in order to let them utter boldfaced lies" ([388], page 48).

Further on, Klassen writes: "The Slavs and the Russians, being a nation of much greater antiquity than the Romans and the Greeks, have left numerous artefacts all across the Old World, which testify to their presence in those parts as well as the antiquity of their culture, literacy and fine arts. The artefacts shall remain forever as indisputable evidence. They tell us about the deeds of our ancestors in our native tongue, the prototype of every Slavic language" ([388], page 11).

Klassen is referring to the plethora of archaeological artefacts periodically discovered during excavations in Europe and Africa, with inscriptions that the Western scientists consider illegible.

F. Volanskiy wrote: "Scientists would find themselves at a quandary with these artefacts, trying to decipher the inscriptions found upon them with the aid of the Greek and the Latin alphabet, but to no avail; when neither proved applicable, they would search for the key in Hebrew, but all in vain, since the only key to these cryptic writings could be found in the ancient language of the Slavs… As for the size of the Slavic habitat in Africa, it can only be proved by the Slavic inscriptions on the stones of Numidya, Carthage and Egypt" ([388], pages 73-74).

The research of F. Volanskiy is of the greatest interest indeed; we shall be considering it in greater detail in the chapter about the Etruscans. These works have been completely hushed up – moreover, there are parody publications on the subject in question that come out under seemingly academic titles, such as the book of G. S. Grinevich entitled "The Proto-Slavonic Script. Decipherment Results" (Moscow, 1993), published by the "*Obshchestvennaya Polza*" publishing house as part of the series entitled "The Encyclopaedia of Russian Thought." These parodies can only discredit the authentic results of F. Volanskiy, A. D. Chertkov and a number of other serious scientists, who have managed to decipher many archaeological inscriptions discovered in Europe and Africa, which could not have been deciphered on the basis of any other language.

However, as we have already pointed out, these important results have not been accepted by the scientific community for the single unsophisticated reason that they contradict Scaligerian chronology. There is no proof, no matter how clear the Slavic decipherment of the lettering found on an Egyptian or an Italian artefact may be, that would convince anyone that these territories were once populated by the Slavs; one needs to free one's mind from the confines of the Scaligerian version first.

Indeed, neither Volanskiy, nor any of his allies have managed to give a satisfactory explanation to the obvious presence of Slavic artefacts in Europe and in Africa within the paradigm of Scaligerian history. However, today we may attempt to provide such an explanation.

Firstly, the epochs in question aren't as terrifyingly ancient as they are commonly believed to be – the artefacts in question date from the XIV-XVI century AD.

Secondly, we don't claim the Slavs to have lived in Africa originally – this would indeed look odd. What we believe to be the case is that they came there for some period of time as conquerors and settlers during the Great = "Mongolian" conquest, having partially assimilated and partially withdrawn eventually, leaving distinct archaeological traces of their sojourn in Africa.

Moreover, this Great = "Mongolian" conquest of Africa is known to historians perfectly well – however, they misdate it to the XIII century AD without any understanding of its real nature: apparently, it was the Russian and Turkic conquest of the XIV century AD. We shall discuss this in more detail in Part 5, which deals with Egyptian history.

4.
SLAVIC PRESENCE IN EUROPE WAS DESCRIBED IN MANY BOOKS DATING UP UNTIL THE XVIII CENTURY

A. D. Chertkov managed to gather a large collection of historical works. It is known that "until the organisation of the Rosica department in the Imperial Public Library, it was the only valuable collection of books about Russia and the Slavs known in Russia" ([988]).

In 1838 and 1848 the catalogues of Chertkov's library compiled personally by its owner got published. Chertkov provided brief annotations to the list of books, which we shall be using in order to give the reader an idea of how Russian history was described before the XVIII and even the XIX century.

For instance, Chertkov writes the following in re the book of F. Moroshkin entitled "On the Meaning of the Names of the Russians and the Slavs" (Moscow, 1840): "The author proved … the existence of other Russian lands apart from Kiev Russia: *a*) German Russia; *b*) Moravian Russia; *c*) Danube Russia (inhabited by Ruthenians in the epoch of the Roman poet Lucian), and *d*) Adriatic Russia" ([152], page 60).

As for the Italian book ([1098]), Chertkov comments as follows: "The author insists on the Slavic origins of the Macedonians, the Thracians, the ancient denizens of Illiria, the Dacians and the Hittites. Also, he claims Novgorod to have been larger than Rome (XVI century) and that many Roman Emperors were of Slavic origin" ([152], page 82).

Finally, according to the brief overview of Chertkov, more than 25 books published in Germany between 1575 and 1842 report that Slavs have lived in Germany at some point. Chertkov's comment is: "The Serbs … have settled all across the modern Saxony; in the V century they were already the masters of all the Baltic lands between Hamburg and our provinces on the Baltic coast… They were the builders of Leipzig, Dolitsch, Rohlitsch and Dresden" ([152], page 146).

All these books and every single piece of such evidence was put out of circulation owing to the labours of the Millerian and Romanovian school. The representatives of the latter have replaced the whole bulk of authentic documental evidence by a single chronicle (the Radzivilovskaya Letopis). Then they have made everyone believe that there was but a single source for the history of the ancient Russia – the one they had edited themselves.

CHAPTER 11

Mediaeval Scandinavian maps and geographical oeuvres report the "Mongolian" conquest of Eurasia and Africa

1.
A GENERAL CHARACTERISTIC OF GEOGRAPHICAL TRACTATES

1.1. The time most Scandinavian tractates on geography were written

In the present chapter we shall be referring to the research of Y. A. Melnikova as covered in [523], wherein she provides the results of her study of a great many Scandinavian maps and works on geography. Her book gives us access to many rare mediaeval materials, which turned out to bear direct relation to our reconstruction of global history. The information related by the mediaeval Scandinavian geographers has survived, fortunately enough. Basically, much of the information contained in those sources is in perfect correspondence with our reconstruction. Naturally enough, it is anything but easy to notice – one needs to delve into an array of formal materials that initially strike one as tedious – maps covered in names, involved geographical ruminations and so forth. Anything but an easy read, in other words.

We have therefore done the following. We have systematised the historical and geographical information from Scandinavian sources and compiled a table of emerging mediaeval geographical identifications, basing it on the abovementioned book of Y. A. Melnikova entitled "The Geographical Works of the Ancient Scandinavia" ([523]). The resulting table can be found at the end of the present book. The readers are free to use it for drawing their own conclusions. For the meantime, we shall merely tell about the conquest of the world and the identity of the conquerors as described by Scandinavian geographers.

Let us begin with relating the contents of Y. A. Melnikova's work in more detail. Her book contains actual mediaeval Scandinavian texts as both originals and Russian translations, which reflect the Scandinavian conceptions of the geography of the world, primarily the regions adjacent to Scandinavia.

It turns out that there are no written Scandinavian geographical sources in existence that would predate the XII century. Y. A. Melnikova acknowledges that "although this knowledge did not exist in the written form before the XII century, it had been kept alive by the populace" ([523], page 28).

The second half of her phrase is the already well familiar abstract hypothesis concerning "oral tradition" favoured by historians, similar to that about the poems of Homer, equalling some 700 pages of text in a modern book in volume, learnt by heart by generations of sheepherders and kept alive in popular memory for several centuries be-

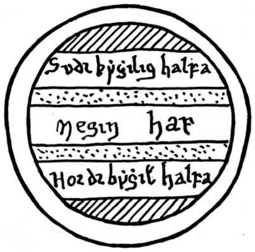


Fig. 11.1. Mediaeval Scandinavian map allegedly dating from the XIV century. Map 7 from manuscript GKS 1812, 4/0. Taken from [523], page 122.

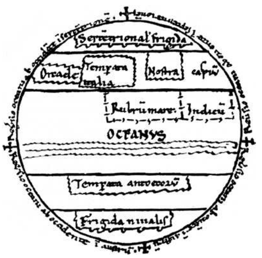


Fig. 11.2. Mediaeval Scandinavian map allegedly dating from taround 1200 AD. Map 8 from manuscript GKS 2020, 4/0. Taken from [523], page 123.

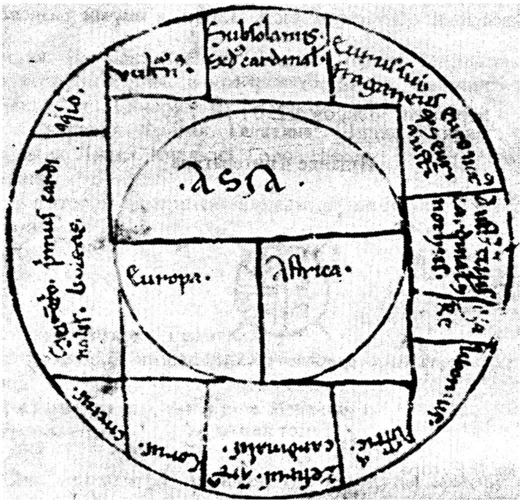


Fig. 11.3. Mediaeval Scandinavian map allegedly dating from the XII century. Pay attention to the fact that the world is divided into three parts – Asia, Europe and Africa, with the Christian T-shaped cross used as a division mark. Map 4 from manuscript NKS 218, 4/0. Taken from [523], page 116.

fore they were finally set down in writing, qv in CHRON2, Chapter 2:5.1. We are of the opinion that no real preservation of information is possible in absense of written documents.

Let us however make the note about the "ancient" Scandinavian works on geography dating from the XIII century AD and not any earlier. This is in perfect correspondence with our new conception of the ancient and mediaeval history. Moreover, it turns out that the mediaeval Scandinavian historical tractates didn't surface before the XVIII century.

This is why the maps attached to them must have been compiled a great deal later than what is generally assumed today – in the XV-XVII century, perhaps, but by no means in the XIII-XVII.

Indeed, this is what we learn from the historians themselves: "One of the general descriptions of the world was first introduced into academic circulation by J. Langebeck in 1773… In 1821 [already in the XIX century, that is – Auth.] the first compilation of the ancient Icelandic geographical oeuvres came out, prepared by E. Werlauf… Werlauf accounts for the four primary handwritten collections in his publication, but doesn't use the entire volume of materials contained in them" ([523], page 16). Further also: "K. Ravn contributed greatly to the expansion of the pool of the ancient Scandinavian works of literature, who had published fragments of the majority of tractates on the history of the Ancient Russia (1852) as well as their Latin translations" ([523], page 16).

Thus, the whole bulk of this Scandinavian information actually surfaced in the XVIII-XIX century. Therefore, authentic historical data contained in the tractates listed above are already covered by a thick layer of Scaligerian history. This must be constantly borne in mind during the research of the mediaeval geographical texts, and surviving mediaeval chronicles in general.

Basically, any statement along the lines of "such-and-such ancient oeuvre tells us of this, that and the other" only begins to make sense in chronological terms once we find the answer to the following question: when was this allegedly ancient text written? Our further attitude to the information contained in the source in question should be wholly dependent on the answer to this question.

If we don't manage to trace the fate of a given text any further back than the XVII century AD, the reason must be that it was written in the XVI-XVII century or slightly earlier than that, and therefore covered by a thick layer of Scaligerian sediment.

Let us note that the majority of the ancient texts are believed to be of a mind-boggling age; however, most of them cannot be traced any further

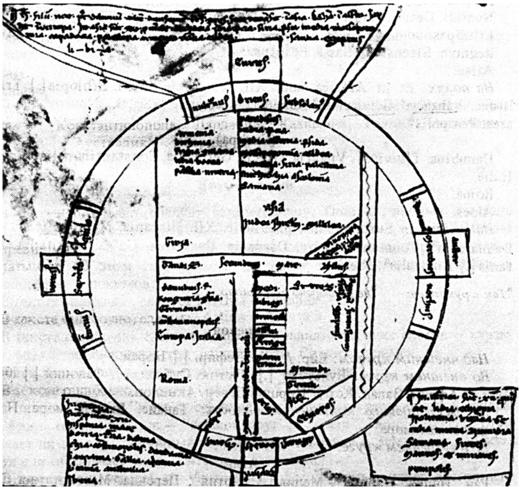


Fig. 11.4. Mediaeval Scandinavian map allegedly dating from around 1200 AD. The world is also divided into three parts by a Christian T-shaped cross. Map 5 from manuscript GKS 2020, 4/0. Taken from [523], page 117.

back in time than the epoch of the XVI-XVII century, which is when they were written, or have undergone the final edition at the very least. At best, what we have at our disposal amounts to post-Scaligerian editions of most ancient texts. It is important that we realise one thing: any claim about the existence of a given text before the epoch of the XVI-XVII century needs special proof today.

Scandinavian scribes were rather accurate with their chronology. They started the documented history of their countries from the X-XI century AD, without inventing any figmental "ancient Scandinavian epochs." However, we shall refrain from tackling the issue about just how valid the early dates of Scandinavian history really are for the time being (they are attributed to the X-XIII century AD nowadays). As we have come to realise, we shall not be likely to find any real information about the epochs predating the XIII-XIV century.

The fact that the final editions of the Scandinavian tractates must be dating from the XVII-XVIII century could not fail to affect the nature of their rendition. The influence of the erroneous Scaligerian chronology was inevitable, and must have affected them greatly. However, we can already try to separate real historical facts from the

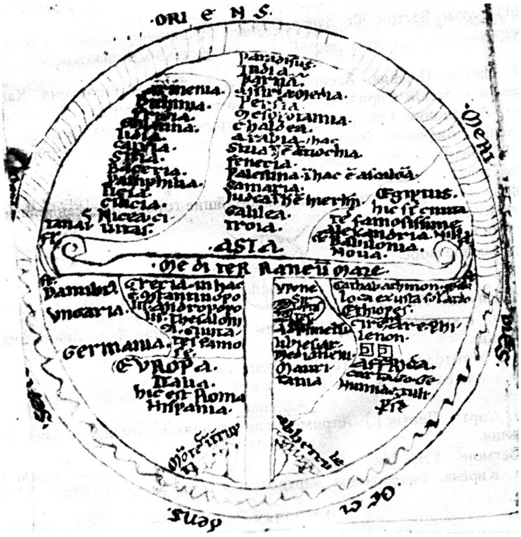


Fig. 11.5. Mediaeval Scandinavian map of the alleged XIV century. The inhabited part of the world is divided into three parts by a T-shaped cross. Map 2 from manuscript Fabr 83, 8/0. Taken from [523], page 113.

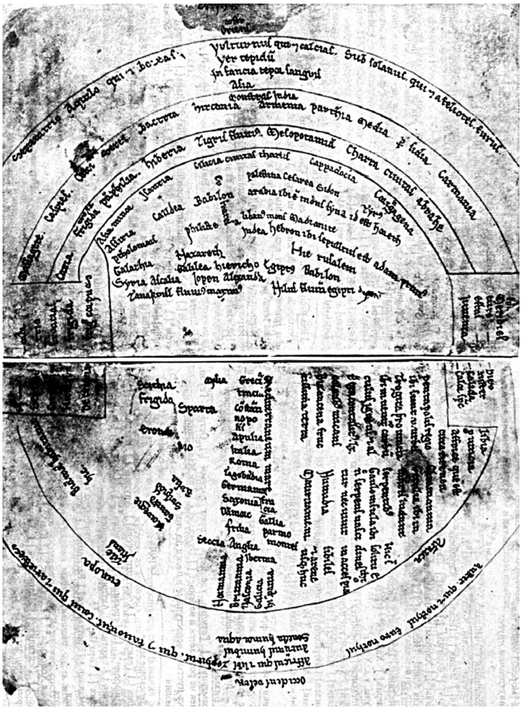


Fig. 11.6. Mediaeval Scandinavian map allegedly dating from 1250. Map 1 from manuscript GKS 1812, 4/0. Taken from [523], pages 106-107.

Scaligerian sediment, using the results of our research, among other things.

We know the following about the Scandinavian geographical tractates. According to Y. A. Melnikova, "In the XIII-XIV century these works were tremendously popular – in Iceland, first and foremost. They have been copied and reworked a great many times, and also included into special compilations – the "encyclopaedias" … that came before the chronicles and the annals. More than 20 manuscripts that include geographical tractates and maps have survived until our day: 8 of them date from the XIII-XV century, 1 – from the XVI century, 5 – from the XVII century and 7 – from the XVIII century. Apart from that, we have a number of XIV-XVII century manuscripts at our disposal, which contain the Norwegian translation of the Bible with an extensive geographical description…

They are based on the immediate familiarity of the Scandinavians with the Ancient Russia … [They] also shed some light over some important historical moments in the life of the ancient Russian kingdom" ([523], page 5).

The words of Y. A. Melnikova turn out prophetic, although she means it in a less explicit way than we do. As we shall see, geographical tractates from Scandinavia do indeed pour a great amount of unexpectedly bright light over the history of the Ancient Russia.

1.2. The physical appearance of the first maps

Scandinavian maps of the XIII-XVII century as applied to geographical tractates are still a far cry from their modern equivalents. Moreover, quite often they aren't actual maps in the modern meaning of the word. Even their outwardly appearance is drastically different from what we're accustomed to associate with geographical maps. They were usually drawn in a circular shape, divided into several parts by straight lines, with a list of countries included in a given part of the world inside each segment.

Such maps are therefore lists of geographical names rather than maps – they are distributed across the three parts of the world, namely, Asia, Europe and Africa. In figs. 11.1, 11.2, 11.3, 11.4, 11.5 and 11.6 the reader can see a couple of such maps. Incidentally, the globe is divided into three parts with the aid of a Christian T-shaped cross on quite a few of them.

The important thing is that the maps we see before us are really very old – they correspond to the very dawn of the European cartography starting with the XIII-XV century. These maps are still very approximate and abstract. These maps are hardly of any interest to us insofar as graphical representations of countries are concerned – those are very often nonexistent. Our attention is really drawn to the lists of countries and cities, as well as the indications of borders, population and migrations.

1.3. The same name with slight variations can be found all across the world on the map

Names, whether personal or geographical, were more prone to keeping their consonants intact than their vowels as they transformed. One of the reasons behind this effect is that the ancients often omitted vocalizations from their transcriptions of names, using nothing but the consonants. Vowels are a later addition, often made on the basis of a priori hypotheses concerning the geographical localisation of a given text or its dating. Therefore, the consonant skeletons are of a particular interest to us.

For instance, the names Galicia, Galatia and Gaul have similar consonant skeletons, namely, GLC, GLT and GL.

1) Galatia = Galaciam = Galacia = Galathia = Galatina = Gulatia is an area in the centre of Asia Minor ([523], page 204).

2) Galicia, Galacia or Galizo is an area in the North of Spain ([523], page 204).

3) Galilea, Gallilea or Galilee is an area in modern Palestine ([523], page 204).

4) Gallia = Gaul, a Roman province on the territory of modern France ([523], page 204).

5) Galacia, or Gallacia = Russia of Galitsk and Volynsk, and also the Galich Principality in the region of Upper Volga. Let us also recollect the city of Galich (see [517] and the glossary table

that we have compiled in accordance with the materials of V. I. Matouzova as cited in Chron4, Chapter 15:1.5.

Therefore, if some source tells us about the events that took place in a certain land of GLL (unvocalized), we have to make it absolutely clear whether the area in question locates in Spain, Asia Minor, France, Galitsk and Volynsk Russia, or the Galich Principality.

The example that we have cited might give one a rough idea of just how much our understanding of history depends on the correct geographical localisation of the ancient events.

We must also remember that some nations (Europeans, for instance) read text from left to right, whereas others favour the reverse direction (the Arabs etc). One also has to bear this in mind during the analysis of the ancient names, geographical as well as personal.

Apart from that, many of the most important mediaeval geographical names would drift across the map over the course of time. As a result, we have to deal with the following effects today.

1) On the one hand, the same name could be used for referring to different geographical regions in different historical epochs.

2) On the other hand, a single country could be known under a variety of names.

The same refers to the names of nations, cities, rivers, etc.

1.4. The multiplication of names on the world map: when and how did it happen?

The example with Galicia as cited above is far from being the only one. There are many of them. In particular, we shall cite a large number of such examples at the end of the present book. This effect becomes less and less pronounced today, which is why we have to turn to mediaeval sources for better representation. The similarities between many names localised in different parts of Eurasia (often located at a great distance from each other), Africa and America are manifest to a much greater extent. These similarities eventually became erased from memory.

The name Ross disappeared from the map of Britain, qv in the geographical atlases of the XVIII century ([1018] and [1019]) as mentioned in Chron4.

Nowadays it becomes more and more difficult to find the name Rousillon on the map of the South of France, while France itself is no longer known as Gaul (the same as Galatia), which was the case in the Middle Ages.

The name Persia is also absent from the modern map, replaced by Iran. However, mediaeval maps depicted Persia, Paris, Prussia and B-Russia (or White Russia). There was also the word Pars, which used to refer to a large region or country in the XVI-XVII century ([1018] and [1019]). It must have applied to different parts of White Russia, or P-Russia, originally.

The mediaeval Italian Palestrina disappeared from modern maps, giving way to Palestine in the Middle East. This name must have appeared here in the XVII-XVIII century the earliest.

The Kingdom of Jerusalem on the Cyprus is also no longer present on modern maps.

The modern map of Russia won't tell us anything about the large Galich Principality on the Volga (or the same old Galatia), yet it had still existed in the map of the XVIII century.

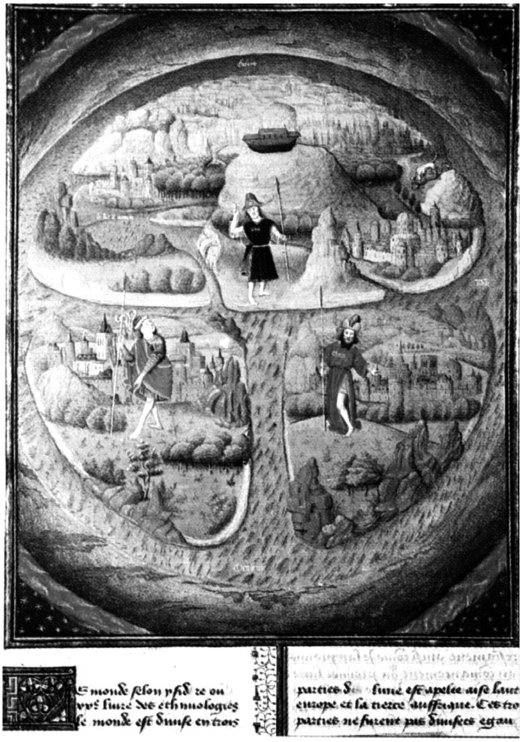
The former name of Russia used by foreigners (The Great Tartary) cannot be found in any modern map.

We could have stretched this list onto several pages. More details can be found in the section at the end of the book.

The actual process of information becoming forgotten and desynchronised is perfectly natural. The loss and the permutations of information occur independently in different countries.

However, in this case we are confronted by an important question. When and how did such amazing uniformity of names manifest in the mediaeval world, given the imperfection of the communication means used in that epoch? It appears to have been the result of some relatively short-termed "geographical explosion," which has scattered multiple copies of a single name all across the world map. The uniformity has eventually become obliterated due to the independence of local changes from each other.

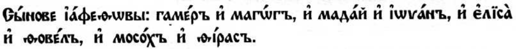
What "explosion" could have caused this? One may come up with all sorts of explanations – however, our new conception appears to provide an exhaustive answer. The "Mongolian" conquest took place in the XIV century, engulfing virtually the whole of Eurasia and a substantial part of Africa, as well as both Americas in the XV-XVI century, qv in CHRON6. The actual conquest of Eurasia (unlike that of America) is recognised by Scaligerian history, although misdated a hundred years backwards. However, this conquest, or colonisation, is presented as the invasion of wild nomadic tribes, incapable of influencing the culture of the conquered lands in any way at all (in particular, this incapability concerns the expansion of geographical names and other terms). It is presumed that the Eurasian and African countries conquered by the "Mongols" did not feel any cultural influence from the part of the latter – on the contrary, the "Mongols" are supposed to have been influenced by the cultures that were alien to them – Russian culture for the most part, since their "base" is believed to have located in Russia.



e monde selon ysid re ou
xv^e livre des ethimologies
le monde est divise en trois

parties [illegible] lune est apelee aise laut
europe et la tierce auffrique. Ces tro
parties ne furent pas divisees egau

Fig. 11.7. The three sons of Noah. A manuscript dating from the alleged XV century (Jean Mansel, "La fleur des histories." The T-shaped Christian cross divides the world into three parts – Asia, Africa and Europe. Shem is in Asia, Ham is in Africa and Japheth is in Europe. In the background we see Mount Ararat with Noah's ark on its top. Taken from [1177], Volume 1, ill. 12.



Сы́нове іа́феѳѡвы: гаме́ръ и҆ магѡ́гъ, и҆ мада́й и҆ і҆ѡѵа́нъ, и҆ є҆лїса̀
и҆ ѳове́лъ, и҆ мосо́хъ и҆ ѳі́расъ.

Fig. 11.8. Fragment of a Slavic Bible that mentions the sons of Japheth.

Our conception changes this point of view completely. The "Mongol" conquest, which was Russian and Turkic for the most part, was obviously a great cultural influence over the conquered nations. In particular, it could have made similar geographical names spread all across the world map. This makes it clear just why the geographical tractates and maps of the XV-XVIII century still remember these common names so vividly – names coined in the XIV century as per our reconstruction.

1.5. A useful alphabetic list of geographical names and their identifications compiled by the authors from Scandinavian tractates and names

We shall hardly be adding anything to the following text, simply systematising the important information concerning the data gathered from the Scandinavian maps and geographical tractates.

Y. A. Melnikova has conducted a great body of useful work, having collected assorted mediaeval evidence concerning the origins and the migrations of nations and pointed out different identifications of geographical names either contained in Scandinavian tractates or directly implied thereby. They turn out to confirm our reconstruction of world history for the most part.

What actions of ours were innovative as compared to Y. A. Melnikova?

1) We have gathered and systematised the main Scandinavian evidence concerning the propagation of the nations, their origins and the relations between them as a single alphabetic ta-

ble. It comprises a whole chapter at the end of the present book. As a result, we came up with an alphabetic list, with each section corresponding to the information about one nation or another, its habitat, conquerors (or conquered nations) etc.

2) Various names of this nation as known to the Scandinavians. As a result, it turned out that some peoples and the countries they inhabited had a variety of different names as used in one or another geographical tractate. All such identifications (discovered by ourselves as well as Y. A. Melnikova) were also indicated in our table.

Moreover, we have complemented the analysis of Y. A. Melnikova with the following method, formal but useful. If some mediaeval geographical tractate tells us that the land of A was also known as B, for instance, and another one mentions that the land of B was also known as C, we register this fact in the table as "group equality" (A = B = C). As a result, we have managed to collect all the different names used for referring to the peoples and the countries they inhabited as found in different geographical tractates.

We believe this systematic approach to be inevitable, since random unorganised wallowing through numerous geographical names and their synonyms is the surest way to get confused and ignore any regular pattern there might be. However, it turns out that regular patters do exist; still, they can only be seen once we collect the whole bulk of available material together, if only as an approximated list, so as to get the opportunity of evaluating the general picture.

This empirico-statistical approach is the primary principle of all the research that we have conducted so far. When it becomes impossible to hold too great a volume of homogeneous information in one's head, it needs to be processed with the application of statistical methods. In the present case this processing was minimal – it sufficed to collect and systematise all the names, their synonyms, the reports of wars, migrations etc.

The resulting picture is amazing from the viewpoint of Scaligerian history. One may get a more complete concept once one reads Part 6 of the present book.

It has to be said that individual fragments of the "unusual" picture that has revealed itself to us have been pointed out by different historians for a great many reasons. However, none of them appear to have considered this information as a whole. Moreover, the most "bizarre" mediaeval assertions that contradict Scaligerian history were usually ignored by the modern commentators and offhandedly declared to be "apparently erroneous." We shall see many examples of such a tendentious attitude below.

As we have already pointed out, the entire table of geographical identification is given in Part 6 of the present book. We shall only cover the identity of the Sons of Japheth and the identity of the ancestors of the Scandinavian and European nations according to the Scandinavian sources.

2.

JAPHETH AS THE SON OF THE BIBLICAL NOAH. THE NATION THAT BORE THIS NAME AND ITS GEOGRAPHICAL LOCALISATION

> *"I see no reason to either believe that Meshech, the grandson of Noah, was the forefather of the Slavic nation, nor to deny it."*
>
> – M. V. Lomonosov ([493], page 56).

2.1. The offspring of the Biblical Japheth populated all of Europe

The Great = "Mongolian" conquest appears to have become reflected in the Scandinavian geographical tractates of the Middle Ages as the legend about the descendants of Japheth populating the Earth. The Bible tells the same story – however, Scandinavian geographers relate it in much greater detail, giving us the opportunity to see that the legend really tells the story of either the "Mongolian" conquest, or its second stage, the Ottoman (or Ataman) conquest of the XV-XVI century.

Almost all of the historical sources (mediaeval, "ancient," Biblical etc) are unanimous the descendants of Japheth settling all across Europe, which was virtually void of populace prior to their advent. Apparently, "Japheth, Son of Noah, was to live in the Northern half of the world known as Europe" ([523], page 135). In fig. 11.7 we see an ancient miniature portraying the three sons of Noah dividing the world. Shem ruled in Asia, Ham ruled in Africa, and Japheth – in Europe. The name Shem could be derived from MOS or MOSOCH, whereas Ham is Khan.

The identity of the Sons of Japheth is therefore of great interest to us. This is how they are represented in Scandinavian chronicles and the Bible: "Japheth had seven sons. Their names were Gomer, Magoc, Madai, Iuvan, Thuval, Masok and Thirak" ([523], page 135).

Further also: "The Bible also refers to the seven sons of Japheth: 'The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras' (Genesis, X:2). Jerome … and Isidore … reproduce the same list, but use the name Masokh (or Mosoch) instead of Meshech" ([523], page 137). The Slavic Bible renders this passage as shown in fig. 11.8.

The following identifications make sense as per our reconstruction.

Magog identifies as the "Mongols" (Great Ones) and the Goths.

Javan is Ioann, or Ivan – possibly, Ivan Kalita, also known as Batu-Khan.

Tubal is Tobol, the Siberian region as a part of the "Mongolian" (Great) Empire.

Meshech, or Mosoch = Moscow. The Russian word "*muzhik*," which stands for "man" or "countryman" is likely to be derived from this name.

Tiras = Turkey, also formerly a province of the Great = "Mongolian" Empire.

Further on, Scandinavian sources contain a more detailed account of how the offspring of Japheth spread across the European and Asian countries, namely:

2.2. The first son, or the Biblical Magog

Magoc = Magon = Magog. He is believed to be the forefather of the Scythians and the Goths (Scythas et Gothos). Also, according to Scandinavian sources, the "land of Magog" can be identified as the Great Svitjod = Gardariki, or Russia ([523], page 131). See more in re the Slavic identification of Russia as the land of Gardariki in Part 6 of the present book.

Further also: "Magog (also known as Magoc and Magon) is named as the forefather of the peoples inhabiting the Great Svitjod (ascribed to Europe herein) … Isidore refers to Scythia in this context, as one may have expected: "Magog, who is supposed to have sired the Scythians and the Goths" ([523], pages 137 and 138).

The Great Svitjod, or Scythia (see more about this Scandinavian identification in Part 6) = the "Mongolian" Empire was ascribed to both Europe and Asia.

The above is in perfect correspondence with the real geographical location of Russia, which is partially European and partially Asian. Y. A. Melnikova observes the following: "The Great Svitjod … is thus called an Asian land, which makes it populated by the offspring of Shem. And yet it is listed once again among the countries populated by the offspring of Japheth, or European countries… This must be explained … by the vagueness of the actual term of 'Great Svitjod,' usually coinciding with the Scythia of the ancient authors" ([523], page 137).

The mediaeval chronicler continues as follows: "Such are the lands in the part of the world known as Europe: The Great Svitjod, where Magoc reigned" ([523], page 135).

Further on it is reported: "Magon [the same as Magog = the Mongols (Great Ones) – Auth.] ruled in the Great Southern Svitjod" ([523], page 136).

To sum up, we can see that the Scandinavians believed that the Biblical Magog = Goths = "Mongols," or Great Ones, reigned in the Great Svitjod. This is perfectly correct – they reigned in the Horde, or the Great Empire of the XIV-XVI century.

2.3. The second son, or the Biblical Madai

Madai = Madia. He is reported to have reigned in "Kulfingaland, which we call Gardariki [Russia, according to the Scandinavians – Auth.] – Madai was there" ([523], page 135).

However, "Jerome locates the offspring of Madai in Midia… Isidore calls them Meians… In the oeuvre entitled 'How the Earth was Populated…' the Biblical ethnography is brought closer to the real information about the lands and the peoples of the world… The offspring of Madai are therefore located in Gardariki (Russia), which is also known as Kulfingaland… The fact that no Western European authors mention Russia in their tractates does not bother the authors of the book [which surprises Y. A. Melnikova – Auth.], and they put Russia in the corresponding part of the list, knowing its disposition perfectly well” ([523], page 138).

This latest observation of Y. A. Melnikova reveals to us a very curious circumstance. Apparently, the Western European authors of the XVI-XVIII century were doing their best to avoid referring to Russia when they discussed the Biblical geography. They were already under the influence of Scaligerian ideology, according to which the compilation of the Bible predates the nascence of the Russian state by an enormous amount of time.

The Scandinavians weren’t quite as au fait with the “Scaligerian science,” and would occasionally write things that contradicted the Scaligerian version of history, simultaneously concurring with our reconstruction.

Thus, Scandinavians report that the Biblical “Madai [reigned in] Kulfingaland, which we call Gardariki” ([523], page 136). Madai is thus named as the ruler of the Ancient Russia. Scandinavians appear to have identified Magog as the Biblical Madai, or the Goths and the Mongols. The name Madai must mean the same as Midia – the land in the middle. Therefore, when Scandinavian chronicles refer to the Biblical Madai, they actually reiterate what we already know from the section on Magog. One gets the feeling that what we have before us is a mere duplication of information.

2.4. The third son, or the Biblical Javan (Ivan)

Iuban = Ioban = Josian = Javan = Iones ([523], page 131) = Iuvan ([523], page 135), or simply Ioann (Ivan).

According to the Scandinavians, the Biblical Javan ruled over Girkland – Byzantium, or Greece, in other words ([523], page 136). We learn the following: “Jerome and Isidore call the descendants of Javan ‘Ionians, or Greeks’… The tractate ‘How the Earth was Populated…’ follows the general Christian tradition and also locates the descendants of Javan (Juban, or Jubal) in Byzantium (Greece)” ([523], page 138).

The name Ioann, or Ivan is known to us perfectly well from the history of the “Mongolian” Empire. He identifies as Ivan Kalita, also known as Batu-Khan. Moreover, according to the Scandinavians, the very name Girkland (Greece) derives from the name Girgya, or Georgiy – in other words, Great Prince Georgiy Danilovich, also known as Genghis-Khan.

It is noteworthy that the Scandinavian chronicle uses the following chronicle in reference to the Biblical Javan: “Iones, qui et Graeci” ([523], page 131). We see two names side by side – Ioann and Girgya (Greece, or Graecia). This is precisely how it should be, since Ivan Kalita and Georgiy = Grigoriy Danilovich were brothers.

The Scandinavian chronicler was hardly familiar with such intricate details of the XIV century Russian history – however, he has nevertheless reflected the proximity between the two names putting them next to each other.

2.5. The fourth son, or the Biblical Tiras (Turk)

Tirac = Tiras, or simply Turk. The identification of Tiras as the Turkish nation is recognized by Scaligerian history and considered to be known quite well. “After Jerome, Isidore … locates the descendants of Tiras in Thracia: ‘It is said that Tiras, son of Japheth, came to this land and called it Thracia’” ([523], page 138).

It is for this reason that we see the city of Tiraspol on the Dniester – the city of Tiras, in other words.

The list of European countries ruled by the Turks according to the Scandinavian point of view is truly impressive. Here is a very vivid mediaeval quotation: “Thiras – over Bolgaroland [or Bulgaria – Y. A. Melnikova] and Ungaroland [or Hungary – Y. A. Melnikova; see page 138], Saxland [or Germany – Y. A. Melnikova] and Frankland [or France – Y. A. Melnikova]” ([523], page 136). This list is worthy of pondering. Could it be a mere fantasy of a mediaeval chronicler from Scandinavia?

Apparently not. Independently from us, the Scandinavian author is de facto relating our reconstruction, according to which the political and military influence of the Great = "Mongolian" Russian, Tartar and Turkish Empire spread over many Eurasian countries in the XIV-XVI century, including Hungary, Germany, France and Bulgaria. We have discussed it in detail in the section about the Kingdom of Presbyter Johannes, or Russia (the Horde).

It is interesting that Isidore, a Western European author, once again remains silent about the important fact that Tiras, or the "Mongols" (Great Ones) conquered such lands as Italy, Germany and France. Apparently, any recollection of the conquest must have been psychologically traumatising for the representatives of the Scaligerian pro-Western historical school, and especially so for the new Western rulers of the XVII-XVIII century.

Y. A. Melnikova is perfectly correct to mention the following: Scandinavians give a list of European countries "excluded from the work of Isidore: Italy, or Rumverialand, Hungary, or Ungaraland, Saxony, or Saxland, and France, or Frankland" ([523], page 138).

Apparently, the memory of the relatively recent conquest of the Western Europe by the "Mongols" in the XIV century was deliberately and diligently subjected to obscurantism in the oeuvres of the Western European chroniclers and the historians of the XVII-XVIII century. Scandinavians lived at a distance, and must have been brainwashed more sparingly.

The Gothic, or the "Mongolian" = Great Conquest of the Western Europe has also left its trace in architecture. Everybody knows the Gothic style of the churches, cathedrals and numerous other constructions of the Western Europe. It is particularly widespread in Germany, France and Italy. It is believed to be the legacy of the ancient Goths hailing from some mysterious land in the Orient. The Goths themselves, as modern historians are eager to explain, were ignorant barbarians without a doubt – horses, bows, arrows, animal hides, no literacy etc. And yet their "wild Gothic spirit" is still supposed to be preserved by the luxurious Gothic cathedrals of the Western Europe in some unfathomable way.

Another observation is as follows. As we can plainly see, Scandinavian chronicles actually repeat everything that they have already said in the section on Magog and Madai when they tell us about the descendants of Tiras, or the Turk. We see yet another information duplicate, which is nothing but a slightly altered reiteration of the same fact – the nascence of the enormous Great = Mongolian Empire in the XIV-XVI century.

Corollary. The reconstruction that we suggest is supported by direct evidence of the mediaeval Scandinavian chroniclers – one of its most important parts, at the very least.

2.6. The fifth son, or the Biblical Tubal (Tobol)

Tubal, or Thuval is the next son of Japheth. This is what the mediaeval author tells us about him. Thubal reigned over "Spanialand [or Spain – Y. A. Melnikova], Rumverialand [or Italy – Y. A. Melnikova], Svitjod [Sweden, or Russia, qv above – Auth.], Danmork [or Denmark – Y. A. Melnikova] and Norway" ([523], page 136). Melnikova points out that the name Svitjod must have also stood for Sweden. Incidentally, the Finnish name for Sweden is Ruotsi; it must be so similar to the word Russia for a good reason.

Further also: "The author of the first edition of the tractate ascribes Hungary, Saxony, France and Spain to the countries inhabited by the offspring of Tubal. Initially … only the Iberians had ranked among them – the Spaniards, that is. Isidore also mentions Italians … in the second edition of the tractate, the list is complemented by Sweden, Denmark and Norway ([523], page 138). As a matter of fact, the name Tubal as used in one of the chronicle's versions is all but homonymic with the name Tobol ([523], page 131).

And so, Scandinavians report that the offspring of Thubal, or Tubal, populated the following Western European countries: Hungary, Germany, Spain, France and Italy.

What is the real identity of Tubal, or Tobol? The answer appears to be known to us already –

the Siberian part of the Great = "Mongolian" Empire (or its Baltic part, also known as White). The name Tobol, which is still alive in the modern Siberia, must be a vestige of this name. The traces of the name Siberia exist in Europe, too – possibly, as Serbia on the Balkans and the Sorbs in Germany. It has to be said that German historical literature of the XVIII century devotes a great deal of attention to the battles between the Central European Slavs (the Sorbs are named as their descendants), Romans and the Germans. See more about these works in [152].

Later on, in the XVII-XVIII century, the "Mongolian" name Siberia became somewhat smaller in size and eventually left Europe for good, rigidifying in its modern form, to the East of the Ural. The name Serbia lingered in the Balkans and stayed in Europe. As a matter of fact, Serbia is an Orthodox country, just like the whole Great = "Mongolian" Empire of the XIV-XVI century.

Thus, even here the Scandinavian chronicle, having told us about the Biblical Tubal, son of Japheth, actually repeats what it was saying above, namely, that the Great = "Mongolian" Empire had comprised Hungary, Germany, Spain, France and Italy.

By the way, why didn't the European Isidore object to the conquest of the abovementioned European countries by the Biblical Tobol? After all, he did keep silent about the conquest of Italy, Germany and France by the Biblical Tiras. The reason must be that Tobol wasn't known to the West European authors quite as well as Tiras (the Turks), Magog (the Mongols) or Rosh (Russia). Isidore wasn't aware of what the name Tobol had really stood for, and decided to leave it intact.

Thus, having noticed nothing suspicious in the conquests of the Biblical Tobol, Isidore decided to leave this information intact, involuntarily allowing us a glimpse into the true history of the Western Europe in the Middle Ages. As we can see, it turns out completely different from how it is known to us by the works of the Scaligerian historical school.

Just as we have mentioned it in CHRON4, the publishers of the English version of the Bible left the word Tobol intact, although the dangerous name Rosh was edited out as too obvious a reference to the ancient Russia. However, Tobol was considered harmless, and quite fortunately so.

2.7. The sixth son, or the Biblical Gomer

Gomer is said to have reigned in Italy, Denmark, Sweden and Norway ([523], page 135). He is called the forefather of the Etruscans ([574], page 4).

The Etruscans identify as the Russians, who came to Italy during the Great = "Mongolian" conquest of the XIV century. We shall cover this in detail below. The actual name Gomer still exists in Turkey – transcribed as Omar.

2.8. The seventh son, or the Biblical Meshech (Mosoch)

Mosoch, or Meshech, was the ruler of Gaul and Cappadoccia in particular ([523], page 135). This is an obvious enough reference to the Muscovite State, or Moscovia.

Gomer and Meshech are the two last sons of Japheth. We have no need for giving a detailed list of the countries that they conquered and populated – let us simply cite the final result in accordance with the analysis made by Y. A. Melnikova.

She reports the following: "Jerome locates the descendants of Homer in Galatia… The second edition of the tractate interprets the name of the region as Gaul… The first edition simply carries on with the traditional list: Italy (Rumverialand), Denmark, Sweden and Norway… Hungary, Saxony, France, Germany, Italy and the Scandinavian countries are united into a single group… According to Jerome and Isidore, the descendants of Meshech populated Cappadoccia… The second edition keeps the same attribution; the second adds Gaul" ([523], pages 138 and 139).

However, we won't learn anything new from here, either. We see a repetition of the same scenario, namely, that Meshech (Moscovia) and Gomer the Etruscan (the Russian) populated many lands of the colonised Western Europe apart from their ancient homeland of Russia, or the Horde.

2.9. Thus, who are the sons of the Biblical Japheth?

Our explanation is as follows. In the XIV century Europe was populated by the descendants of Japheth, or the descendants of the Biblical Magog – the Mongols and the Goths, in other words. Scandinavians state it explicitly that Magog and the Turks (more generally – the "Mongols," the Goths, the Turks and the Tartars) settled far beyond their natural habitat, in such countries of the Western Europe as Germany, Italy, France, Hungary, Spain, Bulgaria, Sweden, Denmark and Norway.

We come up with virtually the entire territory of the Western Europe. It turns out that the Great = Mongolian Empire spread the zone of its influence, military as well as political, over a much wider territory than it is assumed today – the entire Western Europe, for instance.

We cannot quite understand the reason why the Great = "Mongolian" Empire is referred to as Japheth in the Bible. The unvocalized version of the name is PhT. It could be that the unvocalized PhT and TT had simply stood for Tartary, given the frequent flexion of the sounds F and T. It is for a good reason that the Russian Empire was still referred to on the maps as the Great Tartary – all the way up to the XVIII century. If our hypothesis is correct, Japheth is the mediaeval name of the Russian (or Tartar) Empire. Its seven sons, or tribes, conquered many lands, including the Western Europe. Then the Empire fell apart in the XVII century, losing control over the Western Europe.

The Scandinavian text repeated virtually the same thing seven times in reference to the seven sons of Japheth, who had populated Europe – namely, we find out that the nations of the Great = "Mongolian" Empire conquered the Western Europe and then settled all across its territory, remaining in control of the lands for some time.

The "Seven sons of Japheth" as mentioned in the Bible must be the seven main nations, or regions, that were part of the Great Empire, namely:

1) Magog = the "Mongols" = the Great Ones = the Goths,
2) Madai (the same "Mongols"),
3) Ivan or Ivans (from Ivan Kalita, or Batu-Khan),
4) The Turks, or the Tartars – Tiras,
5) Tobol, or the Siberian part of the Russian Empire (the Horde), or Balty (White Horde).
6) Gomer – the Etruscan state in Italy, or yet another result of the XIV century "Mongolian" invasion. See more about it below.
7) Meshech – Moscovia.

Actually, the Scandinavian rendition is almost completely similar to the Biblical. Therefore, everything that we have said above can be fully applied to the Bible as well.

Therefore, these crucial sections of the Bible, including the corresponding chapters of the Book of Genesis, were written or underwent a final edition (and a substantial one, at that) in the XIV century of the New Era the earliest. This is in good correspondence with the conclusions made from the statistical analysis of the Biblical books, qv in Chron1 and Chron2.

Further on, it shall be expedient to bear in mind that the Ancient Russia was also known as Ruthenia, Ruthena and Ruthia ([517]). See also Part 6 of the present book.

3.

THE TROJAN CONQUEST OF EUROPE

Scandinavian geographers report that the nation of Thracia populated Svitjod and later the whole of Norway, whence the Thracians travelled to Iceland and Greenland as settlers ([523], page 65). The information is interesting enough for us to study it at greater length.

3.1. The origins of the settlers who populated Russia, Norway, Iceland and Greenland

This is what the mediaeval author tells us: "Tracia was initially populated by Thiras [the Turks – Auth.], son of Japheth and the grandson of Noah. Many ancient books report that the settlers came to Svitjod from these parts, then from Svitjod to Norway, and from Norway to Iceland, and from Iceland to Greenland" ([523], page 65).

Modern commentary is as follows: "The legend about the population of the Scandinavian countries by the Asian settlers was famous in the ancient Scandinavian historical literature in the XIII-XIV century ([523], page 71).

3.2. It turns out that Europe, Britain and Scandinavia were populated by either the Turks or the Asian Trojans

Another mediaeval Scandinavian author reports the following: "In the beginning of every veracious stories told in the North we encounter the reference to the fact that the whole North was conquered by the Turks and the Asians. One can therefore make the reliable claim that their language accompanied them to the North – the one that we call the Nordic language. It was spoken in Saxland [Germany – Auth.], Danmorku [Denmark – Auth.] and Svitjod [Russia – Auth.], as well as in Norway and a certain part of England" ([523], page 95).

This ancient evidence is in good concurrence with our reconstruction, according to which the first great empire was founded by the Byzantines and its lifespan covers the XI-XIII century. After its decomposition in the XIII-XIV century as a result of the Trojan = Gothic War, all of its former provinces ceased to obey the centre and became independent states. Initially, they were led by the representatives of Byzantine nobility, which had fled Byzantium as a result of its fragmentation and settled in different lands. This must have taken place in the XIII-XIV century. They took their Byzantine chronicles and documents along.

However, the Imperial baton was immediately taken from the hands of the weakened Byzantium by "Mongolia" = Russia (Horde) of the XIV century, which proceeded with the conquest of the world for the purpose of restoring the Empire.

Since the history of Byzantium and Russia (or the Horde) is closely tied to the history of Thracia, or Turkey, it is quite natural that remote peoples may have perceived the invasion of the Byzantines and the Asians from the Horde as a Turkic expansion. It is remarkable that the Scandinavian chronicle tells us the exact same thing: "Thracia is the same as Girkland. Its first dweller was Tiras, son of Japheth" ([523], page 96). In Part 6 of the present book we cite some evidence taken from Scandinavian tractates that proves Girkland to be the same as Byzantium.

Apparently, the Scandinavians perceived Thracia, Turkey, Byzantium and Russia, or the Horde, as a single state. Moreover, Scandinavian documents may have been referring to the second conquest of Europe by the Ottomans, or the Atamans, in the XV-XVI century when they wrote about the Turks and the Asians settling in Europe; this conquest became reflected in the Bible as the "conquest of the promised land," qv in CHRON6.

3.3. The exodus of the Trojans from Byzantium in the XIII-XIV century virtually coincided with the beginning of the "Mongolian" conquest

The "exodus from Byzantium" of the XIII century and the "Mongolian" conquest of the XIV century that came in its wake, resulted in the occupation of the key positions of power in the former provinces of Byzantium by the "Mongols" and the natives of the former imperial centre. The newly formed countries received the legacy of the ancient Byzantine and the new "Mongolian" chronicles, which had been brought from Czar-Grad and Russia, or the Horde. These chronicles were subsequently integrated in the local history.

This had happened because the Byzantine and "Mongolian" origins of these chronicles were forgotten, and they were erroneously perceived as the description of the local events, and not the large-scale Imperial ones. This must have been the case with the initial parts of the insular history of England, qv in CHRON4, France, Germany, Prussia (or P-Russia), Italy, Spain, Scandinavia and even the remote China.

On the one hand, it appears as though we learn of the conquest of the desolate and sparsely populated areas of Europe and Asia. On the other hand, after the fall of Byzantium in the XIII century, its former provinces, or themae, automatically fell into the hands of the Byzantines for a certain period of time. These provinces had also been ruled by Byzantine governors formerly. After the fall of Czar-Grad the local governors became independent rulers, who must have been very pleased by this fact and hastened to segregate from the weakening Constantinople. This political process of redistributed power was natural and understandable perfectly well. However, this must have lasted for a rather short time. Soon Europe and Eurasia in general were swarmed by the wave of the Great = "Mongolian" conquest of the XIV century. The time of anarchy and chaos was over. The "Mongolian" Empire was formed.

It is very interesting that the famous historian John Malalas describes the Western Europe of that day and age as a savage land with no cities. He writes: "There were no cities or courts in the West, people have simply lived there the way they did since these lands were populated by the tribe of Japheth" ([338], page 28). It turns out that life had still been very simple in many parts of the Western Europe – people neither built cities, nor any other fortifications of any kind. Thus, the "Mongols," or the Great Ones, could easily conquer the West with bare hands.

Also, the "Asian colonisation" must have implied something beyond mere colonisation and the relocation of the ruling cliques from Byzantium and the Horde to the provinces from the centre. Asia was called "Asia-Land," which may have initially stood for Isa-Land, or the Land of Jesus, since, according to our reconstruction, Jesus Christ had lived in Constantinople, or Jerusalem, or Troy, and got crucified there (1152-1185). Therefore, this whole land was named after him; hence "Asia-Land," later to become Asia.

Byzantium of the XII-XIII century and the enormous "Mongolian" Empire of the XIV-XVI century were Christian countries. Therefore, the "Asian expansion" must also have resulted in the propagation of the Christian religion. This is how it came to Russia from Byzantium, for instance. It is likely that the main force that had held Byzantium, and later the "Mongolian" Empire together was Christianity as the official religion. Thus, the geographical borders of the Empire were more or less the same than the borders of the Christian lands. Christianity had still been unified in the XII-XV century – the schism that resulted in the nascence of the Orthodox Christianity, Catholicism, Islam, Judaism, Buddhism etc happened later.

Let us return to the old Scandinavian chronicles and their reports of Europe and its northern parts colonised by Asian invaders. As we have mentioned above, Byzantium fell apart as a result of the Trojan, or Gothic War of the XIII century. After the fall of Troy, or Constantinople, the Trojans flee the country and found new ones after long wanderings. The "Mongols" come immediately in their wake. We may well assume that Scandinavian chroniclers named the Trojans as the founders of their country.

Our prediction is confirmed. The Scandinavian chronicler continues his narration concerning the colonization of Germany, Denmark, Russia, Norway and Britain by the Turks and the Asians as follows: "This nation was led by Odin, Son of Thor; he had many sons" ([523], page 95).

The name Thor must be related to the names Troy, Turk, Tartar etc. Thor, the Scandinavian god of thunder, must be of Turkish, Tartar or Trojan origin. The name Odin is similar to the Slavic word for "one," which is "*odin*." We must recollect that the Russian Czars were called Autocrats, which meant that they were the sole rulers of the entire country and didn't share their power with anyone. This might be the possible etymology of the Scandinavian name Odin.

3.4. True stories of medieval Scandinavians do not agree with Scaliger history

These stories of the chronicler cause distrust among modern commentators. It is clear why. They are formed on the erroneous concept of Scaliger-Petavius.

For example, E. A. Melnikova writes: "By the mid-thirteenth century due to the growth and strengthening of the national identity in the Scandinavian countries a creative interpretation of world history begins to play an important role.

Numerous sagas of the XIII century ("Younger Edda" by Snorri Sturluson, "The Saga of Skeldung," "The Third Grammatical Treatise," "The

Saga of Sturlung," etc.) tell us about that the descendants of the Trojan king Priam (or simply natives of Troy), under the rule of the chief called Odin, that moved from Asia to the north of Europe (hence their name "Ases") and settled in the Scandinavian countries (the description of their settlement of the country is structurally close to the story of the settlement of Earth by the sons of Noah).

Thus [concludes Melnikova], the Scandinavian peoples not only found themselves involved in the general course of the history of European peoples, but also acquired illustrious ancestors" [523], p.98.

It is unlikely that all similar stories were invented by the Scandinavians exclusively for "ennobling" their past. Likely, they were mostly telling the truth. It's not their fault that the truth contradicted the later invented concept of Scaliger-Petavius, the one that turned out to be erroneous. In our reconstruction, most of these Scandinavian statements become natural and understandable.

Let us recall here the Kingdom of Prester John. That is how the Western Europeans called the Great = "Mongolian" Russ-Horde of the XIV-XV centuries, see above. If the Scandinavians said that their country was inhabited by Asians and Scythians – that is, from Russia = from the Kingdom of Prester John – then it should be expected that in Scandinavian chronicles, we will encounter a memory of Ioann – the king and the "progenitor" of the Scandinavian people.

Our prediction turns true. Indeed, the "euhemeristic interpretation of the origin of pagan gods in Scandinavia became possible only after the establishment of Christianity… It is directly related to the "scholarly" legend of the origin of the Scandinavians from Asia … where the Ases and Vans (that is, the Vans are descendants of Ivan = Ioann – Auth.) are regarded as some of the Eastern kings, whom the people, seeing their wisdom and good fortune, began to offer sacrifices" ([523], p. 99).

According to our reconstruction, it follows that all similar Scandinavian texts were written not earlier than the XIV century, when the Kingdom of Prester John = Ioann = Ivan, that is, Great = "Mongolian" Russia-Horde has reached a great influence.

3.5. Other European countries were also supposedly mistaken presuming that their nations descended from the Trojans

It turns out that not only Scandinavians "ennobled" their past," inventing noble ancestors."

E. A. Melnikova continues: "Ethnogenetic legends of the same type appear around the same time (that is, in XIII-XIV centuries – Auth.) in a number of other European countries; this fis reflected in such stories as "The History of the Kings of Britain" by Geoffrey of Monmouth (1130-1140), The Chronicle of the Abbey of Saint-Denis (about 1300), etc." [523], p.98.

It follows from our reconstruction that all the above mentioned medieval authors were, apparently, right. It puts many things in their right place and removes the suspicions expressed sometimes by commentators about alleged ignorance or "nationalistic tendencies" among medieval chroniclers. Historians, by the way, can also be understood. They are loaded with the Scaliger's erroneous conception.

E. A. Melnikova mentioned here Geoffrey of Monmouth – one of the main chroniclers of ancient English history. We talked a lot about him in the book "New Chronology of Russia." As it was shown, the initial period of English history is copied from Byzantium and Russia-Horde Chronicles. Moreover, the Scaligerian dating of the life of Geoffrey of Monmouth by the twelfth century is likely incorrect. According to our reconstruction, it should be moved past the XIV-XV centuries.

Let's return to the Scandinavians. E. A.Melnikova notes: "In no other country, this "scholarly" legend has spread as much as in Scandinavian countries, where it quickly replaced the vague-mythological traditions of pagan time" ([523], p. 98).

Our good luck is that such authentic testimonies are preserved, although presently they are mocked by the erring followers of the Scaligerian version of history. Just listen to the Scandinavian chroniclers, paying attention to their words. And that's what we'll hear.

3.6. The settlement of England by the Britons – the Trojans and their descendants in the XIII-XIV centuries AD

“Brutus was called the man, descendant in the fourth generation of Aeneas by name Bruti and nicknamed Britto when he arrived. After him was named Britain, which is now called England, and before – Britland” ([523], p. 97).

Apparently, it’s true. According to our reconstruction, the “antique” Aeneas probably is the biblical Noah, reflected as well as medieval Charles of Anjou (supposedly of the XIII century) one of the “antique” Trojans, leaves Byzantium-Troy after the Trojan War of the XIII century. Moreover, he founded new kingdoms in Europe. If Brutus is his descendant in the fourth generation, then these events occurred later than the XIV-XV centuries.

All this agrees well with our reconstruction of English history, see the book “The New Chronology of Russia.” Besides, the legends of “ancient Aeneas” reflected the events of the XV century – the conquest and colonization of America by the Biblical Noah = Aeneas = Columbus, see the book “Biblical Russia.”

Modern commentators believe that the quoted story was borrowed by Scandinavians from the “Saga of the Britons” (allegedly of the XIII century), existing in the “Book of Hauk” ([523], p. 101). “It describes in detail the history of the settlement in Britain of Brutus, a descendant of the Trojan kings… By this name was called the entire country” ([523], p. 101).

4.

SLAVIC CONQUEST OF EUROPE ALLEGEDLY OF THE VI-VII CENTURIES AD AS ONE OF THE REFLECTIONS OF THE RUSSIAN “MONGOLIAN” CONQUEST OF THE XIV-XV CENTURIES

The corollary is this: in an unbiased and frank Scandinavian story about settlement and conquest of Europe by the descendants of the Mongols, the Goths, the Turks and the Tatars, was reflected the military and political conquest of a significant part of the still underpopulated Western Europe during the Great =”Mongolian” invasion of the XIV century. It was also called Scythian invasion in Western Europe. According to our reconstruction, Scandinavian geographic treatises and the Bible repeatedly speak of it as the settlement of the world by the descendants of Japheth.

This colonization was not entirely forgotten by Western Europeans in XVII-XVIII centuries. As a result of an artificial shift down in time, because of an error in the date of the Nativity of Christ (dated by us by the XII century), it was moved into the deep past – in the “early Middle Ages.” And it was reflected there in the form of well-known in Scaliger’s history Gothic – Hunnic – Slavic conquest of Europe allegedly of the V-VI centuries. The result is a downward shift of about 1,000 years. Then it was declared the “wild, barbaric invasion,” in general, very bad thing.

By the way, the “Mongolian” colonization of the barren lands of Europe and Asia, supposedly V-VI centuries, is called in many historical texts “the Great migration of peoples.” Reading the word “great” in Greek, we get “megalion,” that is simply the Mongolian migration of peoples. Which completely corresponds to the essence of the matter. It’s about the “Mongolian” = *great* invasion of Western Europe and Eurasia in the XIV century. It was also called the Migration Period.

As we have already said, in the XVII-XVIII centuries, apparently, the work “to improve its history” was carried out in the countries of Western Europe, externely unobtrusive for the common population, but with far-reaching consequences. Psychologically and politically unpleasant moments were carefully pruned from the history of the XIV-XVI centuries. Probably, this activity was conducted secretly, in any case, was not widely advertised. This was not difficult, because the writing of the” correct “ history of antiquity was concentrated in the hands of a relatively small group of people: Scaliger, Petavius, partly astronomer Kepler, etc. This circumstance, the small number of the “creators of new history” is an important and well-known fact, but usually, it is not considered particularly important.

The produce of this activity was then, with visible efforts, canonized and adopted "for compulsory study" in the school and university education, as well as in scientific practice in general. Nevertheless, the true historical evidence fortunately survived; in the European Chronicles of the XVII-XVIII centuries, and even more on the frontiers of the then Western European world, for example, in Scandinavia. Although the Scandinavian tractates that have survived to us are already covered with a thick layer of Scaligerianship, the traits of true history manifest themselves clearly. Probably, the organizers of the "improvement of Western history" did not think "to clear" the archives of remote countries.

It is quite difficult to completely eradicate all traces of the truth, although they tried very hard. In the XVII-XVIII centuries many voluminous treatises on world chronology were written. "Undesirable" chronicles were pushed into the shadows, the authors, who for some reason did not fit into the Scaliger's history, were declared ignorant. The distorted version of history was obligatory for studying at schools and universities, and then it was introduced into broad public consciousness.

But with the development of science, more and more new contradictions began to be revealed. In our opinion, its volume has already exceeded the limits when the scientific question should be raised: Is the Scaliger chronology accurate?

Therefore, we propose for scientific discussion a new trimmed chronology, built on the basis of propriotary mathematical, astronomical and statistical methods.

While developing a new concept, we drew attention to the medieval pieces of evidence that had escaped the possible "cleansing." The Scandinavian geographic tractates considered here are also among them. Under the pressure of these testimonies, we must admit that the role of Ancient Russia in the medieval world of the XIV-XVI centuries was not quite the same as the Scaliger version shows us. Moreover, it is entirely different.

We emphasize once again that it is wrong to think that historical documents, including Western European ones, are silent about everything that we have told. They say a lot, one just has to listen to them anew. As we tried to show above, our analysis is based on medieval documents. All such information is generally well preserved. In fact, we did not invent anything, but only quoted medieval pieces of evidence. We only suggest is to look at all this data with a new, open-minded look, based on a new concise chronology elaborated on the basis of mathematical methods.

5.

COMPARISON OF THE WEST AND THE EAST IN THE WORKS OF A.S. KHOMYAKOV

5.1. About Alexey Stepanovich Khomyakov

We are aware that the perception of this paragraph can cause the reader a certain psychological discomfort. Because all that we have said is very contrary to the picture of the relationship between East and West, instilled in us since childhood. Broadly, but quite accurately, the traditional view can be described with the words: "enlightened free West" vs " backward slave East." In this opposition, Russia is usually referred to as the East.

All described above breaks up the usual pattern. Now we are surprised to realize that a different view of the West and the East, which today is presented to us as full of curiosities and paradoxes, is actually more accurate than the one to which we are accustomed.

We mean the Slavophiles, at least some of them. As an example, we remind the reader of the works of the well-known A. S. Khomyakov.

We briefly tell about him: "Aleksey Stepanovich Khomyakov was born in Moscow, on Ordynka street on May 1, 1804. He came from an old Russian noble family, which preserved sacredly the grandfather's letters, and patrimonial stories "for two hundred years in the depths of old times." Of ancestors, which … since the XV century … since the days of Basil III, served faithfully to the rulers of Moscow as hunters and solicitors.

He had a brilliant education. His teachers were famous professors of that time ([932], p. 6). "First his own literary work: the translation of Tacitus "Germany" refers to 1819. (Later it was published in the *Proceedings of the Society of Lovers of Russian Literature* at Moscow University.)" ([932], p. 6).

He was a versatile scientist and organizer. "He … was addicted to engineering, invented a steam engine "with double pressure" (and even got a patent in England for this), he invented a long-range rifle and special artillery shells during the Crimean war. He practiced medicine and did a lot in the field of practical homeopathy. He invented new recipes for distilling and sugar refining, and searched for minerals in the Tula province" ([932], p. 4).

"Both excited admirers, and numerous enemies undoubtedly agreed that: Khomyakov was a "type of encyclopaedist" (A. N. Pleshcheev), endowed with "an amazing gift of logical fascination" (A. I. Herzen)." What an extraordinary mind, what vividness, abundance in thoughts … how much information, the most diverse… Is there anything he does not know?" (M. P. Pogodin). The detractors considered his brilliant erudition to be "superficial and shallow" ([932], p. 3).

How do you think disliked Khomyakov thoroughly? The foremost Russian historian of that time, S. M. Soloviev, we already talked about in the book *The New Chronology of Russia*, did. According to our analysis, the work of S. M. Soloviev on Russian history is one of the thickest layers of the plaster, or rather the concrete, covering the real picture of the history of Russia.

Here is how he refuted "Historian S. M. Soloviev … considers Khomyakov 'self-taught' and 'dilettante'" ([932], p. 3). Well, when there are no arguments, the conversation is transferred to another plane.

"Before the revolution of 1917 in Russia the *Collected Works* of Khomiakov were published three times (the latest edition, in eight weighty volumes, published in 1900-1910, was repeatedly reprinted and supplemented), monographs on him were published too… After the revolution, only a collection of poetic heritage (1969) and selected literary critical articles of Khomyakov (1988) came out (V. A. Koshelev notes in the preface to the publication [932]); at least two dozen books were issued abroad in the last forty years, dedicated to Khomyakov" ([932], p. 5).

As far as we understand, Solovyov's discontent was caused by the fact that A.S. Khomyakov dared to write about history, and absolutely *not what Soloviev would like to see*.

It turns out that Khomyakov's interest in history was due to "the famous polemics of the 1820's about *The History of the Russian State* by Karamzin. This polemic embraced almost all circles of the creative intelligentsia of Russia, one of the main topics of which was the question … of the admissibility of the "artistic" approach to history ([932], p. 8).

But most likely, the problem was not in the ''artistism" per se. The publication of books by N. M. Karamzin made a falsified version of Russian history well-known, the one manufactured shortly before by Schlözer, Bayer, Müller and several others.

For many, this version was a total surprise, in the psychological sense primarily. In Russia, they still remember their true history of their ancestors. Khomyakov belonged to them. It is clear that the old family history did not correspond to the version of Schlözer-Müller-Karamzin.

Hence originated the dispute between the Westernizers, that is, the followers of Schlözer and Müller, and the Slavophiles. Of course, on the side of the Westernizers, there was covert, unofficial support of the ruling Romanov dynasty. It was expressed in the fact that the Slavophiles were not admitted into the official academic historical science, which was financed from the state treasury and was dependent on it. The Slavophiles, on the contrary, were free to express their protest but were subject to the harsh accusations of amateurism. Besides, they had restricted access to academic, that is, state archives.

The weakness of the Slavophils was in a "purely negative" position. They could not offer in exchange their own completed picture of the correct history. They only noted numerous contradictions. But their distrust of the Schlözer-Müller version, apparently, was fueled continuously by their family stories.

A. S. Khomyakov was among the Slavophiles. "World history became for him the material for research… He understood the complexity of the task… He kept hundreds of historical, philosophical and theological writings in his memory …

Khomyakov declares: the dominating historical science isn't able to determine … the real causes of history" ([932], pp. 8-9).

5.2. A. S. Khomiakov about the distortion of the Russian history by the West European authors

A.S. Khomyakov wrote: "There is no faraway tribe; there is no unimportant fact that would become the subject of study for many German scientists… Only one human group did not attract their attention – the *Slavs*. As soon as it comes to the Slavs, the *mistakes* of German critics are so glaring, *The blunders are so ridiculous, and the blindness is so great* that you do not know what to attribute this *strange* phenomenon…

The peoples, like the individuals, have passions, and these passions are not entirely noble. Perhaps, in the German instincts enmity lurks, which is based on the fear of the future or *the memories* of the past, hostility based on insults inflicted or received in *the old, immemorial years*.

Whatever it was [continues Khomyakov], it is almost impossible to explain *the stubborn silence of the West about everything that has the stamp of the Slavs*" ([932], p. 57).

Further, A. S. Khomyakov notes that scientists from "arbitrarily assigned to the German root nations, wrote and wrote countless volumes; and Vends (Slavs! – Auth.) did not. *Vends* already at Herodotus time lived on the beautiful shores of the Adriatic … after that *Vends* meet the Greeks on the cold shores of the Baltic… *Vends* (Veneti) occupy the picturesque slopes of the Ligurian Alps; *Vends* fight with Caesar on the stormy waves of the Atlantic, but such a strange fact does not attract any consideration… And these were not some scattered tribes, without communication and links, but a chain of inseparable, embracing half of Europe.

Between the Pomorie (seashores) of the Baltics Vends and the Illyrian Vends – *Great Vends* … and Russian Vends, and then Austrian *Vends* (Vindobona)" ([932], p. 57).

Furthermore, A. S. Khomyakov lists tens of examples of traces of the Slavic tribe Vends, still scattered throughout Western Europe. We limit ourselves here only to specific examples: the city of Vienna, the lake *Venets* lake, the old name of the Konstanz lake, the French *Vendée*, etc.

A. S. Khomyakov writes: "In the land of Vends rivers and cities bear the names of Zebras, Sevra, Sava … there are still *fifteen cities, and the trees* have a name Bellegarde (that is simply a *White City, Belgorod* – Auth.) which is not found in the rest of France, and which is translated by the word Albi (i.e., White – Auth.)" ([932], p. 58). "In *Geth* and *Dacs* they fancy recognizing the Germans, despite the bas-reliefs, which show completely Slavic type" ([932], p. 59).

We are not capable of citing here even a small fraction of the vast amount of historical and geographical evidence of this kind collected by A. S. Khomyakov. Who is interested in the details, we refer to his works.

Summing up, A. Khomyakov writes that if we follow Western interpretation of historical evidence, then "we should come to a simple conclusion: It was not in the old days of the Slavs nowhere, and how they came and multiplied – this is a great historical mystery" ([932], p. 59).

"Critics that are more gracious [Khomyakov continues] leave for the Slavs some ancestors too, but these ancestors should be homeless and landless; no name in the areas populated by the present Slavs, should have Slavic meaning; therefore all the lexicons of Europe and Asia must present *the most incredible roots, or replace the simple sense of the simple word. If the elimination of the peoples fails: then pull the earth from under there feet*" ([932], p. 59).

5.3. Don and Rona – old Slavic names of the river

A. Khomyakov long before us noted the importance of understanding the historical chronicles of the fact that the word *Don* in old-Russian meant merely a "river." He wrote: "Our quiet, indigenous, Slavic *Don* – the root of almost all river names in Russia, Dnieper, Dniester, Dvina, Dyna (TsNI), the Danube, ten or more *Dunayts*, many *Dontez*" ([932], p. 60).

We have already used this fact several times. A. Khomyakov also noted that the famous *Rhone* river in Western Europe used to be called *Eridan*, that is, as he remarks – *Yarn Don* ([932], p. 60). Thus, the name *Rhone*, according to Khomyakov, is Slavic too. His remark complements our observation well, according to which *Rhone* is a Slavic word meaning *water flow, river*. Hence – "drop tears," etc. See above and in [866].

It seems, the river flowing from new Geneva Lake was formerly called the *Yond Don*. That means the "stormy river" or "fast river." Later it began to be called – again in Slavonic – *Rhone*, that is, "flow."

Nowadays, the Geneva lake itself is still called on the modern maps, – and in Geneva itself, – by the name of Leman = Leman. This reminds the word *liman*, meaning *bay* in Russia and Ukraine.

A. S. Khomyakov concludes: "This fact, evident for all eyes, not spoiled by the book reading, contains hard proof that the residents of the estuaries of the Danube, Timok, Po, and Rhone came from the same tribe if such a truth still requires new proofs" ([932], p. 61).

5.4. Who are Bulgarians

A. S. Khomyakov says: "In defense of the theory of the *transmutation* of peoples usually mention *Bulgarians* stating: Bulgarians speak Slavic, look Slavic, in a word, they are perfect Slavs. In ancient times the Bulgarians belonged to the Turkish or Tibetan yellow tribe. *they transmuted.* Let us try to understand the basis of such a conclusion. Certain Bulgarians appear in Europe on the border of the Byzantine Empire, shocked by their tumultuous throng. They somehow seem akin to *Almars* and *Huns*, with whom they are confused. But they are neither Avars nor the real Huns. They also have some affinity with the Slavs, but they were not the old-timers Pre-Dunai Slavenia… It is clear that Bulgarians *come from the Volga*." ([932], p. 61-62).

This is how A.S. Khomyakov describes the point of view of historians. He's trying to explain all the contradictions, but then Scaliger chronology gets in the way: "On the Volga, Nestor knows the strong Bulgarian Kingdom… So, the Bulgarians of the Danube, natives from the banks of the Volga, also were akin to Turks. But Nestor did not write that before the XI century, but Bulgarians came to the Danube with all the indubitable signs of Slavship in the IV century AD" ([932], p. 62).

The time has come, finally, to clarify all this. According to our reconstruction, all is pretty clear. Bulgarians are, most likely, the *Volgarians*. That is, Russians from the *Volga*. They moved to the conquest of Europe in the XIV century, together with the Turks, including the ones from the Volga. They are the *Avars*. They are the Huns.

The Hungarians, natives of the "Great Hungary" beyond the Volga, were among them, see the book *The New Chronology of Russia*. That is, approximately from present Udmurtia.

After the conquest, Bulgarians appeared on the Danube, Turks – in the Turkey, Hungary – in Hungary. Therefore, today historians cannot understand – who are those Bulgarians – either the Turks, or Avars, or Huns, or Slavs.

5.5. A.S. Khomyakov on the traces of the Slavic conquest in Western Europe

A.S. Khomyakov in his book brings his curious observations of the peoples of Western Europe. Of course, they are subjective and do not prove anything. But they are valuable as personal views of the scientist-encyclopaedist, the Russian aristocrat, who knew all European languages, was interested in the history of peoples, and therefore capable of perceiving something that eluded the sight of many. For us, his opinion is a kind of historical evidence, reflecting the view of a specific part of the aristocratic Russian estate, today is already gone.

A. S. Khomyakov, speaking of Russia, writes: "Slavery (quite recently introduced by the state power) did not inspire owner's contempt for his slave-farmers… The meritable peasant earns *equality* not the law only, *but* by Custom, sacrificed by the most popular opinion, with the inheritors of the founder of *the State*. In the same land (in Russia – Auth.) The slaves are not peasants, but the servants who inspire a different feeling. These differences are absent in law … but they exist for the right observer. The peasant (in Russia – Auth.) was the landowner's relative, the blood brother, but the ancestor of the *servants* was a war prisoner. From that, the farmer is called a peasant, and the servant – the *cholop*. In this state (that is, Russia – Auth.) there are no traces of conquest" ([932], p. 52).

Opposing Russia to Western Europe, A. S. Khomyakov continues: "In another country, which is only fifty years old, the proud *Frank* still calls the enslaved *villains* (1. A villain, serf peasant, 2. shoddy, low, ugly, vile, nasty, vile, despicable, nasty – Auth.), *roturier* (1. commoner, 2. rude – Auth.), etc. There was no case, and there was no virtue, there were no merits that would equal a distinguished commoner with Aristocrat. There was no slavery, and there was no even oppression of the law. But in the customs, opinions, feelings deep hate and insecurity. *The traces of the conquest* were obvious and *warm*… This is a subtlety, since there is no such thing either in grammars or lexicons or statistics" ([932], p. 52-53).

Thus, A.S. Khomyakov directly states that according to his personal observations, in Russia of the XIX century was not yet forgotten about the bond by *blood of Russian aristocracy and Russian peasants*. And slaves in Russia, that is, servants, according to the testimony of A. S. Khomyakov, was a separate estate that had nothing to do with the peasants. And the attitude towards them in Russia was entirely other – as to the descendants of prisoners of war, as slaves.

Moreover, in Western Europe, asserts A. Khomyakov, on the example of France, there was an irresistible abyss between *Aristocracy* and *all other local* population. Per his observations, the French aristocrats treated all other French *as to the population* of the formerly occupied country.

In the representation of the French aristocracy of that time, the gulf between the nobility and the "natives" did not disappear, even if an ordinary Frenchman, that is, not an aristocrat, turned out, be the will of destiny, to be equal with an aristocrat on the public staircase. A. S. Khomyakov explains this by the fact that the West European aristocracy are the descendants of the conquerors who came to Europe from the outside, i.e., apparently, (according to our hypothesis) Slavic conquerors of the XIV century.

While in Russia the Russian aristocracy originated from the Russian community itself that is, from the Russian peasantry. In this, according to the observation of A.S. Khomyakov, – the fundamental difference between the Russian populace of that time from Western Europe. Of course, all such considerations, as rightly notes A.S. Khomyakov himself, are somewhat subtle since they relate to the *non-written* laws of society. However, sometimes harder than written ones.

Moreover, we can not but note the excellent matching of observation of A. S. Khomyakov with our reconstruction. In the distant foggy past of *the fourteens century*, Russian Horde conquers and colonizes many underdeveloped regions of Eurasia and Africa, including the sparsely populated Western Europe. Having broken off, the wave of conquest left here descendants of Slavic and Turkic conquerors. They, then, probably became the ancestors of the western European aristocracy of the XIII-XVI centuries.

The abyss between the conquerors and the conquered remained for a long time. The conquerors mingled with the local population, but the void continued until the XIX century.

Furthermore, in Russia, there was no such precipice, because nobody conquered Russia. The estate of the Russian serfs, – testifies A. S. Khomyakov, was a separate class of descendants of soldiers taken to a metropolis from the conquered countries.

Today, the opinion of A. S. Khomyakov, highly probably, will seem very extreme. We do not undertake to judge the correctness of the observations of the Russian aristocrat of the nineteenth century. We only note that A. S. Khomyakov was not alone in this, and his opinion was not even the most extreme. So Khomyakov mentions a "sensational work of Yu. I. Venelin, *Ancient and present-day Bulgarians in the political, popular, historical and religious attitude towards Russians* (Moscow, 1829-1841, Volumes 1, 2)" ([932], p. 63 and 546). It turns out that "Venelin even declared Franks as *Slavs*" ([932], p. 63).

CHAPTER 12

Western Europe of the XIV-XVI century as part of the Great = "Mongolian" Empire

1.

THE SEEMINGLY STRANGE, YET PERFECTLY UNDERSTANDABLE ATTITUDE OF THE ROMANOVS TO THE RUSSIAN SOURCES MENTIONING THE WESTERN EUROPE

We have already acquainted ourselves with what the West Europeans wrote about the ancient Russia, and witnessed that they contain a great deal of important information concerning Russia, or the Horde, despite the tendentious editing of these sources in the XVII-XVIII century. It is also reported that "researchers have long ago pointed out that in the XV-XVI century … the Western countries expressed a very vivid interest in Russia. According to V. O. Klyuchevskiy, 'no other European country was described by the Western travellers as many times and in so much detail as the faraway Moscovia and its forests'"([344], page 5).

The reasons for such great attention are becoming particularly clear to us today. The conquered countries and the recently colonised territories that became part of the "Mongolian" Empire recognized its authority, which made Russia, or the Horde, a natural object of great attention and respectful apprehension.

Quite naturally, the whole range of emotion invoked in the Westerners by Russia, or the Horde, was very wide indeed, and included fear, as we learn from a number of ancient documents, qv above.

It would therefore be interesting to find out about the stance of the other party on this issue – namely, to learn what they wrote about the Western Europe in Russia. However, we instantly find ourselves confronted with a most bizarre circumstance.

"The works written about Russia by foreigners have been the subject of many an in-depth research; however, the reverse issue, namely, the information on the Western Europe available to Russians before Peter the Great remains almost a total mystery" ([344], page 5).

Why have the Russian historians of the Romanovian epoch been so "uninterested" in Russian reports concerning the Western Europe? Could they have lacked interest completely? We shall answer in the negative. Lack of interest has got nothing to do with it – the matter is that the Romanovs made their court historians corrupt the data available on the history of the Ancient Russia predating the XVII century in order to demonise the Horde. Historians diligently complied; the reader can find more information on the matter in CHRON4.

Let us see how the Romanovian historians covered the relations between Russia and the Western Europe.

2.
WERE THE INHABITANTS OF THE PRE-ROMANOVIAN RUSSIA REALLY "AFRAID OF THE FOREIGNERS," AS THE ROMANOVIAN HISTORIANS CLAIM?

Ever since the first Romanovs, historians have been assuring everyone that the Russians were "afraid of the Western Europe" in the XV-XVIII century. Let us quote: "Academician A. I. Sobolevskiy gives a very precise formulation of the viewpoint traditional for the pre-revolutionary historiography on the cultural interaction between the Muscovite State and the Western Europe: 'The prevailing belief is that the Muscovite Kingdom of the XV-XVII century was afraid of foreigners, remaining cloistered from the Western Europe until the very opening of the gateway to Europe by Peter the Great" ([344], page 5).

One must admit that the image of the "gateway" (or "window," as the original Russian proverb has it) unhesitatingly hacked in the wall surrounding Russia, worm-ridden and fleeced with moss, by Peter the Great with the noble purpose of finally dragging Russia out of the swamp of ignorance and making it follow the enlightened path of the Western civilization is a very vivid one indeed, and a masterpiece of agitprop created by the Romanovian historians, who were conscientious workers, after all.

A. I. Sobolevskiy continues: "It is difficult to trace the origin of this belief – one must merely state that it is still rooted very firmly" (quoting according to [344], page 5). We can merely state that the belief originated in the depths of the Romanovian court. The court historians of that epoch simply carried out the imperial order in good faith.

N. A. Kazakova adds the following: "The opinion that A. I. Sobolevskiy wrote about in 1903 is still shared by certain Western historiographers" ([344], page 5). Indeed – it would be very odd to expect Western European historians to argue with this opinion, conveniently voiced by Romanovian historiographers, and to deny that the ancient Russia of the XIV-XVII century feared the Westerners.

We see that Scaligerian and Millerian history completely reversed the real posture of things in the XIV-XVII century. The assertion about Russians and their alleged fear of the Western Europe was planted into the minds of both Russian and West European readers instead of the correct description of the situation, which is exactly the opposite. Authentic references to the Tartars, or Gog and Magog (the Great "Mongolian" Empire of the XIV-XVI century, that is), made by many mediaeval Western authors, have deliberately been ignored and misdated to deep antiquity. It would therefore make sense to quote one of such passages, obviously written in panic and terror.

Quoth Matthew of Paris: "And so it came to pass that the joys of the mortals were not to be permanent, and their state of peace and comfort would not last, for that year an accursed satanic tribe suddenly appeared … like demons breaking free from Tartarus (which is why they were called Tartars), they swarmed across the whole of the land like locusts. The borderlands of the East were laid waste and desolate by fire and sword… They are an inhumane folk, more like wild beasts of prey, and should be called monsters rather than people, for they thirstily drink blood; they tear apart canine and human flesh to devour it" ([722], page 240).

We feel obliged to make the following disclaimer. The last thing that we want to achieve is to make our learned colleagues in the Western Europe treat our research as an attempt to exalt the East and disparage the West. We honestly pursue no such objective. Our only wish is to get to the heart of what was really written in mediaeval sources, and to find out why the evidence they contain is often interpreted in a biased manner (consumption of human and canine flesh *et al*).

3.
EUROPE INVADED BY THE OTTOMAN = ATAMAN TURKS. THE REASON WHY THEY WERE REFERRED TO AS "TARTARS"

3.1. The beginning of the invasion

How did the invasion of the Russians and the Ottomans (Atamans) begin in the late XIII – early XIV century (the moment when Russia, or the

Horde, was becoming established as an empire, the Ottomans, or Atamans being an integral part thereof)?

Let us turn to the book of N. A. Kazakova entitles "Western Europe in Russian Literature of the XV-XVI century" ([344]). N. A. Kazakova reports the following: "The state of the Ottoman Turks [Atamans – Auth.], which was formed in Asia Minor at the end of the XIII century AD, soon became the strongest force in the Middle East, whose influence spread to the very Balkan Peninsula.

Orhan, the son of Osman I, founder of the Ottoman [Ataman – Auth.] State, already conquered the European coast of the Dardanelles in 1354.

Orhan's successor, Sultan Murad I, conquered Thracia and transferred his capital to Adrianopolis in 1356.

The Turks approached the immediate vicinity of Constantinople, the capital of the Byzantine Empire.

At the end of the XIV century, Serbia, Bulgaria and Walachia were brought under tribute by the Turks. The Turkish onslaught towards the Balkans was temporarily stopped in the early XV century as a result of the blow dealt to the Turks by Timur [apparently, a reference to the civil wars inside the Great = "Mongolian" Empire – Auth.], but the invasion resumed with new vigour under Sultan Murad II (1421-1451).

In 1422 Murad II lay Constantinople under siege, albeit unsuccessfully. However, it was well understood at the court of John VIII Palaiologos, Emperor of Byzantium, that the cessation of the siege was temporary, and that the days of Byzantium were numbered without external support" ({344], page 7).

The Ottomans (Cossack Atamans) carry on with their expansion persistently. A copy of Francisco de Colla's diplomatic missive "indicates a list of countries and regions that the Turks had conquered in Asia and Africa [sic! – Auth.] … This list correctly includes the entire Asia Minor, a part of Caucasus [sic! – Auth.], Mesopotamia and Judea in Asia, as well as Egypt [sic! – Auth.], Arabia [sic! – Auth.] and Berberia [sic! – Auth.] in Africa" ([344], page 83). Thus, we are told that the Ottomans (Cossack Atamans) conquered Egypt in Africa, apart from other lands.

As a matter of fact, Africa was the name used for certain parts of Europe and Asia, qv in Part 6 of the present book. In this case, the report about the conquest of Berberia (or Scythia, qv in Part 6) simply means that Turkey and Scythia were parts of a united Empire – namely, the Great = "Mongolian" Empire, which is in perfect correspondence with our reconstruction.

The wave of the Ottoman = Ataman conquest sweeps over new territories unabated. "After the conquest of Constantinople in 1453, Mehmet II conquered Serbia, the Greek principalities of Morea, the Duchy of Athens, Albania and the islands of the Aegean Sea.

Bayazid II (1481-1512), the son of Mehmet II, waged long wars against Venice, as well as Hungary and the Austrian Habsburg, and forced Moldavia to recognise the sovereignty of Turkey.

Europe got a short break under Selim I (1512-1520), since the main strikes of the Turks were directed Eastwards (Selim I conquered Syria, Palestine and Egypt), but under Suleiman I Kanuni (1520-1566), the heir of Selim I, the Turks resume their conquest of Europe with new vigour" ([344], page 146).

3.2. Why the Russian "Legend" refers to the Turks as to Tartars. The date of its creation

The anonymous work entitled "Legend of the Battle between Venetians and the Turkish Czar," which historians date to the 1520's, is of tremendous interest to us ([344], page 147). However, it turns out that "the only known Russian copy of the 'Legend' dates from the late XVI – early XVII century. However, I. A. Bychkov … identifies the text of the copy as mid-XVII century shorthand" ([344], page 154). One must therefore be aware that the text we have in front of us is likely to have been caringly edited by Romanovian historians in the XVII-XVIII century. Nevertheless, the manuscript remains exceptionally interesting.

For instance, the Turks are referred to as Tartars. Modern commentators naturally hurry to correct the mediaeval author, telling us "the Tartars referred to herein are actually Turks" ([344], page 148). The author of the text paints a picture of "the expansion of the Turkish [or Tartar, as the chronicler himself is telling us, qv above – Auth.] rule from Asia Minor to the Caucasus, the Black Sea coast, the Mediterranean and the Balkan Peninsula. It is also emphasised that all attempts of providing military resistance made by European countries proved futile.

The latter is obvious from the description of the two greatest victories of the Turks [or the Tartar Atamans – Auth.] over the united Crusader troops: the defeat of Nicopolis in 1396, when the troops of Hungarian, Czech, German, Polish and French knights were put to complete rout, and their leader, King Sigismund of Hungary, barely managed to flee for his life, as well as the defeat of Varna in 1444, when the Crusader army was also crushed mercilessly, with Ladislas III Jagiellon and the Papal Legate Giuliano Cesarini slain on the battlefield" ([344], page 149).

N. A. Kazakova sums up as follows: "The actions and the intentions of the Turks [Tartar Atamans – Auth.] … are represented by its [the Legend's – Auth.] author as a sequence of the following:

- a cessation of further military advances in the direction of the Venetian kingdom,
- a preparation to an all-out European offence (plans to conquer Italy, France, Spain and Germany; the reports of their armies having free access to the latter),
- a wish to take over the Russians with the assistance of the Tartars to bring these plans to fruition" ([344], page 154).

The last postulation of N. A. Kazakova is based on an incorrect translation of the original passage, which clearly states that although the Turks intended to conquer the Western Europe, they envisaged Russia as a potential ally, and they wanted to arrange a union with the Tartars.

The translation of the mediaeval text is as follows: "The Turks, having given a break to the Italians and the Venetians, will join forces with the Turks to conquer this kingdom and have freedom to conquer Germany and Italy, since the Sultan expects, as per the advice of the Russians, that upon coming to power in Russia he shall find it easier to conquer Italy, France, Spain and Germany" (the original can be found on page 154 of [344]).

Therefore, it is clearly obvious from the text that Turkey and Russia need to get over some discordance between them in order to conquer the Western Europe. The Sultan hopes to win the dynastic struggle against the Russian Czar with the assistance of some Russians from his retinue. The Turks believe such a union with the Russians to be vital for the conquest of Europe.

A complete union never came to pass, since a religious schism was already nascent in that epoch. Nevertheless, friendly relations and a military union between Russia and Turkey were maintained until the very epoch of the Romanovs. As we have witnessed from above, there was a strong Russian party at the Turkish court; also, the Cossack Atamans from Zaporozhye often fought on the Turkish side – possibly, the most frequent alliance of theirs. After the victory of Peter the Great over Mazepa, some part of the Zaporozhye Cossacks with their *getman* even fled to Turkey for a while ([183], Volume 1, page 167).

We also see that the names of the Russians, the Turks and the Tartars are woven so closely together in the legend that it is very hard to distinguish between them. The reason is obvious – they all stood for the same thing.

Of course, judging by what we know today about the unity of, and the union between Russia, or the Horde, and Tartary/Turkey/Ottomania (the Cossack Ataman state, qv in CHRON4), we cannot help doubting the text in question to be the XVI century original and not a later Romanovian edition.

The matter is that despite the exceptionally friendly relations between Russia and Turkey back in the day (see CHRON4), "the Turkish side of the story is presented from a distinctly anti-Turkish stance: the author [of the "Legend" – Auth.] keeps emphasising the cruelty and the relentlessness of the Turks, conquering lands 'by fire and sword,' 'the cruellest weapons' and 'without any mercy'…" ([344], page 149). However, this position is characteristic for the Romanovian epoch. The "Legend" ends its account of the

Turkish conquests “with a prophecy of retribution for the Turks” ([344], page 149).

This must already be an edited text of the Romanovian epoch, which is when the amiable relations with Turkey deteriorated. The “Legend” is most likely to be based on authentic XVI century evidence that was edited to a large extent under the Romanovs, the resulting narration being coloured in explicitly anti-Turkish hues, which hadn’t existed previously and could not have existed as per our reconstruction, seeing as how it pertains to the epoch when the Great = “Mongolian” Empire, also known as the Horde, or Russia, had still constituted a whole entity with the kingdom of the Ottomans, or the Cossack Atamans. The “prophecies of retribution” are Romanovian slogans and nothing but, and it is for a good reason that certain historians date this manuscript to the middle of the XVII century, qv above.

Moreover, the middle part of the “Legend” is reportedly “derived from a Latin source, constructed in the same manner as the Western chronicles writing about the Turks” ([344], page 157). Historians themselves are telling us that the author of the Russian version “was apparently a native of the Western Russia, which is made obvious by certain dialectal traits of the text … the Western origins of the chronicle might also explain the fact that it contains the ethnicon ‘Pole,’ uncommon for the Russian language of the XVI century, but widely used in Polish for a long time” ([344], page 157).

As is the case with the “first Russian chronicles,” we see the available manuscripts to be of a West Russian, most likely Polish, origin, and date from the Romanovian epoch – the XVII, or maybe even the XVIII century. Nevertheless, we must repeat that the text of the “Legend” must be based on an authentic Russian text of the XV-XVI century.

3.3. The Venetian Republic paying tribute to the Ottomans = Atamans

The war of 1499-1502 between the Turks and the Venetians culminated in the “sea battle of Navarino fought on 12 August 1499, which was lost by the Venetians” ([344], page 153). In 1503 Venice signed a truce with the Ottoman = Ataman Empire. One must assure, the Venetian republic was doing its best to pay tribute on time after the defeat.

However, we can say nothing about the tribute paid by the Venetians in 1503 – we have no such data. However, it turns out that some eighty years later, at the end of the XVI century, around 1582, the Venetian Republic does in fact “pay the Turkish Sultan the annual tribute of 300.000 silver Thalers” ([344], page 186).

The obvious thing to suggest is as follows: could it be that Venice was paying tribute to the Ottoman = Ataman Turks for the duration of 80 years at least – with certain breaks, perhaps, but nonetheless?

Let us conclude with a curious detail. In 1582 the Ottoman = Ataman Sultan “demands that the Venetians give him the cities of ‘Carcyra’ and ‘Korfun,’ or ‘the Cretan Kandia’ (city of Candia on the Isle of Crete) as a present for the feast of his newborn son’s circumcision; the Venetian ‘Prince’ (Doge) intends to offer money instead…” ([344], page 184).

However, at certain times Venetians catastrophically lacked the money necessary to pay tribute to the Atamans, and were forced to pay in kind. According to historians, “Venetians give great gifts to the Sultan each year instead of the Tribute” ([344], page 193).

One needn’t think that the Ottoman Turks, or the Atamans, were always victorious. Far from it – for instance, the great Battle of Lepanto in 1571 resulted in the defeat of the Turkish fleet by the united naval forces of Spain and Venice. However, it appears to have affected the general picture to a very small extent.

Let us however return to the beginning of the XVI century.

3.4. A strike at the centre of Europe. Why Europeans were eager to pay their tribute to the Atamans in advance and not merely on time

Already in 1520 the Ottoman = Ataman invasion resumed with new power, apparently in order to relieve the tension accumulated between the

Imperial centre of the Great = "Mongolian" Empire and the Western Europe governed by "Mongolian" vicegerents. The latter apparently became burdened by the power of the centre, and started to act independently, without the leave of the Czar (Khan) and the Sultan. The frail truce with Venice was broken in 1536 ([344], p. 156). "If Selim I directed the spearhead of his conquests to the Orient (Syria, Palestine and Egypt), Suleiman Kanuni, his heir who ascended to the Sultan's throne in 1520 [or simply 'Suleiman the Khan' – Auth.] made Europe the target for his expansion campaign.

In 1521, Belgrade fell under the onslaught of the Turks [Atamans – Auth.], in 1522 the Turks seized Rhodes, and in the second half of the decade they made a few strikes aimed at Central Europe: in 1526 they took Buda, the Hungarian capital, and in 1529 they approached Vienna, the Imperial capital, and laid it under siege" ([344], p. 156). Actually, Vienna wasn't the capital of the whole Empire, but merely one of its provinces in the Western Europe.

After the Battle of Mohacs in 1526, the Turks (Tartars/Atamans) seized most of Hungary, "drawing the border of the Ottoman Empire in close propinquity to Vienna, the capital city of Austria.

In the Mediterranean, the Turks were a menace to the lands belonging to Venice and Spain. There were numerous 'Holy Leagues' formed with the objective of holding back the Turks, with the inevitable participation of the Austrian and Spanish Habsburgs, the Pope and Venice" ([344], p. 166).

The predominant part of the Western Europe, ruled by "Mongolian" vicegerents, was in vassal dependency on the Great = "Mongolian" Empire, an ally of the Ottoman = Ataman Turkey back in the day, and remained under constant threat of desolation until the end of the XVI century.

3.5. "Mongolian" vicegerent, or the rulers of the Western Europe, still paid tribute to the Ottomans = Atamans at the end of the XVI century

"Even more details concerning the West European foreign relations can be found in the official copy of the diplomatic missive carried by Y. Molvyaninov and T. Vassilyev to the Emperor [Habsburg – Auth.] and the Pope in 1582.

The envoys paid a great deal of attention to the Turkish issue, justifiably emphasising the threat presented to the Empire [or, rather, its provinces in the Western Europe – Auth.] by the proximity to the Turkish territories: the envoys wrote that two thirds of Hungary were under the Sultan's rule, whereas the remaining third and the Czech Kingdom were brought under tribute; the Emperor [in reality, the "Mongolian" vicegerent in Europe – Auth.] paid the Sultan the annual tribute of 300 thousand silver Tahlers, trying to send it in advance so as to give the Sultan no reason to get angered…

The only power to match the Turkish Sultan is the Spanish King: the Pope pays Philip, King of Spain, the annual tribute of 200.000 golden pieces so that the Spaniard would defend him from the Turks" ([344], page 184).

Would it be too bold to assume that, collecting money from the rest of the European countries, the Spanish "Mongolian" vicegerent Philip also paid tribute to the Ottomans = Atamans at the end of the XVI century, doing his best to avoid delays in payment, just like the others? At the end of the day, paying the Turks tribute in advance could also be called "protection from the Turks" in the sly language of diplomacy.

We raise the issue because of the fact that the second wave of the Ottoman = Ataman conquest reached as far as the Western shores of Europe. "The Portuguese king was 'killed by the Turks and the Arabs in the land of Indi,' the deceased king was 'kin of Philip,' the Spanish King" ([344], page 185).

3.6. France, Britain and the Atamans

What about France and Britain? What were they up to around that time? It turns out they were "interested in expanding their trade with the Turkish Empire" ([344], page 166). All of this after the defeat of the Crusader armies by the Ottomans (Atamans), which were partially comprised of French knights, qv above.

At any rate, it is interesting to learn that at the end of the XVI century Britain did in fact maintain a close amicable relation with Turkey, although reputedly without advertising them too much. For instance, Elisabeth, Queen of England, "denies the rumour about her providing support to the Turkish Sultan, who is at war with Christian monarchs … the trade with Turkey has been going on for many years on end" ([344], page 203).

This fact confirms the intrinsic relation between Britain and the Great = "Mongolian" Empire, which was still manifest at the end of the XVI century, dating all the way back to the XIV century, as we realise today, the epoch when the British Isles were colonised by the Horde, or Russia.

A special kind of amicable relations between France and England from one part, and Turkey and the Horde from the other, can even be seen in the history of the XIV century. Even the Scaligerian version of history admits that the Franks of the XV-XVI century, or the ancestors of the French, were very persistent in believing themselves to be the descendants of the Trojans, or, as we understand now, the Goths, the Turks and the "Mongols," or "Great Ones," who came to the scarcely populated territory, which later became known as France, in the XIV century ([335], pages 85-86).

According to our reconstruction, the British Isles were also populated by the natives of Byzantium and Russia, or the Horde, in the XIV century – the very name "England" is a possible derivative from the name of the Byzantine imperial dynasty, the Angeli.

All of this clearly indicates that the "Mongolian" = Great Empire, and Ottoman = Ataman Turkey, its ally, had firmly integrated themselves into the history of the Western Europe a long while ago, playing a crucial part in the XIII-XVI century formation of the Western Europe. This part was much greater than Scaligerian history grudgingly admits.

Today it is assumed that the dissension between Russia and Turkey was already beginning in the second half of the XVI century – one must think that the constant work of the Western European diplomacy in this field finally came to fruition. All such attempts were still abortive in the XIV-XV century. See for yourselves.

4.

THE GILDED DOMES OF RUSSIA. WHAT WAS RUSSIA'S SOURCE OF SILVER, GIVEN THAT IT OWNED NO SILVER MINES IN THAT EPOCH?

4.1. Were the Ottomans (Atamans) the only recipients of the tribute paid in silver by the mediaeval Western Europe?

And so, the Western Europe was paying tribute to the Turks, or the Atamans, qv above. One of the most regular means for such transactions was the silver Tahler – a special heavyweight silver coin (closer to bullion than to actual coinage, in fact, weighing between 28.5 and 32 g – see [807], p. 6).

I. G. Spasskiy, a prominent scientist and a specialist in the history of numismatics describes the silver Tahlers (known as *yefimki* in Russian) as follows: "A collective name used for all Western silver coins of high purity weighing around 28.5-29 g, occasionally up to 32 g. They were known as Tahlers in the West" ([807], p. 6).

According to our conception, one might well expect that similar amounts of Tahlers were also received by Russia around that time – possibly, by proxy of the Ataman Turks, but most likely directly. Let us see whether there is any factual information to confirm this theoretical presumption of ours.

There is indeed, and the examples we have are very vivid. Apparently, up until the XVII century there was a great abundance of Western silver coinage in Russia, which is a widely known historical fact. Russia was virtually drenched in silver and gold, despite the total lack of silver mines of its own in that epoch ([807], p. 5). This must be the very tribute paid to the Great = "Mongolian" Russian Empire by the Western Europe.

Incidentally, it must be for this reason that Russians had no need to mine for silver until the XVIII century – there was plenty to be had while the tribute was being paid.

When the payments stopped, Russians started to look for their own sources of this precious metal. Indeed, at the turn of the XVIII century the first silver mine opened in Nerchinsk, which was the only one in Russia back then ([807], p. 5). However, even this mine "hardly yielded two puds [1 pud = 16 kg] a year" ([807], page 5). The remnants of the Western silver must have held for quite a while.

In the XIV-XVI century the tribute to Russia, or the Horde, was paid directly. However, the form of payment eventually altered to become "more civilised" and intricate – perfectly modern, in fact. This occurred in the XVI-XVII century as follows. According to I. G. Spasskiy, the monetary exchange between Russia and the West was based on the following two factors.

First factor. All the transactions inside Russia were conducted in kopeks exclusively ([807], pages 7-10). What did it mean in that epoch? Simply that all trade between the East and the West was in kopeks. Why would that be?

The reason is simple – all the trade routes between the West and the East went through Russia. Westerners knew of no others before the discovery of the route to the modern India. It was only since the beginning of the XVI century – namely, 1510 ([1447], page 404) that European traders have discovered the maritime route to the modern India. However, this route required a complete circumnavigation of Africa, which made it costly and uncomfortable. It was much easier to trade through Russia.

The trade was conducted at the Yaroslavl Market – the very famous Market of Novgorod known to us from ancient Russian chronicles. It was located near Yaroslavl on the Volga – in the estuary of River Mologa, as we discussed at length in CHRON4. What were the goods bought and sold there? Many – the Oriental wares included spices and silt in particular.

Going back to the beginning, let us emphasise that all transactions were in Russian kopeks. Furthermore, it was against the law to transport the Western Tahlers to the Orient via Russia ([807], page 11). This put it right out of the question for the Western traders to make direct payments foregoing the Russian tax.

The second factor. Western traders could not use their silver Tahlers for any transactions – they were under obligation to sell them and to buy Russian kopeks at a rigidly fixed rate devised by the Russian government ([807], pages 8 and 9).

Thus, the Western traders were forced to leave about fifteen per cent of the silver they used for transactions in Russia, qv below. It was the de facto taxation withheld from the total trade volume between the West and the East – and nearly all such trade was conducted by proxy of Russia in those times.

This order of trade, which had obviously cut down the profits of the West European traders considerably, could apparently be based on nothing else but the military power of the Russian ("Mongolian") Empire. This was one of the most recent forms of tribute collected from the West.

Russian government was controlling all purchases of Tahlers, or *yefimki*, very strictly. "State-appointed inspectors elected from the ranks of the trader estates were supervising the purchase of silver in Arkhangelsk as well as the buying and selling thereof in the specialised sections of Muscovite markets" ([807], p. 12). Only high-quality Tahlers were allowed for import in Russia – according to I. G. Spasskiy, "lower grade Tahlers remained unheard of at the Muscovite marketplaces" up until the middle of the XVII century (*ibid.*). As we can see, nobody risked to submit any substandard currency into the treasury of the Horde.

State control was extremely exacting – the Tahlers submitted by the Westerners were meticulously compared to the reference specimens, the so-called "eagled Tahlers," which bore "small engraved two-headed eagle symbols" ([807], p. 12).

The few timid attempts to submit lower-grade silver into the Imperial treasury were nipped in the bud very strictly by the Russian officials. For instance, "in 1678 Stathalter Wilhelm IV was trying to protest against the 'slander in re the quality of his Tahlers from the Spanish Netherlands,' but to no avail" ([807], pp. 12 and 6). Muscovite administration remained unperturbed. Apparently, thirty years before, in 1649, the Spanish Netherlands were exposed as exporters of low-quality Tahlers with added copper ([807], p. 12). Indeed, Russian "bank officials" of the XVII century had elephant memory.

It would be interesting to calculate the percentage of a European trader's silver that was left in Russia as the indirect tax described above?

Let us use the data of I. G. Spasskiy, which allow for making an estimate for the beginning of the XVII century. The percentage could naturally alter over the passage of time. The weight of a Tahler was between 28.5 and 29 g ([807], p. 6). A kopek weighed around 0.66 – 0.68 g. Tahlers could not be sold for more than 36 kopeks by the Westerners in the beginning of the XVII century; objectively, a Tahler equalled 42 to 44 kopeks. Therefore, Western traders paid a tax of 6-8 kopeks per Tahler to the Russian treasury – some 15-18 per cent, that is.

4.2. Mediaeval trade between the West and the East. The West grew poorer and the East got richer

Documents demonstrate that the trade with the East was a matter of paramount importance for the Western Europe. It is also known that the trade with the Orient was conducted throughout the entire "ancient" epoch, including the ancient Rome. Up to the XIX century this trade remained one of the sorest spots in the foreign policy of the Western Europe. This is why: "The Roman author Pliny the Elder [presumably "ancient" – Auth.] … writes that every year around 100 million sesterces left Rome in this direction [the Orient – Auth.], fifty million of which went to India, and the second half accounted for the trade with China and Arabia" ([653], page 60).

As we understand today, the epoch in question is highly unlikely to be as "ancient" as it is commonly believed, and most probably identifiable as the XIV-XVII century of the new era. "India" and "China" of the epoch are but aliases of Russia, or the Horde, whereas "Arabia" must be Turkey, or the Ataman Empire. This is where the "ancient Roman" sesterces really went in such tremendous amounts.

Historians report: "The displeasure of the Roman statesmen at the high cost and the constant leakage of precious metals is an almost constant leitmotif of the reports that concern the Chinese, Indian and Arabic wares" ([653], page 62).

Virtually the same complaints are voiced out loud in the XVII century, presumably "resurrected" many centuries later:

"For example, François Bernier, a French traveller of the XVII century, was comparing Hindustan to a vortex that swallowed a large part of the world's supplies of silver and gold, which, as he wrote, 'found a great many ways of getting there from all across the world, and hardly any at all for leaving'" ([653], p. 60).

Edward Misselden, the English economist, wrote the following in the beginning of the XVII century: "The amount of money is reduced as a result of trade with the godless lands, Turkey, Persia and East India… The funds exported to said countries for trade with their heathen denizens are always spent and never returned" (quoting according to [653], p. 64). This is easy to understand – the imperial centre never returned the tribute it received.

"There is a tremendous amount of such written evidence and statistics" – writes A. M. Petrov. "It was just in the XIX century that the European industrial revolutions changed the entire picture of goods manufacture, raising the quality and reducing the costs dramatically, thus effectively stopping this flow [of Western European gold to the Orient – Auth.], which made the Western goods more than competitive on the Eastern markets – for the first time in history" ([653], p. 64).

Ever since the Middle Ages, "whole ships carried coins towards the Eastern shores of the Mediterranean … from the European countries of the Middle Ages, whence they were taken further along the trade routes by the traders … all across Asia. Tommaso Mocenigo, the Venetian Doge whose reign is dated to 1414-1423 AD wrote in his testament that Venice minted 1.2 million of golden and 800 thousand of silver ducats, some 300 thousand of which went to Syria [or, apparently, Russia, which was also called Syria when the name of the country was read in reverse – Auth.] and Egypt [under the rule of the Ottomans = Atamans – Auth].

Sometimes the figure got even higher. For instance, in 1433 a total of 460 thousand ducats was delivered to Alexandria and Beirut … Apparently, the coinage in question was golden for the most part… The French, the English, and virtually every other European nation paid good money for the Oriental wares" ([653], p. 64).

And so, the money was paid by the Western European nations, and received by Turkey and Russia, as we have already witnessed.

"The flow [of gold and silver from the Western Europe to the Orient – Auth.] hasn't ceased after the epoch of the Great Discoveries, either. Martin Luther … wrote about it with much vitriol in 1524" ([653], p. 64).

We feel obliged to add that after the epoch of the Great Discoveries some part of the silver flow took a new direction, foregoing Russia, which is when the Russians started to search for silver mines of their own. Such mines were indeed found – the first Russian silver mine in Nerchinsk, brought into service at the turn of the XVIII century – the only one of its kind in Russia (see [807], p. 5). Still it hardly managed to produce more that 60 pounds of silver within a year, as we wrote earlier.

Bear in mind that before this first and rather meagre silver mine opened, Russia was all but buried under heaps of silver and gold, notwithstanding the total absence of domestic silver mines ([807], p. 5).

Little wonder – according to A. M. Petrov, ever since the "antiquity," all trade "between the two extremes – the Roman Empire and China [Scythia – Auth.] was conducted by proxy of Persian middlemen and some others, with red hair and blue eyes … often mistaken for the Chinese by the Romans. They were the monopolists" ([653], p. 40).

"According to Pliny, the cost of Indian wares on the Roman market exceeded the original by a factor of 100" ([653], page 62).

However, we remember that under China mediaeval Europeans understood Scythia, or the Russian Horde (see more about it in Part 6 of the present book). This is why the red-haired and blue-eyed middlemen were often "mistaken" for the Chinese, especially seeing as how they were most likely encountered at the markets of the Volga and the Don; later also in Kitay-Gorod, Moscow.

A. M. Petrov makes the perfectly justified remark: "The fact that the Westerners used precious metals in order to pay the Oriental traders testifies to the poverty of the former, and can by no means be regarded as a sign of wealth" ([653], p. 65). Westerners were doing everything they could in order to stop the constant flow of their gold and silver to the Orient. They still had to part with whole ships of gold, qv above. However, the loading of such ships implied economy of every penny: "There were bans and restrictions concerning the export of coinage and bullion, a taboo for silk clothing etc.

However, the effects were minimal. One needed goods in order to alter the passive nature of such trade, yet Europe was hardly capable of offering anything – the items made by its craftsmen were coarse, and their quality, very low; there was no demand for them in the Orient, which could satisfy its own needs all by itself" ([653], p. 62).

Such unilateral trade might be one of the reasons why the mediaeval West had ended up in a dire economical situation, which prevailed for a long time.

"Lucan [an "ancient" author – apparently, a writer of the XV-XVI century AD – Auth.] describes a typical Roman consul of the epoch as follows: 'He is covered in mud, and barely managed to leave his Etruscan plough'" ([653], pages 65-66).

According to A. M. Petrov, "Western Europe in the early Middle Ages, needed to curb its trade with Asia dramatically due to the pitiful state of its resources, which can only be described as beggarly, if we're to call a spade a spade … V. Zombart emphasises the following circumstance as he describes the underdevelopment of the European society in that epoch: "The enormous empire of the Frankish king [in the XIV-XVI century, as we realise today – Auth.] didn't have so much as a single city – there was no urban life at all." I. M. Kulisher, also an authority on the history of the Western Europe in the Middle Ages, gives us the following characteristic: a European's needs were limited to "simple and rough food and a primitive place of residence, complemented with a few basic garments and utensils resembling … those used by the savage nations in their simplicity. Landowners, up to the dukes and the kings, weren't much better off" ([653], page 66).

A. M. Petrov continues: "The West shall eventually make a tremendous effort in order to eliminate this supremacy via the scientific and industrial revolution, an enormous interconnected system of inventions and the introduction of principally novel industries – but for the meantime, the mediaeval Western European society was hardly capable of finding any products that would be of interest to the Orient at all – rough materials for the most part: some copper, some tin, a few other metals; some Asian goods were procured from the Middle Eastern rulers in exchange for ship timber… The discovery of America and the influx of gold and silver therefrom made it somewhat easier for the Europeans to pay for their Oriental imports" ([653], page 68).

4.3. The Silk Road

One of the primary wares that the West was buying from the East for centuries was silk, which was very expensive indeed.

A. M. Petrov reports: "One can talk endlessly about the goods that passed along the trade routes of the Silk Road; providing an exhaustive list of such goods is altogether impossible. They included china, furs, slaves (especially women), ironmongery, spices, incense, drugs, ivory, purebred horses and gemstones. But there was one item valued above all others, and it was this item that the trade route in question received its name from" ([653], page 47).

Further on, A. M. Petrov writes the following about silk: "One must answer the following question: why … was there so much song and dance about silk in general – in the antiquity and in the Middle Ages; why was it so expensive?

Of course, it's a seemly, firm, light and comfortable fabric. . . But it has another trait … which is much more important – its disinfesting properties. Silkworm thread has a unique … property – it repels lice, fleas and other arthropods, precluding them from nesting in the folds of the clothing. Considering the ubiquitous and sometimes horrendous lack of hygiene in the past, this quality was truly a salvation for the owner of a silk garment.

The above is by no means an exaggeration. Consider the following quotations from the works of two most eminent researchers of the history of economics in mediaeval Europe – Iosif Mikhailovich Kulisher and Fernand Brodel. Kulisher writes: 'People were dirty, houses were dirty, streets were covered in dirt. All sorts of insects nested in rooms, favouring the valances, which were hard to clean. Valances were installed over beds with the specific purpose of providing protection against the insects that fell from ceilings – but insects were also infesting garments and human bodies.' Fernand Brodel adds: 'Fleas, lice and ticks swarmed London as well as Paris, rich and poor households alike'" ([653], page 58).

This is why silk was so vital. Its high cost made it affordable to no one but the rich.

"'May thread never be worth its weight in gold!' – was the reply of Aurelian, the Roman Emperor [who must have lived in the XIV or the XV century, as we realise – Auth.], to his wife's request of buying her a crimson silk cape. The matter is, according to Flavius Vopiscus of Syracuse, who has preserved this conversation for us [which must have already occurred in the XVI or the XVII century – Auth.] that a pound of silk was sold for a pound of gold in that epoch" ([653], p. 47). And so, the great emperor refused to make this purchase.

What about the Orient, then? "Travellers in the days of yore constantly mentioned the most incredible contrasts in the everyday life of the nomads: horrifying dirt and lack of hygiene versus the fact that even the poorest of their ilk wore silk garments" ([653], page 59).

However, we already know the identity of the mediaeval "nomads," portrayed by the Westerners as barbarians – they were the Russian army, or the Horde, on the march. Obviously enough, the Horde Cossacks were afflicted by lice during long marches, especially before the invention of soap – however, the problem remained; let us recollect the large-scale wars of the XX century, when soap had long been invented, but the trenches were still infested with lice.

But a military campaign is a military campaign. What about domestic conditions? It is widely known that the Russians did not have any lice under normal circumstances due to the use of steam baths, which did not exist in the West. It is easy enough to wash oneself clean in a steam bath, even without soap. However, when the Horde was on the march, every Cossack warrior, even the poorest, had a silk shirt handy, qv above.

It is known that lice started to disappear from the Western Europe only after the invention of soap, which is a relatively recent event.

Furthermore – some may have grown accustomed to the artificial concept that the luxurious "ancient" and mediaeval West spent fortunes on expensive Oriental spices in order to please the refined tastes of the picky Western European aristocrats. Indeed, apart from silk, the traders also imported spices from the Orient. However, their primary scope of use wasn't culinary, but rather medicinal. "The ancient medics were already perfectly aware of the pharmacological properties of spices and fragrant resins" ([653], page 78). Cinnamon, pepper, cardamom, ginger, spikenard and tropical aloe are mentioned in the works of the famous "ancient" scientist Hippocrates and another prominent authority of the "ancient" medicine – Claudius Galen ([653], page 78).

"The furious debate in the early XVII century England between the proponents and the opponents of the trade with Asia (which was claiming enormous amounts of precious metals in return for the Oriental wares, including spices) was largely concluded in favour of continuing the trade after the argumentation presented by Thomas Mun, the great English economist. He wrote that spices were … necessary for maintaining one's health and for the treatment of diseases" ([653], p. 78).

Thus, the West was most likely buying spices out of sheer necessity, and not as a luxury item – once again, paying with silver and gold.

4.4. When was the custom of washing hands before meals introduced in the Western Europe?

The likely reply to the question formulated in the header is "ages ago," ever since the "antiquity." Indeed, according to Scaligerian history, "the ancient writer and historian Pliny reports that soap was already familiar to his contemporaries in the I century AD quite well, and manufactured in industrial amounts out of cinders and animal fat… The mediaeval feudal rulers would immerse themselves into a tub of hot water, heated and filled in advance, first thing upon awakening… The castle-dwellers also washed their hands and faces before sitting down to breakfast. The slogan "One must wash one's hands to be clean before the meal"… It was a perfectly justified one, since forks had not been too common. Hands were wiped with napkins during meals, and then washed once again at the fountain. The castle-dwellers also washed their feet before going to bed" ([457:1], page 215).

A propos, let us point out the following oddity. We are being told that the mathematical methods used in astronomy were invented in this very "deep antiquity" – the scientists calculated the diameter of the Earth, the distance between the Earth and the Sun and so on. Gigantic buildings and pyramids have been erected and still stand proud. However, as simple an object as a fork took ages to invent, and so people ate with their bare hands for centuries and even millennia on end. Only by the end of the Middle Ages technological advances brought forks to the tables of the rich. Obviously enough, the estimation of the distance between the Earth and the Sun is a great deal easier than the invention of a fork.

However, let us return to the custom of washing hands. G. Kutsenko and Y. Novikov tell us further: "Such were the habits of the rich. What about peasants? We know less about their lifestyle than we do about that of their masters – however, among the few surviving household utensils we find water jugs, basins and tubs.

The townsfolk were also hygiene-conscious. In 1292 Paris had 26 public baths, which only closed on Sundays. The wealthier bourgeoisie preferred to wash at home. There was no water supply in Paris, and a modestly priced service of street water-carriers was used" ([457:1], page 216).

Thus, everything seems to be all right with the washing of hands in the XIII century Paris. The

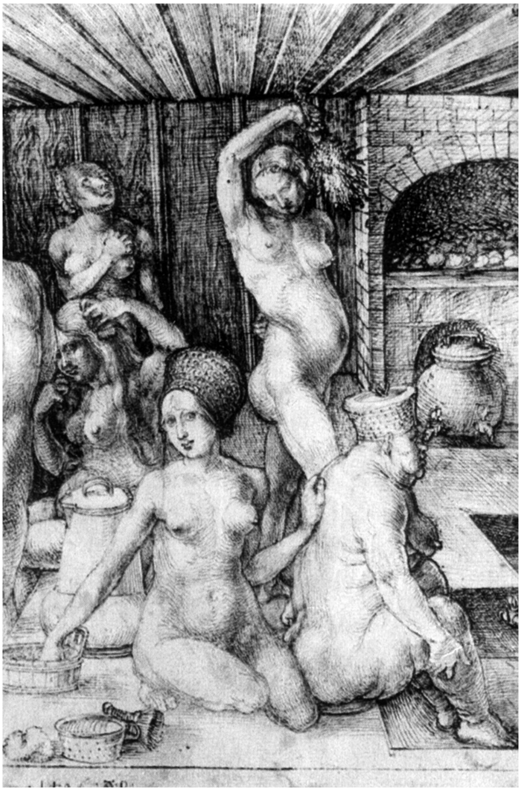


Fig. 12.0. Dürer's famous "Women's Steam Bath," a drawing dated to the alleged year 1496. We see a typical Russian steam bath, either in Russia, or the Horde, or in Europe, where steam baths were introduced in the epoch of the Great = "Mongolian" Empire, but went out of fashion after its break-up. Taken from the "Kommersant Vlast" periodical, 7 August 2001, p. 42.

lack of running water is compensated by delivery services and public baths, and all hands are duly washed before each meal – we see a high level of personal hygiene.

Yet the reader raised on Scaligerian history is astonished to learn the following unexpected fact. It turns out that starting with the end of the XIV century, West Europeans abandon the custom of washing their hands before sitting down a meal. Soap disappears – not just from the peasant households, but the wealthier ones as well. The "revival" of personal hygiene in the West is dated to the XVIII century, no less!

Historians tell us precisely the following: "Some 100 years later [than the year of 1292 as mentioned above – Auth.] the custom of washing hands before meals became a thing of the past" ([457:1], page 216). One mist think that the advancing enlightenment in the Western Europe had led the Westerners to the idea that washing one's hands was a futile activity and a waste of time to boot (see more on the "harm from exposure to water" below). They must have thought their ancestors, presumably accustomed to washing their hands three times a day and remaining at it for many centuries ever since the "antiquity" were unenlightened and ignorant following the barbaric custom.

Indeed, let us proceed towards the epoch of the XIV-XVI century according to the way it is related in [475:1]. What do we see? Apparently, "there was a tradition of putting bowls of water on the table, the households of the nobility and the bourgeoisie, so that the guests could dip their fingertips into it as a token of respect for the owner of the household" ([457:1], page 216). The authors of the book ([457:1]), sensing some incongruence with the "highly evolved ancient hygiene" instantly proceed to "explain" that the rate of urban growth in the Western Europe got so high that water became a scarce commodity, which is why the aristocracy and the bourgeoisie, or the richest strata of society only dipped their fingertips in the precious liquid symbolically, possibly using it several times. However, as we shall see below, "urban growth" isn't a good enough explanation, since it turns out that even the French monarchs of the XIV-XVI century "stopped" washing their hands.

"And so, the price of water became truly exorbitant in Paris come the Renaissance epoch. There was a total of 40 wells and 40 primitive water pumps with constant flow that served the whole city" ([457:1], page 216). No sight of the public baths.

Let us quote further. "Most households, as it is known to us from utensil inventories, didn't even have possess so much as a single basin. Only a single citizen in 1000-1200 had a tub. It was a luxury affordable to no one but the most distinguished members of society, but even they treated it as a status symbol for the most part, and didn't use it often" ([457:1], page 216). One must assume that whenever the residents of such affluent households entertained guests, they would point in the direction of the cast iron tub and proudly proclaim the place where it stood their bathroom. Many of the visitors must have felt envious deep inside.

What about the French kings of the XIV-XVI century? Apparently, they were affected by the shortages of water as well. We find out that Louis XVI "only took a bath when he was ill; his usual morning toilet amounted to having a servant drop a few drops of alcohol on the king's hands. Some doctors even claimed water to be 'harmful for the skin,' and that it was much better to 'use diluted alcohol or vinegar'" ([457:1], page 216).

Nothing surprising about this – while water was scarce in the cities, their inhabitants would be told authoritatively that it was bad for one's health.

Our reconstruction explains the picture we describe above perfectly well – it only looks absurd from the Scaligerian viewpoint, whereas according to the New Chronology, the Western Europe entered the XIV century as a loosely populated territory swept across by a wave of the Great = "Mongolian" conquest. Steam baths, basins and soap remain a mystery for the local populace – they will only appear after the colonization of the Western Europe, when the Great Empire creates a system of cities here, organising the local infrastructure, among other things. The industrial manufacture of soap shall be introduced as well, but not any earlier than the XVII-XVIII century – according to our reconstruction, this is the very epoch that the "ancient" writer Pliny relates to when he mentions soap, qv above.

G. Kutsenko and Y. Novikov sum up as follows: "in the urban Western Europe the revival of personal hygiene only took place in the XVIII century" ([457:1], page 217). Thus, the Western Europeans have only been washing their hands en masse since the XVIII century, and not any earlier.

One might enquire about the famous painting of Albrecht Dürer, which is presumed to date from 1496. He portrays women washing in a classical Russian steam bath, birch whisks and all. In particular, on the background we see a typical Russian furnace. The expert estimate of this famous work's price is 10 million dollars, according to the BBC. The answer is known to us perfectly well – either Dürer, as the imperial artist, painted the Russian women washing in a Russian steam bath located somewhere in the centre of the Empire, or the Russian steam baths were introduced all across the Western Europe in the epoch of the Great = "Mongolian" Empire. The steam baths must have become a thing of the past after the dissolution of the Empire and a mandatory change of customs. Also, as we demonstrate above, water became a much scarcer commodity in the cities when the Imperial water supply system became defunct.

4.5. What the Russians used the Western silver and gold for

What was the further destiny of the flow of Western European gold and silver as described above – in particular, the silver Thalers, or *yefimki*? Apparently, "a tremendous amount of them [Thalers – Auth.] have left European circulation for Russia over the last 100 years [the author is referring to the middle of the XVII century – Auth.] in order to be recast into wire that later served for the manufacture of the Russian kopeks," no less ([807], p. 6).

The Western European currency was therefore used in Russia as a raw source of silver. According to I. G. Spasskiy, "inside Russia, the Thaler played an altogether different role, becoming a silver resource … the government decided that Thalers were the optimal kind of coin silver" ([807], p. 7). Before the Thalers, silver came to Russia in bullion – whole shiploads, qv above.

"The Thaler, so popular to the South and the West of the European border of Russia, was completely unknown to the wider circles of the Russians, since whole batches of Thalers were sent to the mint almost instantly" ([807], page 11). Russians used their own native kopeks, which were minted by the Imperial Mint from Western silver.

We believe this to imply that Russia was de facto collecting tribute from the Western Europe – in silver and gold bullion.

"Some of the silver brought to Russia every

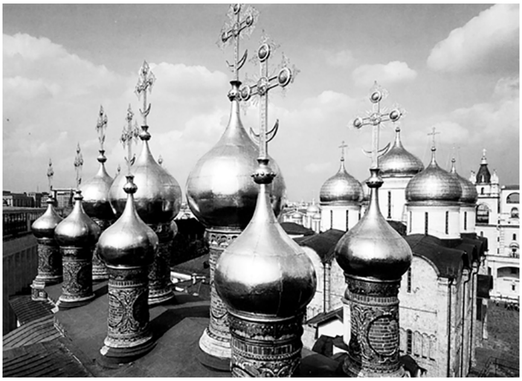


Fig. 12.1. The domes of churches in the Muscovite Kremlin. Gold was used lavishly. Taken from [96], p. 74, ill. 58.

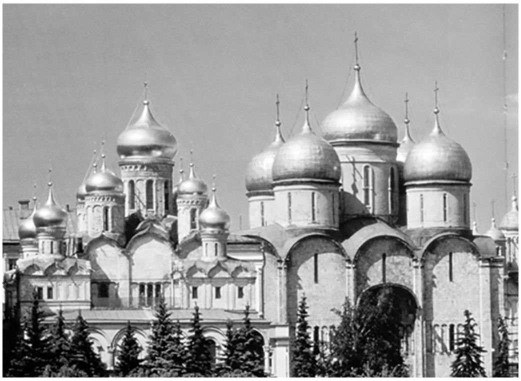


Fig. 12.2. Domes of the Kremlin cathedrals, gilded. Taken from [549], page 12.

year was used up by the jewellers and entered possession of some Russian church, the royal treasury or a rich household of a boyar or a trader … Hoardings of coins are a famous feature of the ancient Russia" ([807], page 11). Moreover, "the abundance of coin hoardings in Russia and the USSR is truly mind-boggling," according to I. G. Spasskiy ([807], page 13).

Unlike silver mines, Russia did have gold mines of its own (Ural and Kazakhstan). It is also possible that some of the tribute was collected in gold as well. Only in Russia were the domes of churches covered in gold – not only in the capital, but every other city as well. We have grown accustomed to this fact, and there's nothing surprising about it to us (see figs. 12.1 and 12.2, for example). However, travellers from the Western Europe were impressed most deeply. One must point out that even the dome of St. Peter's cathedral in Vatican, the most important Roman Catholic cathedral, wasn't covered with any precious metal (fig. 12.3). Most likely, due to deficit.

European travellers of the XVII-XIX century were amazed by the abundance of gold in Russia, where it was exhibited – especially in the decorum of the churches (golden domes, iconostases, icons and holy books set in gold and so on).

However, no travellers of the XVII-XIX century mention India on the modern Hindustan Peninsula to be abundant with gold, unlike their precursors of the XIV-XVI century, who were greatly impressed by the great amounts of exhibited gold in the faraway and fable-like India, qv in the reports about the Kingdom of Presbyter Johannes above.

On the other hand, we hear nothing about any gold in Russia – nor indeed a word about Russia itself back in the day. This fact can be interpreted in a variety of ways. We shall merely point out that it corresponds well to our conception, according to which "India" (or "Faraway Land") was the Western name of Russia until the end of the XVI century.

Some of our readers might become irritated about the fat that every mediaeval reference to an "Eastern land" should necessarily be a reference to Russia in our books – India, China and so on.

How could it be any different, though? Let us take a look at the map. Any traveller from the Western Europe would end up in Russia, or the Great = "Mongolian" Empire, setting forth Eastwards. It would span the vast territories between Equatorial Africa and the Arctic Ocean, and even vaster ones if regarded longitudinally. One could not have travelled past it.

Therefore, the mere fact that some Western traveller like Marco Polo could have noticed absolutely nothing in Russia en route to China is enough to make us suspect things – such as the possibility that his "China" might be identified as Russia, or the Horde.

A more in-depth analysis of such mediaeval journeys reveals that most such travellers never really got to venture any further than the Volga, qv below.

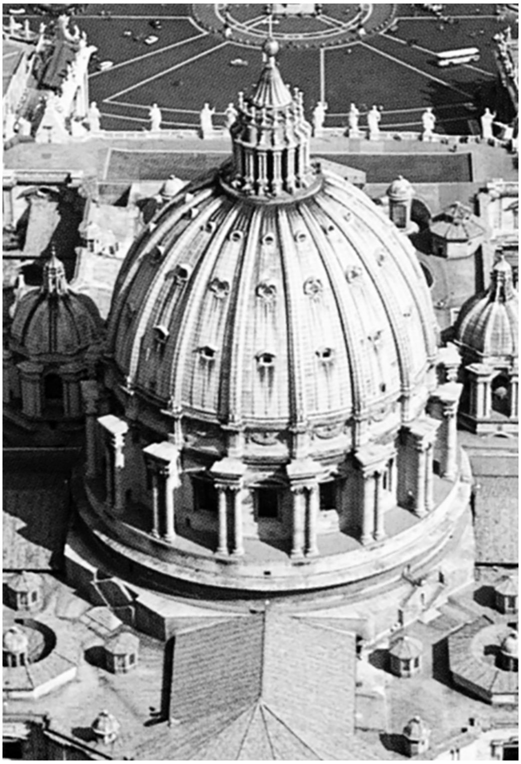


Fig. 12.3. The dome of St. Peter's Cathedral in Rome, Italy. No gold to be seen anywhere – nor has there ever been any. Taken from [958], page 93.

5.

FUTILE ATTEMPTS OF THE WESTERNERS TO DRIVE A WEDGE BETWEEN THE ALLIED FORCES OF THE ANCIENT RUSSIA AND THE OTTOMAN = ATAMAN TURKS

"The part that Russia plays in the life of Europe is drastically altered as a result of the unification of Russian lands and the creation of a centralised Russian state. Russia's strength in the second half of the XV century instantly became an important factor in the international life of Europe" ([344], page 68). Also: "the strength of the 'Muscovite' was discussed persistently at European courts and described in European press" ([344], page 167).

Everything is correct – yet we must also add the XIV and the XVI century, when Russia was still dominating the historical arena as the Great = "Mongolian" Empire.

Western Europe of that day and age was doing everything in order to stop the "Mongol," or Turkish (Ataman) conquest and sign a peace treaty. Such a treaty was signed between Russia and (presumably) the Habsburgs as late as in 1514 ([344], page 69). We must make the important notice that, according to our reconstruction, the Habsburgs of the XIV-XVI century identify as the Novgorod rulers of Russia, or the Horde, the Czars (Khans) regnant in the "Mongolian" Empire. The Western European rulers only claimed the "Habsburg" title as their very own in the XVII century, after the Reformation. They took the former "Horde" history of the Novgorod rulers as a bonus. Therefore, the only "treaties" Russia, or the Horde, could have signed with anyone in the Western Europe would involve its own vicegerents appointed in the Western Europe by the Great Czar, or Khan.

"To make Russia participate in the military action against Turkey becomes the primary goal of the Habsburg diplomats. Rome harboured similar plans. Popes Alexander XI, Leo X and Clemens VII repeatedly addressed the Great Prince of Moscow urging him to join the war with the Turks.

Rome also dreamt of uniting the Occidental Catholic Church with its Russian Orthodox counterpart, which it hasn't managed to do with the aid of the Florentine union" ([344], page 69). It is most likely that the author is referring to the XVII century and not the XVI.

The true meaning of the authentic events becomes more or less obvious from this recent rendition of the ancient documents by the Romanovian historians.

The Western Europe of the later XVI strove to fragment the Great = "Mongolian" Empire. However, this remained an impossibility while the "Mongolian" Khans, or the Great Princes, remained regnant in Russia. Indeed, it would be odd to expect the Khan, or Great Prince, to set out against his own Horde, or the Cossack army led by the Atamans (Ottomans).

Indeed, the distorting prism of Romanovian history still conveys some of the epoch's events in a recognizable manner. "The plans of ecclesiastical union were decisively rejected by the Russian government, which had also evaded joining the anti-Turkish league, founded as a joint initiative of the Empire [reputedly, the Habsburgs – Auth.] and Rome" ([344], page 70).

In the alleged XV (and, most probably, in the XVI) century the Western Europe is desperate to find a way to "the heart of Russia" so as to drive away the Eastern menace. One of such attempts was as follows: "In 1489 imperial envoys appeared in Moscow [presumably sent by the Habsburgs – the Occidental vicegerents of the "Mongolian" Empire in reality – Auth.] … with expressions of "love and affection" addressed at the Great Prince of Moscow, accompanied by the offer of the German crown and a project of marriages between German princes and the daughters of Ivan III. Although Ivan rejected the crown, he had sent envoys to the Emperor in return" ([344], page 74).

Let us add the following: the Great = "Mongolian" Prince, or Khan, is unlikely to have been tempted by the West European "royal crown" of his own vicegerent.

The Western Europe was compliant and punctual with tribute payments to the Cossack Atamans at any rate – very punctual indeed, as we have seen above, in order to avoid the fury of the Oriental rulers.

Let us also point out the understandable "desire of the Roman King Maximilian to enter a union with the Great Prince of Moscow" ([344], page 75).

In the alleged first half of the XVI century (in reality, this must have taken place in the XVII century) the "Turkish issue" became "the focal point of the talks between the West European rulers and Russia. In order to influence Russia and urge it towards military action against Turkey, the Habsburg diplomats were emphasising the great scale of the Turkish menace" ([344], page 82). All the urges were futile. The Great = "Mongolian" Khan and his Cossack Atamans were constituting a single Imperial body back in the day, which is obvious even through the distorting prism of Romanovian history.

"For a long time, Russia wasn't menaced by the Turks in any which way. Therefore, the diplomatic relations between Russia and Turkey established near the end of the XV century [much earlier than that according to the New Chronology – Auth.] remained amicable up until 1569" ([344], page 146). The second half of the XVI century, that is. Everything is perfectly correct – this is precisely what our reconstruction claims, qv in CHRON4.

6.
HOW THE WESTERN EUROPE FINALLY SUCCEEDED IN MAKING RUSSIA AND TURKEY HOSTILE TOWARDS EACH OTHER

We have formulated our hypothesis many a time already; let us merely sum up in brief.

1) The lengthy attempts of the Western diplomats finally proved successful in the late XVI – early XVII century. The Great Strife provided the ability to support the pro-Western Romanovs in their endeavours to seize the Russian throne. The operation was a success (see CHRON6 for more details).

2) The Horde loses. The Romanovs devise new and radically different governing policies.

3) The commencement of the senseless wars between Russia and Turkey. The Western Europe gets a chance to draw a breath.

4) Peter the Great opens his "gateway to Europe," striving to introduce the Western specimens all across Russia, which becomes occupied by foreigners to a great extent.

5) The tendentious recreation of Russian history begins, with a purpose of making it correspond to the needs of the Romanovs.

6) The Western European historians are very happy about these activities, especially considering the recent release of their version of the "extremely long ancient European history." The surviving mediaeval documents were covered by a thick layer of Scaligerian history. Contradictory data were either hushed up or transplanted into distant past and ascribed to other lands and nations (alternatively, mercilessly destroyed). Old books burn well, after all. The index of forbidden books is introduced, with their possession punishable by live incineration.

7.
THE JOY OF LIBERTY

Western Europe got a chance of drawing a breath in the XVII century, and started to kick the weakened lion – with much timidity initially, and ever braver.

A good example is as follows. In fig. 12.4 the reader sees a curious ancient piece of artwork from the sepulchre of Duke Heinrich II. This is what the read in the legend right underneath: "A figure of a Tartar under the feet of Heinrich II, Duke of Silesia, Krakow and Poland, placed on the grave of this duke in Breslau upon his demise in a battle with the Tartars at Liegnitz on 9 April 1241" ([1264], Volume 2, page 493).

Just a second. Who killed whom? Did the Tartars kill the Duke, or vice versa? If the former is the case, why does the duke have a dead Tartar under his feet if the reverse would be closer to reality?

The artwork is most likely to date from a much later epoch – the XVII century the earliest. It is a psychological means of revenge. When the Russian "Tartars" could be feared less, artwork of this sort started to appear on the graves of the defeated Western rulers. A propos, why does the Tartar on this picture have a Russian face, a long beard, a Russian scimitar and the well familiar hat of a Russian marksman?

The English word "slave" must also be derived hence, since there are also older terms in existence, such as "bondman," "bondwoman," "bondmaid" etc. Similarly, the Latin "*servus*" is likely to be derived from the name "Serb."

As an example of how the Westerners started to describe Russia in the XVII-XVIII century we shall quote a few passages from the works of Kasimir Waliszewski, a Polish historian quite popular nowadays, and believed to be of an almost academic credibility as a source: "He published a whole series of books about the Russian kings and emperors in France, starting with 1892" ([119], page 4).

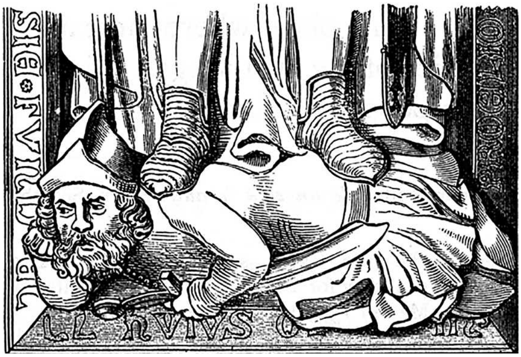


Fig. 12.4. The Tartar victor underneath the feet of the defeated Silesian duke. Old artwork. Taken from [1264], Volume 2, page 493.

K. Waliszewski: "The formation of the kernel that consisted of refined and elegant people interested in intellectual issues occurred early at the French court, and the entire French culture became enlightened as a result.

Nothing of the sort has ever existed here [in Russia – Auth.] … No knighthood has ever existed, and the finer details of fencing remain unknown… Disputes were settled instantly, with a strike of a fist – with blood gashing out, and a body falling down with a hoarse breath… Such a long way from Versailles. These courtiers, fighting like grooms, are nevertheless dressed as royalties… One of the churches … "behind a golden grill" was even ascribed the role of a "Cathedral." The grill was naturally gilded and not really golden …

In the large hall, the royal throne had two lions, each on either side, which were outfitted with an ingenuous mechanism that made them roar… Reutenfels claims that … they looked quite amusing, like a toy, but Simeon of Polotsk classifies them as the eighth wonder of the world in some poor quality verse. Also a far cry from Versailles" ([119], pages 354-356).

K. Waliszewski didn't find it hard to come up with similar passages from the works of West Europeans that were published in the XVII-XVIII century. The joy of liberation is obvious from a great many passages. Streuss, for instance, wrote the following in 1669: "Muscovites have a rough, beastly outlook… This nation was born for slavery… They are so lazy by their very nature that they only work when they have no other option… Like every filthy little soul, all they really love is slavery… They willingly steal everything they can lay their hand on… They are exceptionally uncouth, wild and ignorant, treacherous, aggressive and cruel" ([119], page 314).

Perry in 1696 happily agrees: "In order to find out whether a Russian is honest, one must see whether he has any hair on his palms. If he has none, he is definitely a swindler" ([119], p. 315).

"Kryzanic attended a banquet there, and observed that his ware had not been washed for a year at least [one wonders how he managed to give this precise an estimate – Auth.]" ([119], p. 318).

K. Waliszewski authoritatively concludes: "The picture we get when we consider all the evidence presented above, which is unanimous and precludes us from errata, is one of utter repulsiveness" ([119], page 318).

We see the very nascence of the myth about Russia's inferiority – a myth that is still alive, despite its unveracious and artificial nature. Yet this myth characterises the atmosphere when the final version of Russian history was created by Miller, Bayer, Schlezer and their ilk.

8.
MEDIAEVAL RUSSIAN ACCOUNTS OF THE WESTERN EUROPE

8.1. In re the XV century Rome in Italy

According to our reconstruction, Rome in Italy was only founded at the end of the XIV century. Even if there was some minor settlement on this site previously, it hadn't been the capital of anything at all.

And so, "a small but curious note appears in handwritten compilations of the XVI-XIX century… It contains the very first description of Rome known in Russian literature… One notes the author's observation that Rome was deserted" ([344], pages 52-53).

Everything is perfectly correct from the viewpoint of the New Chronology. However, Scaligerites would find this unbecoming, given Rome's status of "the world's capital."

This is why N. A. Kazakova feels obliged to explain this oddity to the reader. This is what she tells us: "Rome was indeed undergoing a phase of decline in the XIV – early XV century: the economy was stagnant, the population diminished at a catastrophic rate, the buildings were becoming dilapidated and fell apart. Rome was a pitiful sight in comparison with Florence and Ferrara, and the Russian traveller pointed this out correctly" ([344], page 53).

However, we shouldn't get the idea that the ancient evidence in question did actually reach us the way it was recorded in the XIV-XV century. Apparently, "the note on Rome was first published by … A. Vostokov after a XIX century copy. The second edition was based on the original of the early XVI century … and made by V. Malinin" ([344], page 53). We are likely to be dealing with a late edition, which did nonetheless preserve some of the original's features, and makes it obvious that Rome in that epoch looked nothing like the "capital of the world" due to desolation etc.

The corollary is as follows. The Russian traveller of the XIV-XV century who wrote the "Roman note" describes Rome exactly the way it should have been back in the day – void of any luxurious "ancient" buildings and temples believed to be "integral parts of the ancient Rome in Italy" nowadays. All of them were built somewhat later – in the XVI or the XVII century (possibly, even the XVIII).

8.2. On the life of the Western countries in general

The Russian author of "A Voyage to Florence" writes a substantial deal about the European countries that he had seen.

How does he characterise those countries? "The author of the 'Voyage' is very respectful in reference to the culture and the life of the Western countries, although occasionally also naïve in his admiration of the Western culture and technology. He doesn't demonstrate any hostility towards the West, although the countries he visits are Catholic" ([344], page 42).

We are by no means trying to imply that the Easterners were respectful when they wrote about the West, and that the Westerners only wrote about the East irreverently and derisively. There were more than enough statements of every kind from either part. In the present case we would like to voice the following hypothesis. It could be that Catholicism was still close enough to Orthodox Christianity, which would give no reasons for a religious opposition. The schism begins with the failure of the Ferraran and Florentine Union in the XV century and not in the XI, as Scaligerian chronology is trying to convince us. Apparently, differences between various Christian confessions came to existence in the XVI-XVII century and not any earlier.

8.3. The attitude to the Bible in the Western Europe

Today we believe that the Bible in the mediaeval Western Europe was treated in pretty much the same manner as today – as a collection of holy texts treated with great reverence, whose public reading and discussion is only acceptable in the solemn atmosphere of a church, in solemn, ascetic and academic tones of a sermon.

Apparently, the original ancient tradition of church service was precisely in this vein – the one introduced in Byzantium in the XII century. This moderate service tradition was inherited by the Orthodox church and preserved until the present day (the word "Orthodox" might be derived from "Orda-Dukh," roughly translating as "The Horde's Faith").

The moderate Islamic service must be a close relation of the Orthodox tradition.

This ascetic form of ritual is also adhered to in the modern Catholic West.

However, Christianity hasn't always been ascetic and restrained in the Western Europe. As we mention in Chron1, Chapter 7:3, the Bacchic cult of the Graeco-Roman Olympian pantheon known to us from the "ancient" Greek and Roman texts was the Western European mediaeval version of Christianity, initially an ascetic cult. Chron1, Chapter 7 contains an extensive collection of materials that also mention the erotic sculptures in many Christian temples of the Western Europe – a vivid demonstration of how distant the mediaeval Christian tradition of these countries had been from the initial Christian cult of the XII century.

The reform of the Western Church that introduced the Inquisition must have been aimed at a return to the former ascetic tradition. Possibly, this was stipulated by such negative social aftermath of the orgiastic Bacchic tradition as the wide propagation of venereal diseases in some countries of the Western Europe.

N. A. Morozov also voiced a hypothesis that the Western European theatre has its roots in the ecclesiastic Christian performances with decorations and the like, very widespread in Europe during the epoch when this specific kind of Christianity was prevalent.

Let us consider what Russian travellers of the XV century wrote about this issue. It turns out that in the churches of Italian monasteries Biblical themes were often presented theatrically and called passion plays ([344], page 69).

"The Russian traveller gives a detailed account of the passion plays based upon two Evangelical stories, namely, Virgin Mary learning that she was soon to give birth to the Son of God, and the ascension of Christ to heaven.

Although the passion plays, which were the primary theatrical events of the mediaeval West, were based on Evangelical stories, the playwrights transformed them to some extent, fancying them into religious dramas" ([344], page 60).

It has to be emphasised that the plays were presented in churches, which confirms Morozov's idea about European Christian service of the epoch being completely different from the modern. This is the very epoch when the Occidental Church gave birth to theatre – the XV-XVI century.

The Orthodox bishop "Avraamiy of Suzdal describes the ecclesiastic passion plays [which he saw in Florence in 1439 – Auth.] in sufficient detail – apart from a rendition of the scenario, he relates technical information concerning the length and the width of the stage, light and sound effects, as well as technical contraptions used for movements, quite sophisticated for that epoch" ([344], page 61). From the modern point of view, it is quite astonishing that all of this should happen in a church.

"The theatrical plays, which were seen by the Russians for the first time, impressed them deeply. Avraamiy of Suzdal writes about them without any prejudice at all, quite exhilarated, calling them a 'beauteous and wondrous sight'" ([344], page 61).

Nevertheless, this direction of evolution was not chosen by the Orthodox Russia, likewise Islam, although in the XVI century it already started to gain a certain degree of independence from Christianity.

Distinct marks of the former Bacchic mediaeval European Christianity were left in the Catholic architecture and art, demonstrating freedom from many moral restrictions inherent in modern Christianity.

Among them – the use of musical instruments, such as organs, during religious service, which is absent from Orthodox Christianity, likewise the naked or partially naked sculptures in churches, also forbidden in Orthodox Christianity and Islam. One should also mention the emotional visual art, a great deal more temporal, used in lieu of the strict icons. Mediaeval Western European artists rendered religious themes with a much greater degree of liberty than their Orthodox counterparts who painted the much more restrained icons.

Let us once again remind the reader of the explicit sculptures in the "ancient" tradition found in some mediaeval cathedrals of Europe ([544], also CHRON1, Chapter 7). The Passions of Christ (1152-1185) and the saints were painted in a very naturalistic manner, with unsettling physiological details such as bleeding open wounds, bodies pierced by torturers etc.

This ideology was particularly manifest in the sombre works of Bosch and many other Western artists of that epoch – the passionate paintings of heaven and hell, demons and so on. These paintings of Bosch and his colleagues were ecclesiastical art – not secular.

When we point out such differences, we are by no means trying to say that one brand of Christianity is better than another. Our mission is to point out the serious discrepancies between the nascent movements in Christianity, which eventually led to opposition in the XVII century. We believe that the understanding of such discrepancies is useful for the reconstruction of a more authentic version of the XIV-XVIII century history. Any such attempt shall inevitably concern the psychology of the Middle Ages apart from chronology – art, behaviour inside and outside churches, popular likes and dislikes and so forth. This is the only way of understanding the nature of errors and distortions introduced by chronologists.

8.4. The global chronicle genre. The predecessors (or, rather, contemporaries) of Scaliger and Petavius

We have already mentioned the fact that Scaliger and Petavius have created the skeleton of the erroneous global chronology in the XVI-XVII century, making it look more or less complete. Later historians of the XVIII-XX century merely complemented it with flesh and made it look more academic. However, neither the foundation of this edifice, nor its architecture drew any criticisms from their part – for obvious reasons. The sheer bulk of materials accumulated since the XVIII century was so great, and the respect for the authority of the first chronologists so strong, that nobody wanted to lay down their life for the search of possible errata with the imperfect means offered by historical science of the epoch. Natural scientific methods, including the ones based on mathematical statistics, were still absent from historical chronology.

One must admit that the very source of the erroneous chronology must predate the epoch of Scaliger and Petavius to a small extent. We claim that the historical materials of the XI-XVI century, correct and authentic for the most part, were erroneously organised and placed on the chronological time axis in the XVI-XVII century.

It would be interesting to find out who was the first to choose the wrong direction. It is naturally very difficult to estimate today. Let us however try. We shall mark the Scaligerian dates corresponding to the publications of the so-called

"Global Chronicles" on the time axis. These are the very chronicles that served as the foundation of the edifice of global chronology in general.

It is believed that the actual "genre of global chronicles has evolved in the Western Europe [sic! – Auth.] … Around the same time, two high-ranking clerics, Eusebius Pamphylus, Bishop of Caesarea (around 260-340) and his junior contemporary, St. Gerome, created the basic periodic distinction in global history, followed by Augustine, Bishop of Ippon (V century)" ([344], page 229).

Since all the ecclesiastical authorities mentioned above lived in the epoch of the Roman Empire of the alleged III-VI century, their lifetime needs to be moved forward in time according to the New Chronology – by a factor of 1000, 1053 or 1100 years. As a result, it shall fall over the XIV-XV century AD, qv in fig. 12.5; possibly – the XVI-XVIII century, if the chronological shift was greater.

Seeing as how historians themselves credit these characters with the creation of the global chronology in its first rough version (as a "periodic distinction"), we are brought to the following important hypothesis. The first rough schemes of the global history were created in the XV-XVI century the earliest courtesy of Eusebius, Jerome and Augustine.

Moreover, the schemes as they have reached our day and age were drawn up within the Roman Catholic Church of the XVII-XVIII century. This is yet another proof of our idea that the budding schism between the churches of the XVI century could have been the incentive for the creation of an artificially extended global chronology in the XVII century Western Europe in order to lend more authority to the freshly introduced Latin Catholicism, a successor to the Orthodox Church.

The chronological research reflected in the book of Matthew Vlastar is also dated to the alleged XIV century. His work and his errors were studied by G. V. Nosovskiy and related in depth in Chron6.

"In the late XV – early XVI century, the tradition of compiling global chronicles still existed in Germany and in Italy. The XV century Italian humanists … were usually concerned with local and national affairs, hardly ever delving into global history [? – Auth.]" ([344], page 229).

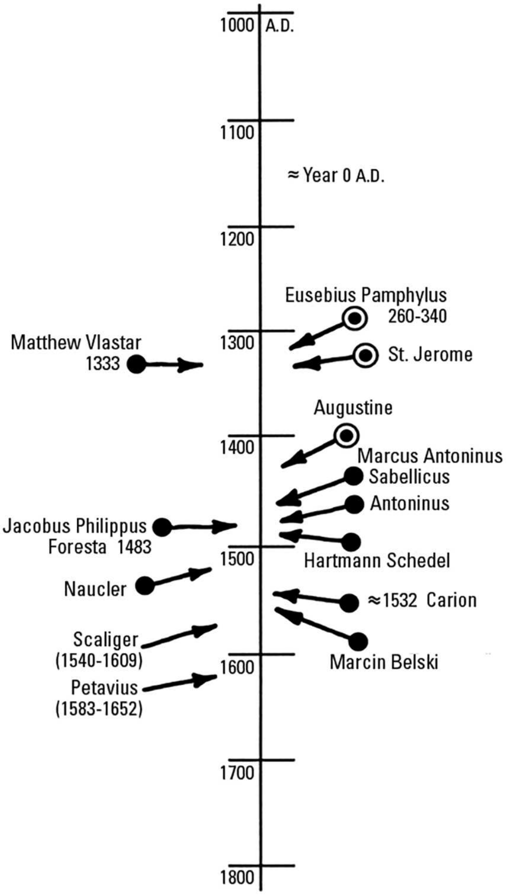


Fig. 12.5. The authors of the Global Chronicles and the dates of their creation. We indicate Scaligerian dates and the chronological shifts that return the listed authors to their correct chronological positions.

A global chronicle was written by Archbishop Antoninus of Florence (died in 1459). However, it was only "published post mortem – in the 1480's" ([344], page 229).

"The periodical division of history into six epochs, traditional for the mediaeval historical thought, was also preserved by Jacobus Philippus Foresta of Bergamo, whose oeuvre came out in 1483. As for the Italian humanists, the one involved in the research of global history is Marcus Antoninus Sabellicus" ([344], page 229).

Around the end of the XV century, global chronicles came to Germany. We are referring to the chronicle of Hartmann Schedel, and the ensuing Chronicle of Naucler, the Swabian historian, which covers the period until 1501 ([344], page 230). Incidentally, historians themselves recognise that Naucler "wasn't critical in his use of his predecessors' works" ([344], page 230).

Another global chronicle known to us was written by Carion, an apprentice of Melanchton; it ends with 1532 ([344], page 230).

In 1551 the "Global Chronicle" of Marcin Belski, a Polish writer and historian of circa 1495-1575 came out.

It is believed that "Russian literature of the second half of the XVI century knows of just a single translated source with materials concerning the Western Europe – the 'Global Chronicle' of Marcin Belski" ([344], page 227).

It also turns out that "the primary source used by Marcin Belski was the global chronicle of Naucler" ([344], page 233). It is curious that the work of Marcin Belski "was introduced in the list of works banned by the Catholic church when the counter-reformation came to power in Poland" ([344], page 234).

Finally, in the XVI-XVII century Scaliger and Petavius write their works, concluding the construction of the erroneous ancient chronology. However, let us reiterate that all the abovementioned chronologists also lived in the epoch of the XVII-XVIII century. This will make them contemporaries or even followers of Scaliger and Petavius and not predecessors.

9.
MOSCOW AS THIRD ROME

9.1. The moniker "Third Rome" as used for referring to Moscow finally explained

As we have pointed out above, this book of ours isn't so much concerned with the search of new proof for our conception as with providing a new explanation of various "blank spots" inherent in Scaligerian history based on our theory. One of such blank spots is the famous mediaeval formula: "Moscow is the Third Rome," which is hardly fathomable if we're to follow the Romanovian version of Russian history.

The popular opinion is that it had simply embodied the hopes of the Muscovite Great Princes for the ascension of Moscow. However, the word Rome was understood quite explicitly in the Middle Ages, referring to the capital of the Global Empire. From the point of view suggested by the Romanovian version of Russian history, the very concept of Moscow as the Third Rome is blatant and even ridiculous bragging.

However, our conception of Russian history provides a simple explanation. Moscow really became the new capital of the Great = "Mongolian" Empire, or the Third Rome, when this formula was introduced.

Let us remind the reader that, according to the New Chronology, before the epoch of Ivan III the capital of the Great Russian Empire was still in Vladimir, or the city that "ruled the world," judging by the translation of the name (alternatively – in Yaroslavl, or Novgorod the Great).

It is known that the formula in question was introduced at the end of the XV century. For instance, it is used in the rendition of the Paschalia compiled by Metropolitan Zosima in 1492 ([637], page 132). It is presumed to have been formulated with the greatest precision in the epistle of Elder Filofey. "In the missive to Vassily III Ivanovich, written around 1514-1521, we see the first formulation … of the formula 'Moscow is the Third Rome,' without any literary or philosophical developments" ([637], page 732).

Modern historians associate the introduction of this claim with the events of 1453 and 1480. The Ottomans took Constantinople in 1453. As we realise today, this must have been the conquest of New Rome, or the Byzantine capital, by the joined forces of Russia and the Ottomans, or Atamans.

It is believed that in 1480 the Muscovite Great Prince became the autocrat. Today it is believed to have marked the end of the "Tartar yoke." However, it was really the end of a relatively short period in Russian history of some 30 years, more or less, when Russia was symbolically acknowledging the superiority of the Ottoman Ataman

Mohammed II the Conqueror, an ally of Russia. As soon as the great Mohammed died in 1481, his Muscovite allies refused to so much as acknowledge the "superiority rights" of his heirs. We shall cover this in more detail in the section on Egypt. We must simply mark that initially the name Moscow, or the Biblical Meshech, was used for referring to the entire Horde, or Russia. The city of Moscow only became the capital of the Empire in the XVI century, a hundred years later. Namely, this happened in the reign of Ivan IV "The Terrible," whose phantom reflection was cast a century backward in time, becoming Ivan III (see CHRON6 for more details).

Ever since that time, Moscow was proclaimed capital, having become the residence of Ivan III, the autocrat (also known as Ivan IV). This is how Moscow became the Third Rome – quite literally and with no need for any "philosophical developments."

R. G. Skrynnikov reports: "People in the Middle Ages were regarding the political system of the world as a strict hierarchy… The centre of the universe was in Byzantium, the heir of the Roman Empire… The theory of Russia as the Third Rome, according to which the Muscovite princes acted as the direct heirs of the rulers of the 'Second Rome' – the Byzantine Empire" ([776], pages 22-23).

The famous "Hat of Monomakh" is believed to have appeared in Russia in the epoch of Ivan III. According to R. G. Skrynnikov, "there was a legend about the progeny of Monomakh's Hat [bear in mind that all the "embarrassing" mediaeval reports are usually called legends nowadays – Auth.]. When Monomakh accomplished his victorious Czar-Grad Campaign, his grandfather, Emperor Constantine, long dead in reality, gave his grandson the royal diadem from his head … Muscovite rulers inherited the imperial regalia from Monomakh" ([776], page 24).

Let us remind the reader that Monomakh was the name of Constantine, the Byzantine Emperor, as well as that of his grandson Vladimir. Therefore, according to the official Russian point of view of the XVI century, the royal diadem of Byzantine emperors was brought to Russia in the epoch of Vladimir Monomakh, who was the alleged ancestor of the Muscovite Czars according to the very same official viewpoint. And so, the famous Byzantine Monomakh's Hat ended up in Russia, or the Third Rome.

It is most noteworthy that, according to the evidence of the contemporaries, this hat of the Byzantine emperor was "crafted in the Tartar fashion" ([776], page 24). This is perfectly in order from the point of view suggested by our reconstruction. The so-called "Tartar style" was the "ancient" Byzantine style in reality. This was eventually forgotten, and the "ancient" Byzantine style is imagined differently today, without the participation of any Tartars.

It would be interesting to turn to the original source and see how the "philosophically undeveloped" idea of Moscow as the Third Rome was actually formulated.

It turns out that philosophy has nothing to do with the subject. The missive of Filofei was concerned with nothing but practical issues. As he discusses them, he makes the following matter-of-fact statement, pointing it out as a matter of common knowledge: "Pious Czar, it is known that your domain is one to include every Christian kingdom; you are thus the suzerain of all the Christians upon the face of the Earth" ([637], p. 436).

Also: "O pious Czar, see how all the Christian kingdoms converged under your power, since the two Romes have fallen and the Third stands proud; there shall be no fourth" ([637], page 440).

Filofey makes a perfectly clear reference to the unification of all Christian kingdoms under the rule of Great Prince Vassily, or simply "Czar," considering the translation of the name (which has transformed into a regular name somewhat later).

It must be noted that Filofey mentions the unification of all Christian kingdoms under the rule of Moscow as a fait accompli, something completely obvious and self-implied. It is perfectly obvious from our reconstruction's viewpoint – we are considering the real global supremacy of Russia, or the Horde, with its newly established capital in Moscow (already after the divide of lands with the Ottoman = Ataman Empire in the XV century).

Countries controlled by the Ottoman Empire eventually became Muslim, whereas the ones that comprised the Russian Empire, or the Horde, chose Christianity.

Modern commentators are obviously irritated by this tone of Filofey's letter. Upon consideration, they have found a "fitting" pretext for the statement made by Filofey. They remark that indeed, "the city of Pskov was made part of the Muscovite Principality about twelve years earlier" ([637], page 732). This is how "all the Christian lands converged under the power of Great Prince Vassily."

This would all be fine and well – however, it turns out that there are many sources featuring "Moscow as the Third Rome"; not as a "popular theory" of any sort, as we see from the epistle of Filofey, but a real fact, despite the allegations of the modern commentators (see [637], page 732).

Could everyone have really been impressed so much by the successful annexation of Pskov to start considering Moscow the Third Rome, and not merely the Third Rome, but the Eternal Rome, a permanent successor to the two Great Romes of the ancient days. According to the report made by Reverend Makariy Veretennikov, there was a certain "Chronograph" compiled in the Iosifo-Volokolamskiy Monastery, based on the concept that the whole world history could be rendered to the history of the Muscovite Russia ([856]).

Later on, the concept of Moscow as the Third Rome was suppressed by the Romanovs in the XVII century – in particular, during the schism of the Russian Church under Czar Alexei Mikhailovich and Patriarch Nikon. It is believed that "the old-believers were the only ones to have preserved and developed the teaching about a special historical role of the Russian nation, 'Russia the Holy' and the 'Orthodox Third Rome'; it is due to their efforts primarily that these ideas were revived, in this century and in the previous one" ([298], page 14). It is known that the first and largest stronghold of opposition to the reforms of Nikon and the Romanovs was located in the Volga region, the former territory of the Golden Horde. This is easy to understand – the old centre of "Mongolia," or the mediaeval Russian Empire, was right here on the Volga.

9.2. Moscow as the "New Jerusalem"

We have mentioned it many times that the Evangelical city of Jerusalem is most likely to be identified as Czar-Grad = New Rome = Constantinople. It is most likely that Jesus Christ was crucified here in the XII century (1185). Therefore, the names of Rome and Jerusalem are strongly liked to each other, and occasionally would even refer to the same city, according to our reconstruction. This was remembered well in the Middle Ages. Indeed, according to G. V. Popov, "the concept of Constantinople being the 'Second Rome,' or 'New Jerusalem' became popular … in the XV century" ([305], page 86).

Czar-Grad, or Jerusalem, was firmly associated with such Christian halidoms as the Hagia Sophia, which stands in Istanbul until this day, and the Holy Sepulchre.

The Russian "Talk of Jerusalem" considered apocryphal and therefore presumably "erroneous" today, reports the following: "The city of Jerusalem is the mother of all cities; the Church of Sophia, the Lord's Wisdom, is the Church of All Churches. It houses the Holy Sepulchre" ([305], page 12). Since the Church of Hagia Sophia still exists in Istanbul, we can clearly see that the author of the texts unequivocally identifies Jerusalem as Czar-Grad.

Therefore, Moscow, which really became Third Rome in the XV-XVI century, must have naturally inherited the image of Jerusalem. This idea is formulated in the same "Talk of Jerusalem" as follows: "There shall be the City of Jerusalem in Russia, its holy capital, and in that city there shall be the Ecumenical Apostolic Church of Sophia, the Lord's Wisdom, of seventy domes, also known as the Holiest of the Holy" ([305], page 12).

We must also point out that certain English texts transcribe the name of Yaroslavl as Jeroslowd ([186], pp. 235 and 244). The fact that "Jeroslowd" stands for "Yaroslavl" was discovered by academic historians ([235], p. 244). It is likely that Jeroslowd is merely a corruption of the name Jerusalem, which is in perfect correspondence with our reconstruction, seeing as how Yaroslavl remained the capital of the Great = "Mongolian"

Empire for a long time. Ancient transcriptions, especially those made in the Gothic script, which make the letter M look like Ω inverted, are sometimes difficult to distinguish from the sequence of OD, which is how Jerusalem, or Yaroslavl, transformed into Jeroslowd. As for Jerusalem becoming Yaroslavl or Jeroslavl, we must recollect that in the old texts the letter M often changed into W, its inverted version. Hence the transformation of Jerusalem into Yaroslavl and vice versa.

During the reign of Czar (or Khan) Boris "Godunov," the transformation of Moscow into the New Jerusalem was in full swing. By that time Moscow had already been the Third Rome, according to the official point of view shared by the Muscovites.

A. L. Batalov writes the following: "The Muscovite Czar was likened to the Byzantine Emperor … the parallel with Emperor Constantine isn't merely a historical analogy. It corresponds … to the ideas of the Muscovite Czar's universal power. He is no longer … a mere Muscovite Czar, but also the ruler of all the Orthodox Christians… In the letter … of the Patriarch, the Czar is directly referred to as the only Orthodox king… The Muscovite autocrat … is likened to Emperor Constantine…

This was in accordance with how the official Moscow regarded itself. The idea of replacing the Byzantine Emperor by the Muscovite Czar and a reinvention of the Russian Kingdom as the Global Orthodox Empire … stops being a literary invention … and becomes formulated in an official document, the Patriarchal Decree … The image of a universal monarch reaches its canonical completion in September 1598. The model constructed in the official decree becomes implemented in the reign of Boris Godunov …

Immediately upon the inauguration of Czar Boris, the programme related in the coronation title was developed as the plan to build the 'Holiest of Holy Churches' inside the Kremlin… The very concept of 'Holiest of Holy' was simultaneously associated with … the sanctum sanctorum … of the Temple of King Solomon from the Old Testament, and the Church of the Holy Sepulchre. A number of sources … compares this concept to the construction of Solomon's Temple" ([305], page 156).

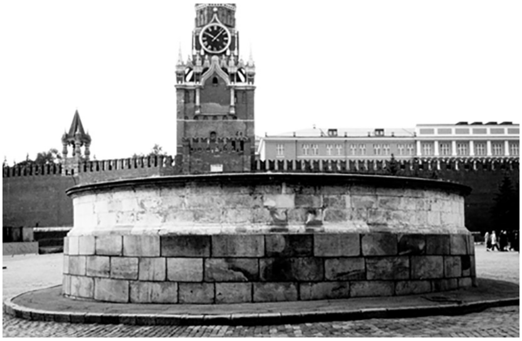


Fig. 12.6. The "Lobnoye Mesto" gathering point on the Red Square in Moscow.

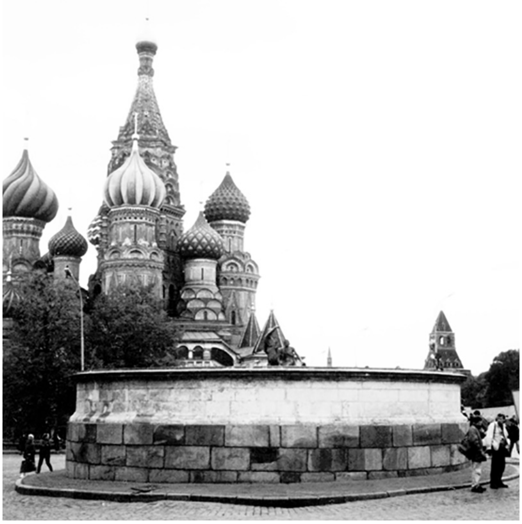


Fig. 12.7. The "Lobnoye Mesto." View at the Cathedral of St. Basil.

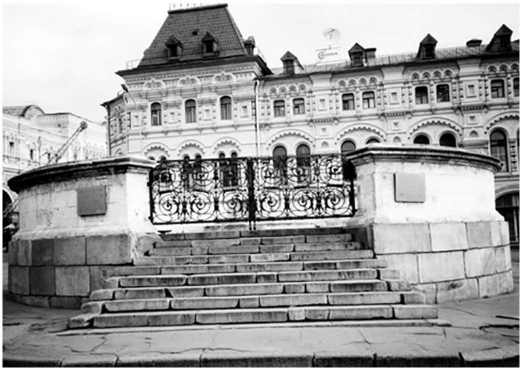


Fig. 12.8. The "Lobnoye Mesto." View from the side of the Kremlin Wall. Photographs taken in 1995.

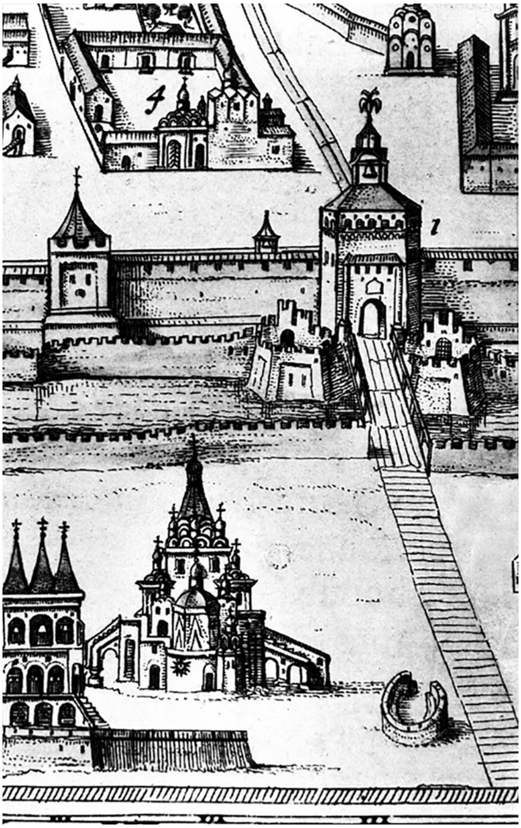


Fig. 12.9. The "Lobnoye Mesto" gathering point on the Red Square in Moscow, the Spasskaya Tower and Cathedral of St. Basil on an ancient sketch dating from around 1600. Taken from [96], page 53, ill. 28.

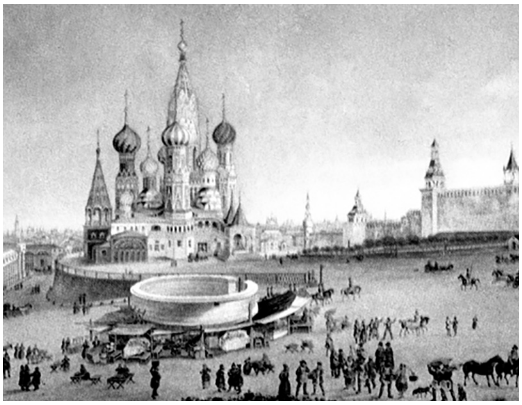


Fig. 12.10. The "Lobnoye Mesto" gathering point and the Pokrovskiy Cathedral on the Red Square in Moscow. Anonymous artist, 1820-1830's. State Museum of History. Taken from [107], inset between pages 192 and 193, ill. 167.

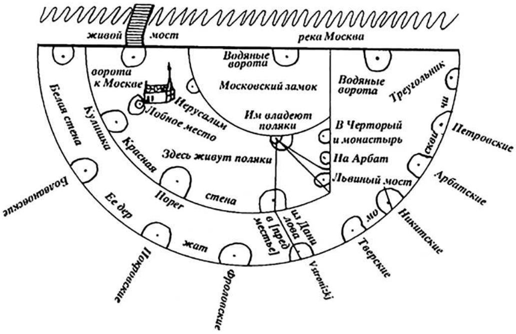

живой мост
река Москва
Водяные ворота
ворота к Москве
Московский замок
Водяные ворота
Треугольник
Иерусалим
Лобное место
Им владеют поляки
Белая стена
Кулишка
Красная
Здесь живут поляки
В Черторый и монастырь
На Арбат
Львиный мост
Петровские
Арбатские
Никитские
Тверские
Боловновские
Покровские
Фроловские
Vstroni-kj
Ее дер
Порег
стена
жат
в [пред местье]
из Данилова

Fig. 12.11. Ancient map of Moscow drawn in 1612 by K. Boussov, who took part in the "Polish and Lithuanian invasion." As we realise today, Boussov was a participant of the Western European invasion into the Great = "Mongolian" Empire. The plan indicates the location of the Kulishki. The Cathedral of St. Basil is called Jerusalem. Taken from [331], Volume 1, page 215.

The "Holiest Church" was never built in Moscow due to the beginning of the Great Strife. However, the Holy Sepulchre to be installed in this church was actually made – of pure solid gold, with more than ten cast golden statues depicting the apostles and the angels ([305], page 157).

The famous "*Lobnoye Mesto*" on the Red Square in Moscow (literally, the "Frontal Site") was apparently designed to be a holy place for all the Christians ([305], page 159; see figs. 12.6, 12.7 and 12.8). It was supposed to commemorate the Golgotha, with a skull (or "Adam's forehead") located underneath, as it was drawn by numerous mediaeval artists. A famous ancient drawing of the "*Lobnoye Mesto*" in a plan of 1600 can be seen in fig. 12.9. A view over the site in question as well as the Church of St. Basil painted in 1820-1830 can be seen in fig. 12.10.

According to A. L. Batalov, "the fact that the site in question, which was inside the Jerusalem Temple, was chosen by Godunov as one that lay outside the Resurrection Cathedral and the very Kremlin itself … testifies to a new level of replicating the halidom, one that differed from the mid-XVII century concept of Patriarch Nikon's New Jerusalem" ([305], page 159).

A most noteworthy fact, remembered by very few today, is that the famous Cathedral of St. Basil on the Red Square in Moscow "was often … sim-

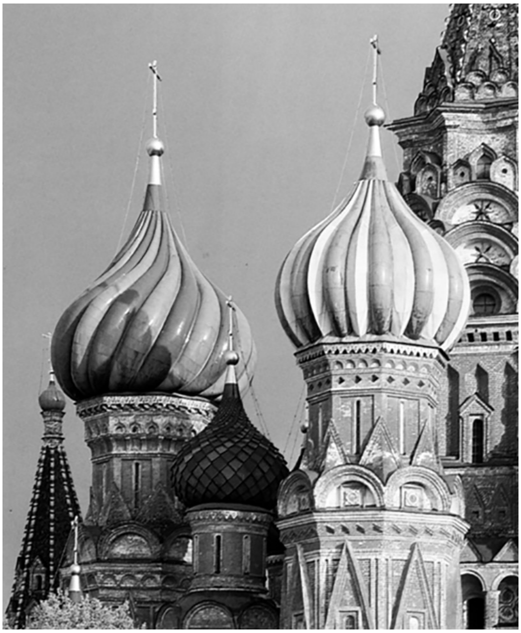


Fig. 12.12. Ancient domes of St. Basil's cathedral shaped like the Ottoman = Ataman or Cossack turban. Taken from [549], page 35.

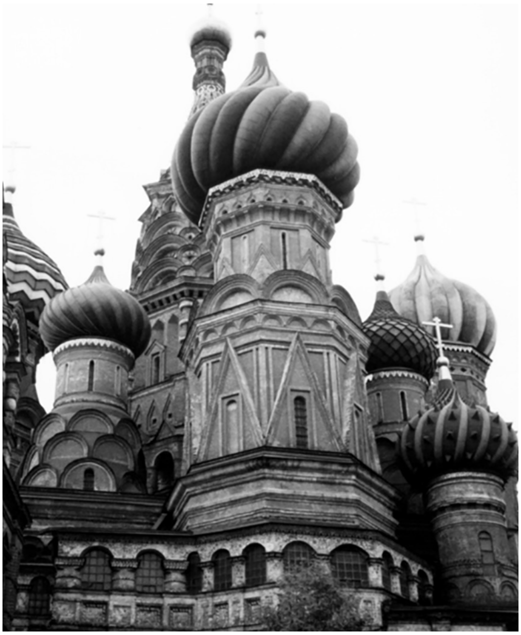


Fig. 12.13. The domes of St. Basil's cathedral shaped like the Ottoman = Ataman or Cossack turban. Photograph taken in 1995.

ply referred to as Jerusalem in the XVI and XVII century" ([305], page 190). See Chron6, Chapter 10:3.1 for more details. See also fig. 12.11.

Let us remind the reader of the unique architectural features of the Cathedral of St. Basil. It looks as though it were collated of several independent churches, each of which with a distinct dome of its very own. Above them we see the tall dome of the central church that they appear to huddle around. The shape of certain domes very closely resembles a turban, the old headdress of the Cossacks still preserved in the Muslim world (see figs. 12.12 and 12.13).

It is therefore possible that this temple, built in the XVI century, was designed to symbolise the whole Great = "Mongolian" Empire, whose exaltation was planned in Moscow around that time, and not merely the victories of the Horde (the conquest of Czar-Grad, Kazan et al). The necessity of founding a Third Rome in Moscow accompanied the budding religious schism between the Orthodox Russia and the domain of the Turkish Atamans, which was turning Muslim.

The XV century conquest of Constantinople was implemented by the two allied forces. However, closer to the end of the XVI century the religious schism became pronounced, and later insurmountable. In order to evade a struggle for Jerusalem, or Czar-Grad, Russia, or the Horde, decided to found a new holy city in Moscow. Hence the parallel with Constantine the Great, qv above. Constantine left the old Rome (Novgorod – Horde) and founded the New Rome in Constantinople; the Muscovite Czars, or Khans, of the XV-XVI century were similarly founding the Third Rome, or Jerusalem, in Moscow.

The first steps were made by Ivan III (or Ivan IV a century later). The full Jerusalem outlook was to be reached in the reign of Czar (Khan) Boris "Godunov." Many of the preparations were already made, including those for the construction by a new Hagia Sophia, or the Temple of Solomon. However, the Great Strife broke out in Russia. The memory of the great design remains as the "Jerusalem" Temple, or the Church of St. Basil and the "*Lobnoye Mesto*" on the Red Square.

Several decades later, Patriarch Nikon decided

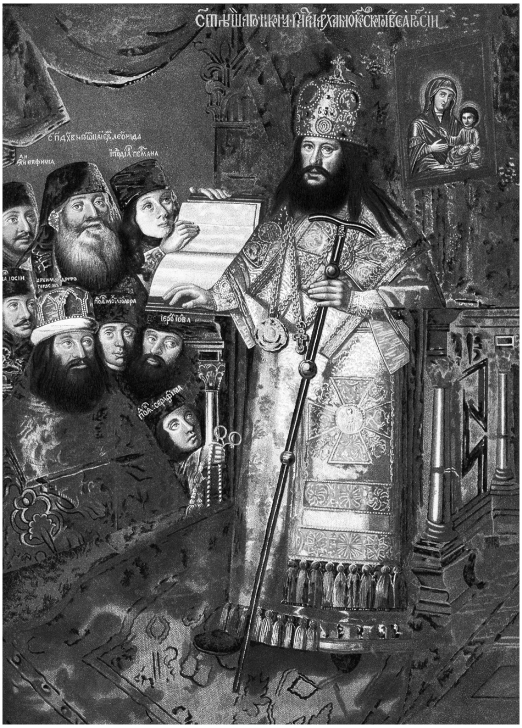


Fig. 12.14. A portrait of Patriarch Nikon painted by D. Wuchters around 1660. Taken from [331], Volume 1, page 263.

to revive the concept and to build a new Jerusalem – albeit near Moscow and outside city limits this time. It exists until the present day. This place was also projected with a great deal of pathos – Bethlehem and other Evangelical halidoms were among the planned features.

It is most remarkable that this endeavour of Nikon's was immediately interpreted as a wish to become the Patriarch of Jerusalem ([305], p. 175). An ancient portrait of Nikon can be seen in fig. 12.14.

The implication is that "Jerusalem" had still very much been a symbol in that epoch, which could be moved across the map freely and ascribed to one geographic location or the other. "Jerusalem" was a synonym of the centre of Orthodox Christianity, an ecclesiastical capital of sorts which was also mobile, just like the secular capitals.

It is common knowledge that Nikon's title of Patriarch was revoked, one of the reasons being his construction of the New Jerusalem ([305], page 175). No other attempts of this kind were made for obvious reasons.

After the Reformation mutiny and the Romanovian coup in Russia, which date to the XVII-XVIII century, it was agreed to locate Jerusalem in the modern Palestine, on the site of a small settlement known as Al-Quds. The construction of other Jerusalems was ruled out – now they would already "challenge the historical truth."

As a matter of fact, the tradition of building Orthodox churches with domes looking like the Cossack, or the Ottoman = Ataman turban existed until the XVII century at least. For example, let us consider one of the XVII century churches in Nizhniy Novgorod. It is the famous Stroganov Church of Nativity close to the bank of the Volga. The entrance to the church is via a staircase that leads to the second floor. The domes of the church are decorated with spiral ornaments and closely resemble the domes of the Muscovite St. Basil, qv in figs. 12.14a and 12.14b. Bright spiral stripes on the domes are made of small multicolour tiles, therefore the black and white illustration that we reproduce does not convey the whole splendour of this sight, which one can see upon a colour photograph. Many Russian churches of the Horde must have possessed similar turban-like domes; however, ever since the reform of the architectural style by the Romanovs, the few surviving churches of this kind have been perceived as rarities and oddities.

9.3. "Russia and Jerusalem are wherever one finds the true faith"

We must reiterate that before the XVII century the term "Jerusalem" must have had a different meaning. Nowadays we are accustomed to associating it with a certain spot on the geographical map. However, it appears that in the Middle Ages there was a different concept of the very term "Jerusalem," which must have stood for the centre of Ecumenical Church. A new centre would bring about the foundation of a new Jerusalem.

Mediaeval sources have preserved the religious perception of geography that strikes us as uncan-

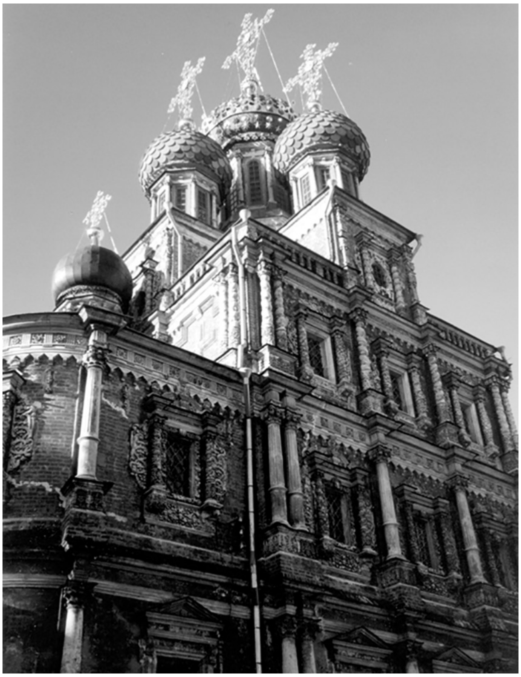


Fig. 12.14a. Stroganov Church of the Nativity in Nizhniy Novgorod built in the XVII century. Its turban-like domes are covered in multicolour spiral ornaments, likewise the domes of St. Basil's cathedral in Moscow. Photograph taken by the authors in August 2001.

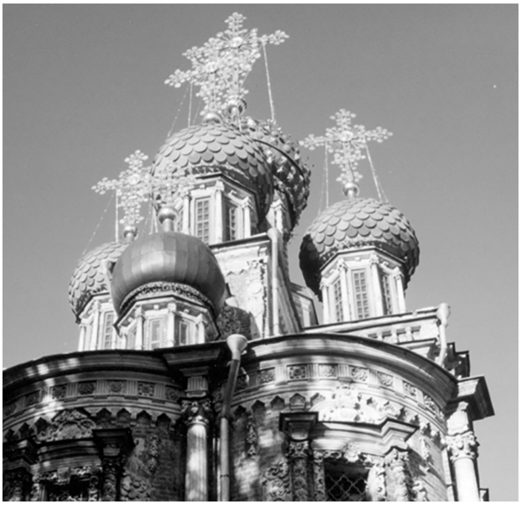


Fig. 12.14b. Tbe domes of the Stroganov Church of the Nativity in Nizhniy Novgorod have the shape of a turban. This is visible particularly well on the colour photograph, since the spiral ornaments are made of tiny tiles of different colours. Photograph taken by the authors in August 2001.

ny today. According to this perception, geography was associated with faith, and not any particular location. Many famous Christian names were linked to the importance of a given place to the Church and not its actual geography. We have already cited Jerusalem as an example. Incidentally, the name Russia must have also been used as a religious name of this kind at some point in history.

"The symbolic image of the Holy Land, or Russia the Holy, is well familiar from ecclesiastic works where 'the names of secular political geography merge with religious geography, according to which Russia is wherever true faith can be found'" ([305], page 13).

It is not to be ruled out that the words "Jerusalem" and "Russia" share a common root of "RUS," which could have had a religious meaning in the Middle Ages – as a synonym of "Orthodox," for instance. After all, the name of Russia used by the authors of the Scandinavian geographical tractates is the Great Svitjof; the latter might be derived from the Russian word "*Svyatoi*," or "holy" (see Part 6 of the present book).

Indeed, mediaeval geographical names could have possessed meanings that have nothing in common with the ones that we're accustomed to today. In particular, they could be a great deal more mobile on the maps. For the mediaeval people, such mobility and duplication of names was understandable and had a meaning of its own, which has become forgotten by now. And so, when we sort through the old sources, we subconsciously try to make them fit our modern conception of geography, occasionally in error.

9.4. The source of the decree about the foundation of the New Inquisition in the Western Europe

Let us return to the epistle that Elder Filofey sent to Great Prince Vassily. What was Vassily actually writing about, and wherefore the reference to Moscow as the Third Rome?

Filofey mentions Moscow being the Third Rome (not on the "Pskov Scale," of course – actually, there isn't a single mention of Pskov anywhere in the document), when he explicitly recommends it to the Great Czar to instigate a series of ecclesiastical reforms in his kingdom, which comprises all the Christian kingdoms, as the Elder points out as an obvious and self-implied fact.

Let us quote the actual name of the Epistle. "An Epistle to Great Prince Vassily on the Rectification of the Sign of the Cross and a Report of Sodomite Fornication" ([637], page 437). Filofey gives three recommendations to the Czar.

The first one is as follows: "Fear the Lord, who has given you all that you have."

The second concerns the necessity to fill the Church with bishops. There must have been a sudden shortage – understandable within our reconstruction due to the great expansion of the Great Russian Empire, lots of new converts, a change of ecclesiastical hierarchy in the conquered lands and so on. All of the above must have taken a great number of bishops, who actually implement the power of the church.

The third one is of the greatest interest. Filofey demands to eradicate the sin of sodomy: "Not merely among the secular populace, but others as well, whom I shall not mention directly, but the reader shall know them" ([637], page 439). It is an obvious enough reference to the sin of sodomy in the rants of the church officials or in monasteries. The Great Prince must have heeded to the strict demands of the Russian Orthodox Church as represented by Filofey.

However, one might well enquire about the exact places where they started to persecute "the sin of sodomy" after this missive. Did they do it in the recently joined Pskov, perchance? We haven't heard of any such thing, for some reason.

There is something we do know of in relation to this epoch, however. This is the very epoch when the famous New Inquisition is founded in the Western Europe, or the countries conquered as a result of the Great = "Mongolian" Conquest. These were the countries where the "ancient" orgiastic Bacchic cult had flourished, as we mentioned above and in CHRON1, which was a distorted version of the original XII century Christianity.

"The New Inquisition was institutionalised in Spain in 1478-1483" ([204], page 231). Apparently, immediately upon reception of orders from Moscow. Let us recollect the reference given by Orbini about the Spanish Royal House being the closest to Moscow ([617], page 4).

A new wave of the inquisition swept over other countries of the Western Europe as well. This resulted in the formation of the "universal, or ecumenical, inquisition, also known as the Roman Inquisition, as a congregation of the Holy Chancellery that has existed ever since 1542" ([204], p. 29).

Therefore, the institution of the inquisition was founded in 1542, and it eventually swept over the entire Western Europe. There are two main waves of the inquisition in the history of the Western Europe, the first one likely to be a reflection of the XV-XVI century inquisition. A propos, there has never been any such institution founded inside the Orthodox Church – it wasn't required.

Apparently, apart from the struggle against heresy, the Western European inquisition was concerned with the eradication of sodomy – one must recollect that the "witches" usually had "sexual perversions" incriminated to them [204].

It is interesting that the first wave of the serious organised inquisition in Western Europe is dated to the very same epoch as the beginning of the "Mongolian" conquest in the XIII century, namely, 1229-1230 ([204], page 30).

The second wave of the inquisition at the end of the XV century coincides with the time of Ivan III, who was known as the "new Constantine" ([305], page 52), and "had the power of the Holy Divine Seat of the Ecumenical Church" ([305], page 52). In other words, he commanded the Ecumenical Church in the secular fashion. He must have been the one to decide upon the areas where the new inquisition was to be introduced.

Thus, upon comparing all the facts, let us enquire: is it pure coincidence that the Muscovite calls for the eradication of sodomy from the Ecumenical Church and the parallel foundation of the inquisition in the Western Europe date to the same point in time? After all, the institution in question was the ideal candidate for such a task.

Readers who find it difficult to believe the idea that Moscow might have affected Western European affairs so seriously might recollect a much more recent epoch, when a short-term rapid expansion of Russia's (or, rather, the USSR's) sphere of authority resulted in the creation of the famous Komintern, a special international organization, in Moscow to facilitate the issue of orders.

10.
HOW VERACIOUS IS OUR IDEA OF THE MEDIAEVAL WESTERN INQUISITION?

We must linger on the frequently disputed "crimes of the inquisition" for a while. We have been fed the version that the institution of the inquisition in the Western Europe was characterised by horrendous and strangely senseless cruelty – fires whereupon innocent people would be burnt alive are supposed to have blaze all across Europe.

Simultaneously, there is another point of view on the matter, voiced by a number of West Europeans, according to which the inquisition trials weren't any crueller than the regular courts of that epoch. Moreover, these courts were better organised, and less prone to arbitrary action. For instance, "Celestin Douais, a French poet, was claiming that the creation of the inquisition courts … was in the interests of the heretics, saving them from pogroms, indiscriminate massacres and uncontrollable persecution" ([204], p. 22).

"The inquisition courts," according to Celestin Douais, "also contributed to the preservation of the epoch's civilisation, helping to maintain order and to curb the propagation of major evils, protecting the century's interests and standing guard of social justice and Christian ideology" ([1107], p. 63). I. R. Grigulevich cites many examples of similar statements in [204]. We can therefore see that opinions concerning the inquisition's activities differed.

Our reconstruction leads us to the following question. Could the image of the Inquisition as an institute of senseless persecution of regular people that was making fantasy accusations based on delirious pretexts have appeared as an agitprop distortion of the epoch of Russian and Turkic "Mongolian" rule in the Western Europe?

It suffices to recollect the Chronicle of Matthew of Paris, where the vicious Tartars only drink water when they can get no fresh human blood to quench their thirst, roast people on spits, etc.

11.
THE IDENTITY OF ST. GEORGE

11.1 The Russian cult of St. George the Victorious

In the beginning of the XIV century, Great Prince, or Khan Georgiy = Youri Danilovich ascends to the Russian throne. He was also known as Genghis-Khan, qv in Chron4, Ryurik of the Russian chronicles, the founder of Russia (see Chron4), Mstislav the Valiant, brother and co-ruler of Yaroslav the Wise in the alleged XI century (see Chron4), and Georgiy Vsevolodovich in the alleged XIII century (see Chron4).

To sum up, the character in question was the founder of the "Mongolian" Empire, also known as Russia, or the Horde.

A famous relation of his was known as Ivan

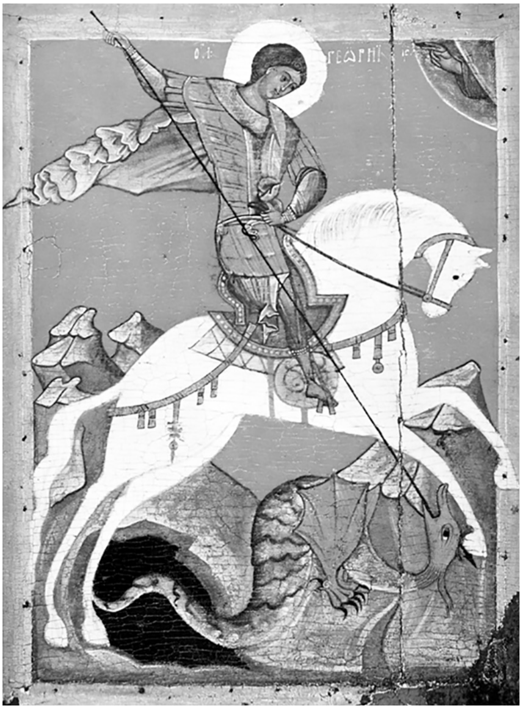


Fig. 12.15. "The Miracle of St. George and the Serpent." Late XIV century. Novgorod. National Russian Museum, St. Petersburg. Taken from [462], icon 24. See also [135], ill. 5, where the same icon is dated to the second half of the XV century.

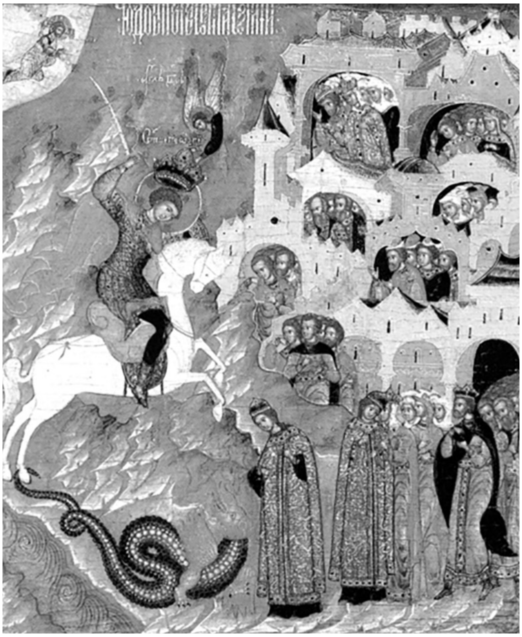


Fig. 12.16. "The Miracle of St. George and the Serpent." First half of the XVII century. Nikifor Savin, Stroganov School. National Russian Museum, St. Petersburg. Taken from [135], ill. 21.

Kalita, or Caliph, and also as Batu-Khan, or Yaroslav the Wise.

Georgiy, or Genghis-Khan, the founder of the Great = "Mongolian" Empire left a deep and irremovable mark in world history.

The Scaligerian and Romanovian history does not dispute it. However, our reconstruction demonstrates that the memory of Georgiy, or Genghis-Khan, is preserved by much wider and deeper layers of world history than we have previously thought. The memory of this historical figure was kept alive throughout the whole Great = "Mongolian" Empire, including the lands that were under its influence at some point. We are of the opinion that this historical figure of the XIV century is directly related to the foundation of the cult of St. George the Victorious, which would later become universal. In fig. 12.15 we reproduce one of the most famous Russian icons of the XIV-XV century depicting St. George the Victorious.

This is what the encyclopaedia entitled "Christianity" has to tell us: "St. George the Victorious –

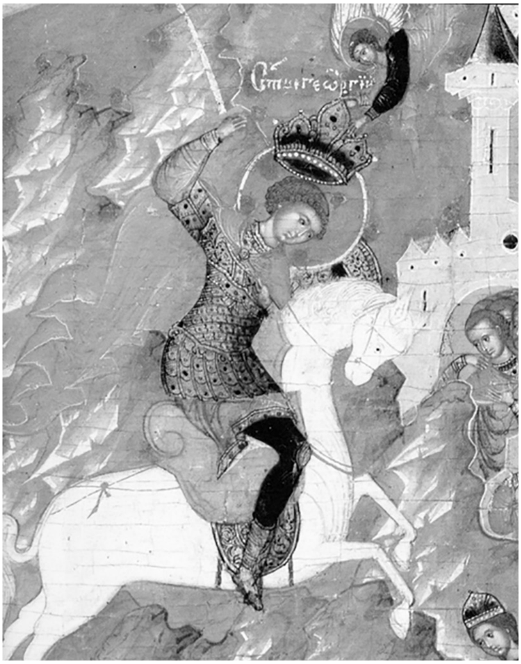


Fig. 12.17. Close-in of a fragment of the icon "The Miracle of St. George and the Serpent." The angel lays a royal crown on the head of George. It is most likely that the memory of St. George the Victorious being the Czar, or Khan of Russia (the Horde) was still alive in the epoch of the XVII century. Taken from [135], ill. 21.

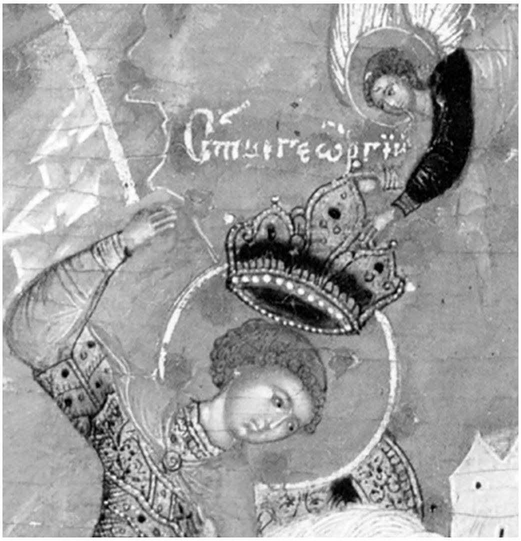


Fig. 12.18. Close-in of a fragment of the icon "The Miracle of St. George and the Serpent." We see a royal crown on St. George's head. Taken from [135], ill. 21.

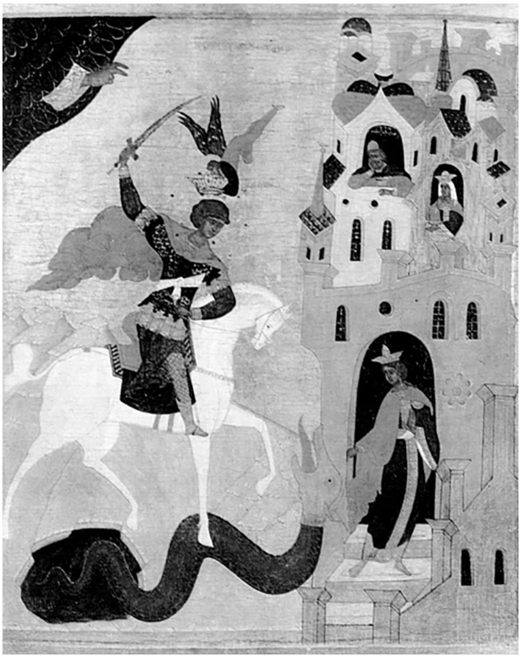


Fig. 12.19. Ancient Russian icon known as "The Miracle of St. George and the Serpent" (early XVI century). The angel is laying a royal crown on George's hear. Therefore, the memory of St. George being the Czar (Khan) remained alive for a long time. Taken from [308], icon 58.

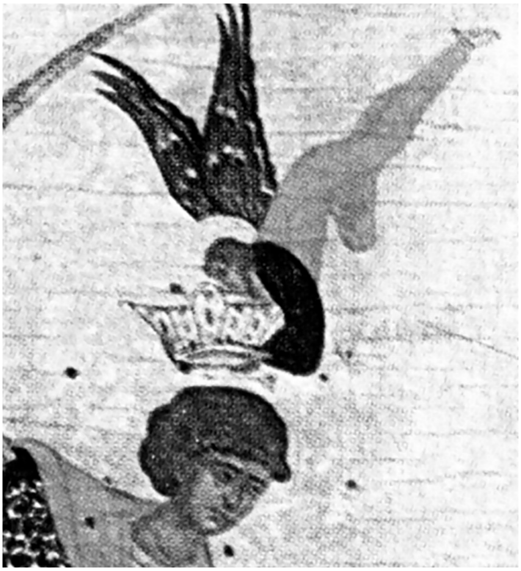


Fig. 12.20. Close-in of a fragment of the icon "The Miracle of St. George and the Serpent with the royal crown over the head of St. George. Taken from [308], icon 58.

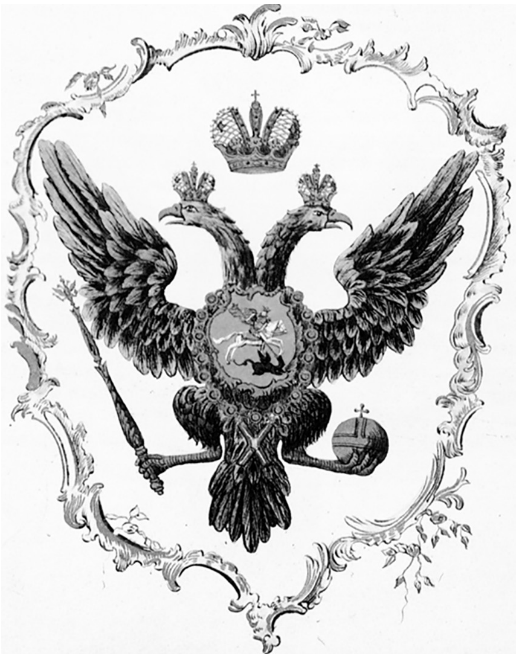


Fig. 12.21. Russian national coat of arms. We see St. George on the eagle's chest. Middle of the XVIII century. State Hermitage, St. Petersburg. Taken from [135], ill. 45.

a saint, a great martyr and one of the most popular saints, the main character of many legends and songs of every Christian nation as well as the Muslims … This figure [St. George – Auth.] must hail from Syria and Palestine" ([936], page 406).

What is the ancient Syria? Apparently, in some of the chronicles Syria, Assyria and Ashur are reverse readings of the name Russia. As we can see, the Christian tradition is correct to associate St. George with Russia, or Assyria. Let us remind the reader that the name of the modern Syria came from Russia, or the Horde, and was brought to Syria in the Middle East during the Great = "Mongolian" conquest.

The encyclopaedia continues: "According to the legends of Metaphrastes, St. George hailed from a distinguished Cappadocian family and held a high rank in the army" ([936], page 406). This is correct – he was the leader of the entire army of the Horde. Genghis-Khan's rank was the highest.

Further on Christian tradition informs us that St. George later "laid down his military rank and

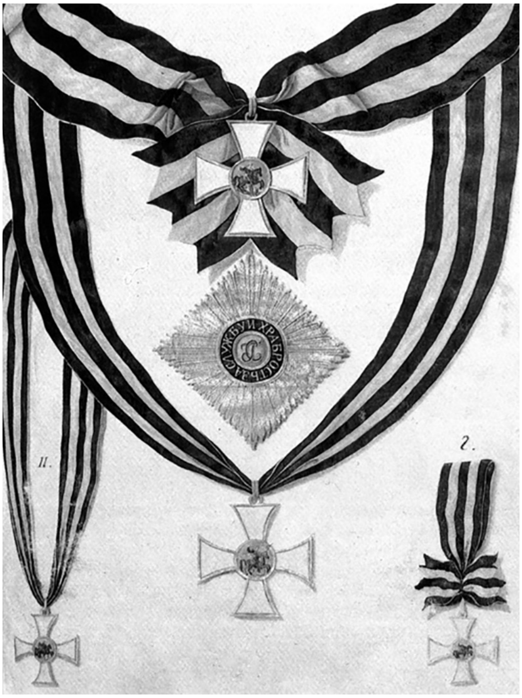


Fig. 12.22. The Order of St. George as it looked in 1769. National Historical and Cultural Museum Complex of the Kremlin, Moscow. Taken from [135], ill. 23.

became a confessor of Christianity" ([936], page 407). This is the presumed reason why he was decapitated and canonised as a Christian martyr. Since the Horde, as well as its rulers, including Georgiy, or Youri, adhered to Orthodox Christianity and exported it to the conquered territories, it is obvious enough why the cult of St. George the Victorious should be supported by the Christian Church the most.

It is possible that St. George, whose Christian name was given to Genghis-Khan at baptism, was already known in the XIII-XIV century – however, the magnitude of Genghis-Khan's personality served as the primary source of materials for the new cult of St. George the Victorious. Even the way in which St. George was portrayed on the icons changed in the XIV century – all of a sudden, everybody started to paint him upon a horse, wielding a spear. This is very idiosyncratic indeed and completely untypical for any other Christian saints. It is however known that the initial ancient representations of St. George were of a more customary nature. Moreover, in some of them we see angels laying a royal crown upon the head of St. George (see figs. 12.16, 12.17, 12.18, 12.19 and 12.20).

The suggestive title of "Victorious" must also owe its existence to the personality of Genghis-Khan, or the other George. The fact that St. George is also revered by the Muslims, qv above, is in excellent concurrence with our reconstruction, according to which Islam had not yet been independent from Orthodox Christianity in the XIV-XVI century.

"In our country [Russia – Auth.] his name has been given to the members of the Great Prince's family ever since the dawn of Christianity: already in 988 AD [the real date is more likely to pertain to the XIV century – Auth.] Great Prince Yaroslav received the name of George during baptism" ([936], page 407).

Bear in mind that Yaroslav the Wise = Batu-Khan was a relation of George = Genghis-Khan who had also inherited his mission, the unification of Russia. Therefore, the fact that we encounter the name George (or Georgiy) in the "biography" of Yaroslav is perfectly normal.

"Yaroslav founded the monastery of St. George in Kiev, giving orders to 'observe the holy feast of St George' on 26 November all across Russia… After the victory over the Chud, Great Prince Yaroslav, or Georgiy [Batu-Khan = Ivan Kalita – Auth.] built the Church of Youri [or the Church of Georgiy = Youri = Gyurgiy = Ryurik – Auth.], which has subsequently been replaced by the Youriev Monastery. St. George is portrayed as a youth, a warrior upon a white horse slaying a dragon with his spear. Ever since Yaroslav [or Batu-Khan = Ivan Kalita – Auth.], artwork based on this theme could be found upon the seals and coins of the Russian Princes. In the epoch of Dmitriy Donskoi, St. George became the Patron Saint of Moscow" ([936], page 407).

"Ever since the XIV century [just like our reconstruction suggests – Auth.] the theme with a mounted warrior becomes the emblem of Moscow (subsequently part of the coat of arms of Moscow, and later also part of the National Coat of Arms of the Russian Empire)" ([533], Volume 1, page 275; qv fig. 12.21).

"In the reign of Fyodor Ivanovich coins portraying St. George were given to warriors distinguished for valiance; it could be worn upon a sleeve or a hat" ([936], page 407).

It is for a good reason that the so-called "George's Cross, or the Order of St. George, founded in 1769 in order to decorate officers and generals for valiance in battle" ([797], page 291) commanded such respect in Russia. See fig. 12.22.

Having distorted the history of the ancient Russia, the Romanovs could not have abolished the famous symbol of St. George. However, they have done their best to erase the memory of George as Ryurik and Genghis-Khan, ruler of the Horde.

11.2. The cult of St. George the Victorious in Europe and Asia

The "Christianity" encyclopaedia also tells us the following: "In the West the worship of St. George and the churches devoted to this saint were introduced in the late V and also the VI century, attaining particular popularity in the epoch of the crusades" ([936], page 407). According to our new chronology, this epoch falls right over the XIV-XVI century, which is when the Russian and Tartar Empire of the Horde and the Atamans reached further West, bringing with it the cult of St. George.

"Richard Coeur de Lion believed in a special patronage of St. George. The English Order of the Garter, founded by Edward III, considers St. George its Patron Saint" ([936], page 407).

"Since times immemorial St. George has become a folk character to such an extent, that a local variation of his name can be found in every country: he was Jorge for mediaeval Germans, Georges for the French, Yegoriy or Youri for the Russians, Gergi for the Bulgarians, Khorkhe for the Serbs, Jerzy for the Polish, Jiry for the Chechs, Djerdjis for the Arabs etc. In some cases, St. George was revered under local names … for instance, the Ossetian Wastyrdzhy, or Khyzr (Keder) in the Muslim East. His holy feast is considered very important in every Slavic part" ([936], page 407).

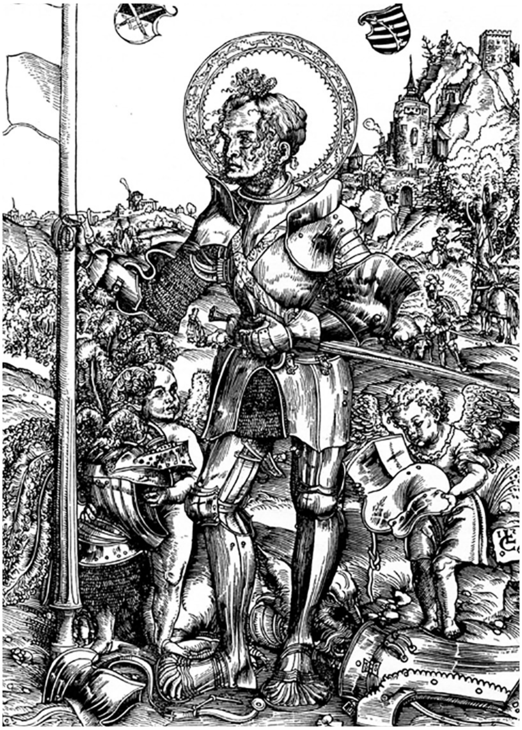


Fig. 12.23. "St. George," an engraving by Lucas Cranach allegedly dating from 1506. St. George looks like a mediaeval knight in heavy plate armour. Taken from [1258], page 9.

The Christian hagiography of St. George "served as a source for the French and German poems, and became rather popular in the Muslim East. Its Russian renditions gave birth to the Russian holy poem of 'Yegoriy the Brave,' wherein the saint acts as the founder of Russia itself" ([936], page 407). This is in good correspondence with the chronicle report of Ryurik = Georgiy, Founder of the Russian Land. See above and in CHRON4.

Another encyclopaedia ([533]) reports the following: "His refined aristocrat's traits made George an exemplary figure to symbolise the honour of the nobility: military nobility in Byzantium, princes in Russia and knights in the Western Europe" ([533], Volume 1, page 274). In fig. 12.23 we see an ancient engraving that depicts St. George as a mediaeval knight in plate armour. The engraving was made by the famous artist Lucas Cranach in the alleged year 1506. As we realise today, such portraits of St. George, numerous as they are, have nothing to do with any allegories, as historians tell us. Most likely, during military campaigns St. George, or Genghis-Khan was indeed covered in plate armour from head to foot. He was often seen on a warhorse, and this is how he was depicted. Incidentally, "folk tradition ascribes the qualities of a legendary warrior to George: 'Red sun upon his forehead and fair moon on the back of his head'" ([135], page 15). Could this folk saying be a reference to the Ottoman star and crescent symbol as found on Genghis-Khan's helmet?

The spring feast of St. George was celebrated on 23 April. "A ritual grazing of the Sultan's kings was scheduled for this day by the Court Regulation of the Ottoman Turkey" ([533], Volume 1, page 274). A motif of a "special relation between George and the horses" emerges eventually ([533], Volume 1, page 274).

We are of the opinion that the above reflects the memories of the mounted Cossack Horde led by George, a.k.a. Genghis-Khan.

11.3. George as the "ancient" warrior Perseus

One of the most popular legends told about St. George concerns his battle with a dragon that was devastating a country, to whom its unfortunate inhabitants were forced to feed their children. "When the king's daughter was brought forth to be eaten by the serpent, George appeared as a young warrior and pacified the snake" ([936], page 407). See figs. 12.24 and 12.25.

"This wonder was hugely popular in all the Christian countries, serving as a basis for many Greek songs, and generally famous in the Balkans and among the Slavs" ([936], page 407).

As we already mentioned in Chron2, Chapter 4:1.2, the romantic "ancient Greek" myth of Perseus, a warrior riding a winged horse, who saved the beauty Andromeda from the horrible dragon, appears to be yet another version of this legend. Let us also remind the reader of our idea that the following famous themes are largely reflections of the legend of St. George, the killer of the dragon and the saviour of the princess.

The Biblical Tale of Adam and Eve (and the treacherous serpent), the "ancient" Greek Paris and Helen (or Venus), the "ancient" Perseus and Andromeda (and the serpent), and also the "ancient" Jason and Medea (and the serpent).

In fig. 12.26 we reproduce Raphael's painting entitled "St. George the Dragon-Slayer," allegedly dating from 1505 ([493:1], page 173). St. George is portrayed just like the "ancient" Perseus – namely, as a horseman with a sword killing a dragon. We see the saved princess in the distance.

Thus, the "ancient" Perseus must be another reflection of Genghis-Khan, the founder of the "Mongolian" Empire, also known as Great Prince

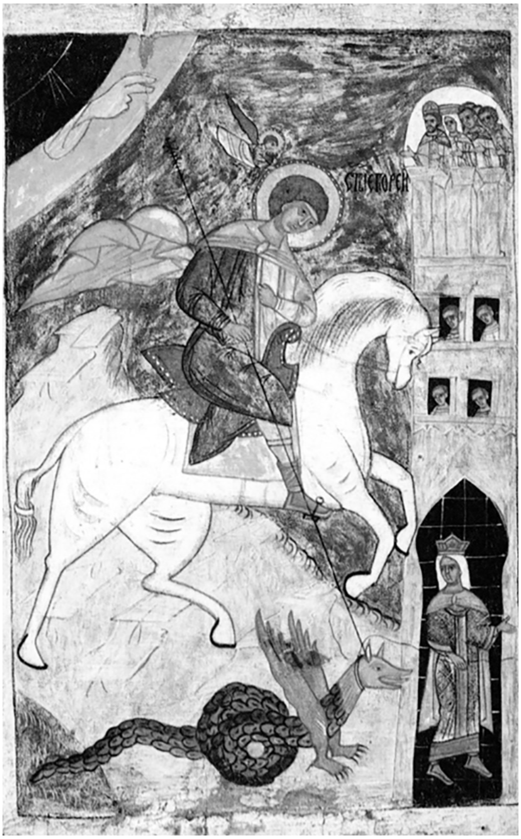


Fig. 12.24. "The Miracle of St. George and the Serpent." St. George slays the dragon and saves the princess. First half of the XVI century. Vologda. National Russian Museum, St. Petersburg. Taken from [135], ill. 15.

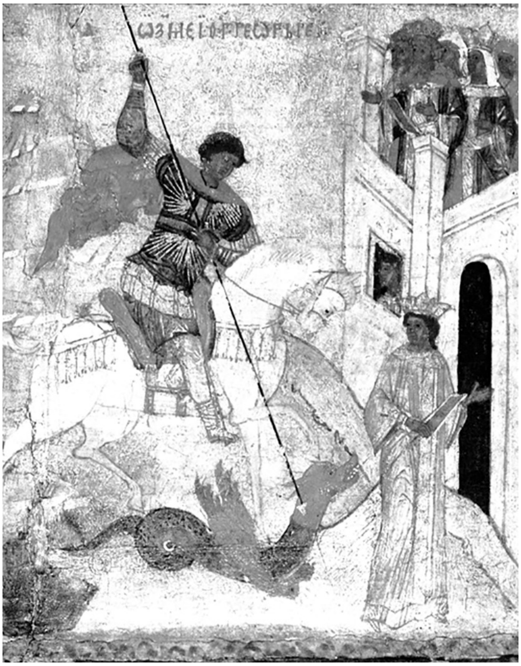


Fig. 12.25. Fragment of the icon known as "The Life of St. George." St. George slays the dragon and saves the princess. First half of the XVI century. State Herminage, St. Petersburg. Taken from [135], ill. 13.

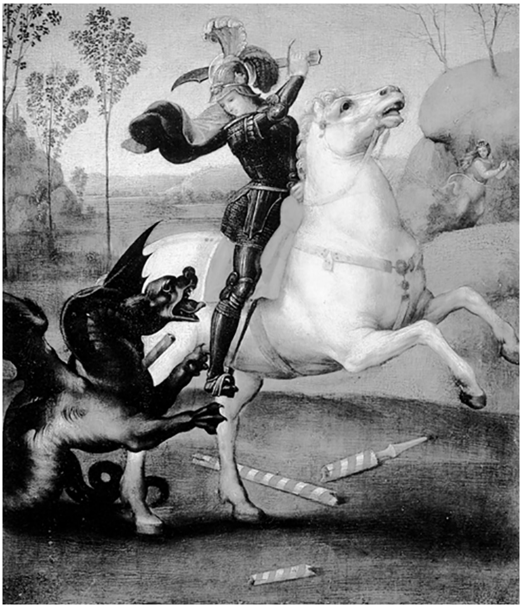


Fig. 12.26. Rafael's painting entitled "St. George Slaying the Dragon." The "ancient" Perseus who killed the monster and saved the princess is portrayed in the exact same manner. The identical nature of the two motifs (Perseus-Dragon-Princess and George-Dragon-Princess) is also very obvious here. Taken from [493:1], page 173.

Georgiy Danilovich of Moscow. All representations of Perseus and George follow a single pattern – the mounted warrior kills a monster, with a woman saved from the latter close nearby. The image of a mounted warrior must have served the purpose of emphasising the decisive role of the "Mongolian" cavalry in the army of Georgiy Danilovich = Genghis-Khan. The very name Perseus must be a derivative of P-Russ or B-Russ (White Russian). See CHRON2, Chapter 4:1.2 for more details.

11.4. The famous "ancient Greek" myth of the terrifying gorgon Medusa as a memory of the invasion of George's Horde

The well-known fable of the severed head of the terrible Medusa-Gorgon belongs to the "ancient" legends about Perseus.

Perseus cut off the head of Medusa and attached it to his shield. The head stayed alive, its single gaze of Gorgon-Medusa' turned every living thing into stone. Numerous snakes twisted around her head, instead of hair. Fig.12.27.

In fig. 12.28 we see a famous painting of Caravaggio entitled "The Head of the Medusa" ([194], page 325; also [1255], page 16). The painting is presumed to date from between 1595 and 1597. It was painted specifically to decorate the Florentine arsenal as a ceremonial shield ([194], page 325). In other words, gorgon Medusa was still considered a military symbol at the end of the XVI century.

In fig. 12.29 we see one of the so-called megalithic "ancient" sculptures. It is the gigantic stone relief depicting the head of the Medusa from the temple of Apollo in the famous Turkish city of Dilima. In fig. 12.30 we see another Turkish stone relief with two heads of the gorgon Medusa – actually, the left head looks more male than female.

In fig. 12.31 we see an Etruscan sculpture of the gorgon Medusa's head, and in fig. 12.32 – an

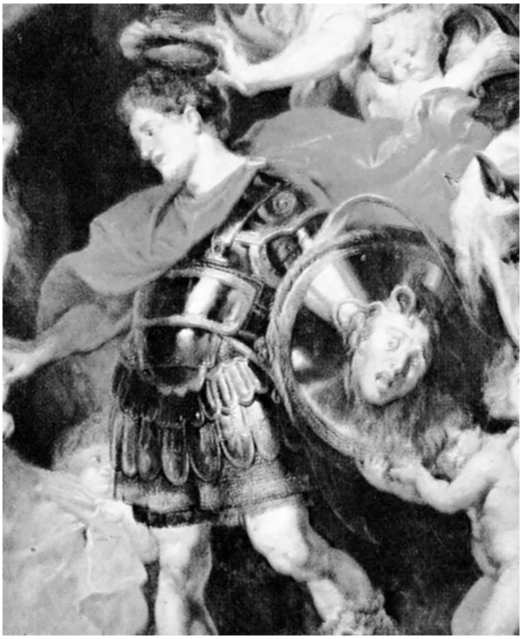


Fig. 12.27. Fragment of "Perseus and Andromeda," a painting by P. P. Rubens (1620-1621). Perseus is portrayed as a mediaeval knight in heavy armour, with the severed head of gorgon Medusa on his shield. St. Petersburg, the Hermitage. Taken from [533], Volume 1, page 82.

Etruscan bronze coin depicting the head of the gorgon Medusa.

The numerous sinister legends of the gorgon Medusa must be reflecting the fear that the West Europeans had of the "Mongolian" armies of St. George, or Genghis-Khan. The very name "Gorgon," or GRG unvocalized, might be derived from the name Georgiy, or Gyurgiy. It turns out that gorgon Medusa was one of the most important military symbols of the "ancient" Scythians. In fig. 12.33 we see a fragment of large Scythian bronze armour with the symbol of gorgon Medusa.

As for the snakes on the head of the gorgon, they are also a well familiar symbol. Snakes were decorating the headdress of the Pharaohs on the "ancient" Egyptian statues, qv in CHRON5 and CHRON7. This must have been an old symbol of the Great = "Mongolian" Empire. A trace of this symbol is recognizable in the Russian coat of arms as the heads of the bicephalous eagle, which are placed on top of unnaturally long necks

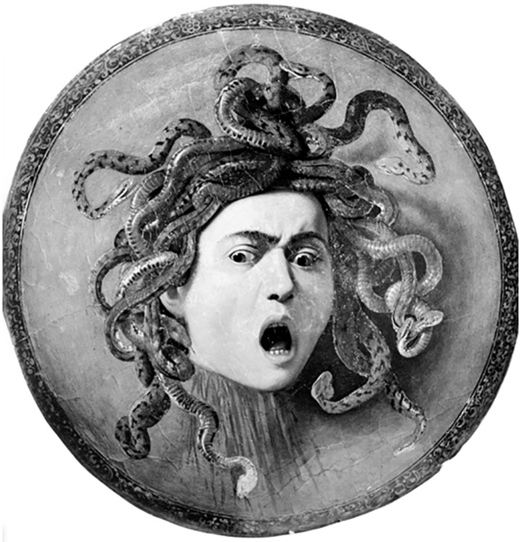


Fig. 12.28. "Medusa's Head," a painting by Caravaggio. Painted in the alleged XVI century. Canvas on a board of poplar wood. Kept in the Uffizi Gallery. "Given as a present to Grand Duke Ferdinando I Medici by Cardinal Del Monte and served as a decoration of the Florentine arsenal (in the capacity of a ceremonial shield). Presumably dates from the period between 1595 and 1597" ([194], page 325). Taken from [1255], page 16. See also [194], page 325. The terrifying image of the Gorgon placed on the ceremonial shield must have symbolised the Great = "Mongolian" conquest of the world as perceived by the West Europeans.

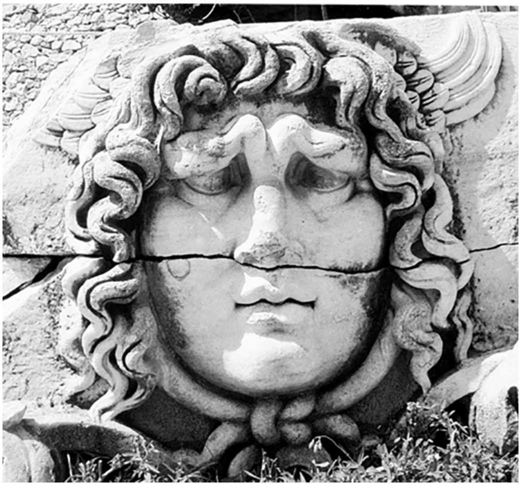


Fig. 12.29. "Monstrous Relief with Medusa's Head" ([1259], page 96). This ancient stone effigy of the Gorgon is kept in the "ancient" temple of Apollo in the Turkish city of Didima. Taken from [1259], page 96.

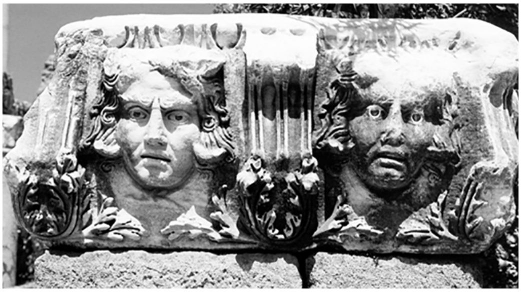


Fig. 12.30. Museum of Archaeology in Side, Turkey. Artwork depicting Medusa's heads ([1259], page 141). The left head of the Medusa looks male. Taken from [1259], page 140.

and clearly resemble serpent heads (see CHRON7 for more details). Incidentally, the snake on the headdress of the Pharaohs was called Ureus – possibly, a derivative of the word Rus, Ra, the old name of the Volga, or 'Ura,' the battle cry of the "Mongolian" army that is used by the Russian military until this day.

As a matter of fact, on the ancient engraving of Lucas Cranach that dates from the XVI century, the hair of St. George is so curly that it could be perceived as coiling serpents (see fig. 12.34). It is possible to reflect the vague memory of the "serpent hair" of the gorgon, or Genghis-Khan.

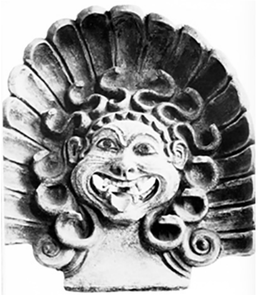


Fig. 12.31. Etruscan sculpture of Medusa's head, allegedly dating from 500 B.C. Rome, Museo di Villa Giulia. Taken from [1410], page 204.

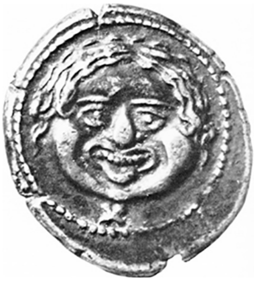


Fig. 12.32. Ancient Etruscan bronze coin with the head of the Medusa. Florence, Museum of Archaeology. The coin is dated to the alleged IV-III century B.C. However, it is most likely to date from the XIV-XVI century and bear the imperial symbolism of St. George. Taken from [1410], p. 236.

The artists of the XVI-XVII century must have already forgotten the initial meaning of the imperial symbolism – the bicephalous "Mongolian" eagles with serpent heads, and started to paint the horrifying image of the gorgon's head surrounded by coiling serpents instead of hair. The image of the gorgon, or Georgiy, must have attained the features of a horror story for children in the XVII century, when the Reformist Western Europe seceded from the "Mongolian" Empire and started to perceive the great conquest of the XIV century, and, basically, its own past, in negative tones, sending it to faraway antiquity as the macabre image of gorgon Medusa.

It is curious that our theory about the name Georgiy being a possible precursor of the word "gorgon" finds a certain confirmation in the actual structure of the "ancient Greek" myth of the gorgons.

According to the encyclopaedia, "in Greek mythology, the gorgons are the monstrous offspring of the sea-god Phorcys and of Keto, the grand-daughter of Gaia, the Earth, and Pontus, the sea" ([533], Volume 1, pages 315-316). Apparently, after Greece was swept over by the Russian and Ottoman invasion of the XIV-XV century, some part of its frightened populace preserved the legends of the horrifying "George's army," or gorgons, unleashed upon them by George the conqueror.

The myth might be referring to the Gorgons (George's army) as the offspring of PhRC = TRK (Turkey) and Keto; the latter is identifiable as China (Kitai), or Scythia, qv in Part 6 of the present book.

The "ancient" myth also contains a correct reference to Pontus, which is a name that was used the most often for referring to the Black Sea. The name of the goddess Gaia might reflect the well familiar GET = GOTH = GOG, or the Goths = Cossacks.

Let us reiterate that the surviving record of this veraciously ancient myth of the XIV century is most likely to date from a much later epoch, or the XVII-XVIII century, when the West Europeans already started to demagogically represent the "Mongol" invasion as frightening and monstrous. Such educational terminology also infiltrated the "ancient" myth of the Gorgons, or George's Horde, according to our

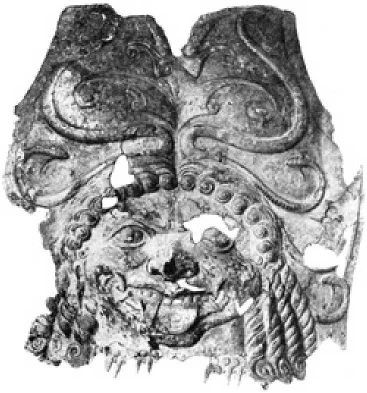


Fig. 12.33. "A part of bronze [Scythian] armour portraying the Medusa from a burial mound near the village of Yelizavetinskaya (collection of the Hermitage)." Taken from the book *The Scythians* ([792], p. 81).

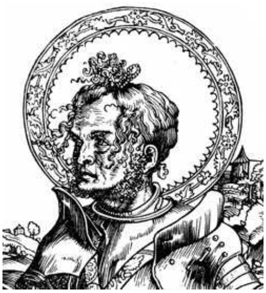


Fig. 12.34. A close-in of St. George's head from the engraving of Lucas Cranach allegedly dating from 1506. George's hair looks like snakes. This might reflect the image of Gorgon who had snakes instead of hair. The Gorgon became a scary symbol for the West Europeans, possibly, in the XVII century, the heyday of propaganda campaign aimed at demonising the "Mongolian" Empire.

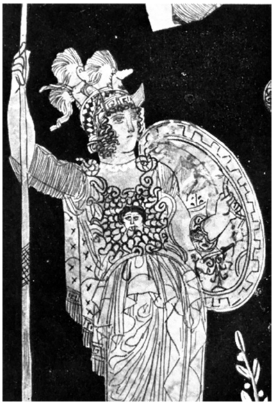


Fig. 12.35. Athena, Goddess of War. Artwork fragment from a vase by Midias. Presumed to date from the late V – early IV century BC. Karlsruhe, Museum of Baden. Taken from [533], Vol. 1, p. 125.

reconstruction. We are told that there were many gorgons, all of them extremely furious.

How about this passage: "The Gorgons … have a bloodcurdling appearance: winged and covered in scales, with snakes instead of hair, fanged, and with sight that turns every living thing to stone" ([533], Volume 1, page 316). We have already encountered such agitprop pathos in the book of Matthew of Paris, who gives a similar characteristics to the Slavic and Turkic inhabitants of the Great Empire, and countless other publications whose tone is just as hysterical.

11.5. Gorgon = George = Genghis-Khan represented in the symbolism of the "ancient" goddess Athena

Even a fleeting familiarity with the "ancient Greek" mythology suffices to instantly notice another famous character with the same terrifying head of gorgon Medusa decorating her shield – Athena as a goddess of war, no less, who was born "in a complete battlefield outfit, uttering a battle-cry (Apollod. I 3, 6)" ([533], Volume 1, page 126). See figs. 12.35, 12.36, 12.37 and 12.38.

Historians write the following: "Athena is one of the most important figures, and not just in Olympian mythology: she is equal to Zeus in importance, and occasionally even excels him" ([533], Volume 1, page 126).

She is considered "an embodiment of military power … among the mandatory attributes of Athena is the *aegis*, or a shield of goatskin decorated by the head of Medusa of great magical power, feared by gods and men alike (Hom. II. II 446-449)" ([533], Vol. 1, p. 126). Once again, the macabre symbolic of the appalling Gorgons. Thus, the cult of the "ancient" Athena, goddess of war, must have formed after the XIV century, hence the gorgon on her shield – a symbol of St. George the Victorious = Genghis-Khan = Ryurik = Georgiy Danilovich (see figs. 12.37 and 12.38).

The name Athena is a possible reflection of the well familiar name Phan or Than – the land of Than, or Don. The full name of the "ancient" Athena, which is Athenaia Parthenos, might be reflecting the phrase "P-Russia, Land of the Than." Nowadays "Parthenos" is translated as "virginal."

The above makes it interesting to re-read such passages as the following, which is taken from the "Mythology of the World" encyclopaedia and reflects the Scaligerian point of view: "The myth of the gorgons reflects the motif of Olympian gods and their heroic offspring combating the chtonic forces" ([533], Volume 1, page 316). Everything is perfectly clear here – this myth does indeed date from the distant nebulous past, namely, the XIV century AD. The "chtonic" forces, allegedly an adversary, can also be identified as the Khan's, or Than's armies (George's armies, Khans from the Don).

11.6. Ares, God of War: Ross (Russ)?

Apart from Athena, "Classical Greece" also had a male god of war – Ares, whose name is very obviously a derivative from Ross or Russ.

What do we know about this deity? The encyclopaedia reports the following: "Ares, God of War in Greek mythology, war of the cruel and treacherous kind, which distinguishes him from Athena Pallas, goddess of fair and just warfare. Initially Ares [Ross – Auth.] was simply associated with war and lethal weaponry … the most ancient myth of Ares testifies to his non-Greek Thracian progeny (Hom. Od. VIII 361. Ovid. Fast. V 257)" ({533], Volume 1, page 101).

Everything is perfectly clear here as well. The "Thracian" god of war Ares = Ros, is apparently of Russian and Tartar origin, and formerly symbolised Russia as the Horde and the Ottoman Turkey. Must be one of the oldest images of the "Mongolian" conquest to have reached us from the distant XIII-XIV century. Ever since the Reformist XVII century, Ares has been depicted as follows: "Even the heroic offspring of Ares is characterised by unrestrained violence, savagery and cruelty… His horses … were called Flash, Blaze, Noise and Terror; his attributes are spears, burning torches, dogs and vultures" ([533], Volume 1, page 101).

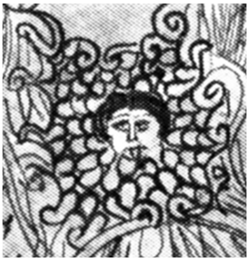


Fig. 12.36. A close-in of the artwork. Aegis of Athena with the head of Gorgon Medusa. Taken from [533], Volume 1, page 125.

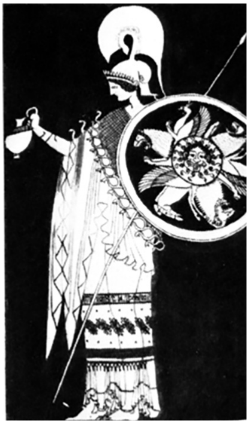


Fig. 12.37. Athena, goddess of war. Artwork fragment from an amphora by a "Berlin artist." The alleged years 490-480 B. C. Basel, Museum of Antiquity. Taken from [533], Vol. 1, p. 127.

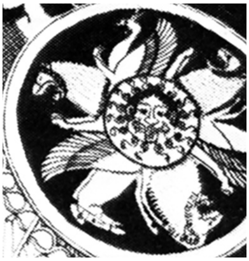


Fig. 12.38. Close-in of a fragment of the artwork. Shield of Athena with the head of the Medusa attached to it. Taken from [533], V. 1.

Once again we recollect the imaginative yet somewhat strained exclamations of Matthew of Paris about the "savage Mongols" menacing the world, qv in Chron4, Chapter 18:17.

The Encyclopaedia tells us further: "His [Ares's – Auth.] epithets were as follows: 'the mighty,' 'the enormous,' 'the swift,' 'the enraged,' 'the malignant,' 'the treacherous,' 'the slayer of men,' 'the destroyer of cities' and 'the bloodstained.' Zeus calls him the most loathsome deity of all, saying that he would send Ares to Tartarus, had he not been a son of Zeus" ([533], Volume 1, page 102).

Ares, the God of War, may indeed hail from Russia, or the Horde, which, as we have already seen, became known in the West as Tartarus = Inferno = Terror around the XVII century – a "prison of nations," or some such place. The emotions of the Western authors of this terminology are easy to understand. Ares became one of the most macabre incarnations of the "Mongol conquest" as seen by the West Europeans of the Reformation epoch.

Incidentally, the wife of Ares, god of war, is none other but "the gentlest and most beautiful goddess Aphrodite" ([533], Volume 1, page 102). The poetic myth might be reflecting the real mediaeval union of Russia, or Ares, and Turkey (Tartary) or Aphrodite = PhRDT = TRDT = Tartary (Tartarus). Furthermore, "in Rome Ares was associated with Mars, an Italian god" ([533], Vol. 1, p. 102). We might be seeing a reflection of the same name in the compound word M-Ares = Mars.

11.7. The Franks, the Turks and the Tartars. Paris, the Persians and the Russians

After the Trojan War of the XIII century AD, the name "Turks" (TRK) is likely to have received two vocalisations – "Turks" and "Franks." The former stayed in Turkey, and the latter migrated to Europe, transforming into the name of France, or Francia – possibly, as a result of the XIV century "Mongolian" conquest. In later documents the name Franks was occasionally used for referring to crusaders. Such fluctuations of the term TRK between the East and the West can be explained by the fact that one and the same name of the Tartars would be attached to different warring factions during the civil wars within the Great = "Mongolian" Empire of the XIV-XVI century.

The name of the P-Russians, who came from Russia, must have left a trace in Asia as the name of the Persians. Then, after the Trojan War and the ensuing "Mongolian" conquest it came to the West. Traces of this name can still be encountered there (Paris, for instance).

The situation with the "ancient" Greek myth is similar – on the one hand, the protagonist, Perseus or Paris, kills the Gorgon; on the other, he defeats his enemies with the Gorgon's head that he put on his shield. There is always some confusion about the identity of the victorious and the defeated party in the descriptions of wars, depending on who wrote the chronicles.

11.8. Orders of St. George in Russia and in the Western Europe

The famous Order of St. George is a military order ([936], page 408; see fig. 12.22). Let us remind the reader that the word "order" is likely to be a derivative of the word Horde.

"When the faith in St. George as an ally in battle against the infidels spread all across the Western Europe [already conquered by the Horde – Auth.] in the epoch of the crusades, this was followed by the foundation of a great many orders and societies in memory of the Holy Martyr. They were founded in almost every European country – Italy, Germany, Burgundy, Holland etc. … Towards the middle of the XVIII century there was hardly a single country in Europe that would not have an Order of St. George of its own" ([936], page 408).

Let us note that Georgiy himself, or Genghis-Khan, was canonised by the Church as Great Prince Georgiy Vsevolodovich. This is how Georgiy (Genghis-Khan, and not just his angel) became known as St. George.

We must also remind the reader that St. George is present on a number of Western European countries, which is also likely to be a vestige of the conquest of Europe by Russia, or the Horde. It turns out that the persons decorated by the Cross of St. George and the Order of St. George were wearing the memory of the Russian Empire, or the Horde, on their chests – the memory of Georgiy Danilovich (Vsevolodovich) = Ryurik = Genghis-Khan = Mstislav the Valiant = the "ancient" Perseus.

11.9. Georgiy the Victorious seizes Jerusalem = Constantinople. The Bosporus as the Sound of St. George

According to mediaeval sources, the strait of Bosporus, whereupon one finds Constantinople, and the strait of Dardanelles were known under the same name in the Middle Ages – the Sound of St. George ([729], page 141).

This is what M. A. Zaborov reports: "The Sound of St. George is the name used in the West for referring to the entire Bosporus strait ever since the First Crusade. Robert de Clary uses it for referring to the entire Hellespont (Dardanelles Strait) until the end of the Bosporus. The name – M. A. Zaborov is clearly reduced to guesswork here – must be derived from the Monastery of St. George in Mangana, or, alternatively, the arsenal of the Constantinople citadel, which had stood proud over the Bosporus" ([729], page 141).

In Chron4 we voice the hypothesis that the Russians took part in the conquest of Constantinople, or Czar-Grad, fighting alongside the Ottomans = Atamans. This hypothesis is indirectly confirmed by the following Western European legend of St. George, which is rather noteworthy.

Apparently, "the Crusaders who visited the legendary birthplace of St. George spread his glory all across the West, telling how he took part in the storm of Jerusalem [or Czar-Grad, as we realise today – Auth.] … He rode into battle as a knight with a red cross on a white cape [the so-called Cross of St. George, known in England since the XIV century; St. George is considered the Patron Saint of England" ([533], Volume 1, page 274).

The XIV century is mentioned for a good reason – this is precisely how it should be, according to our reconstruction. It is the epoch of the "Mongolian" conquest.

The conquest of Jerusalem = Constantinople as described above is dated to 1099 today ([533], Volume 2, page 275). However, if we recollect the shift of 300 or 400 years inherent in the consensual chronology, we shall see that the events in question are more likely to date from the XIV or the XV century.

It is possible that Georgiy, or Genghis-Khan, really supervised the conquest of Czar-Grad personally. But even if he didn't, the army of George, or the Horde, still went into battle with the victorious name of Georgiy, the founder of the "Mongolian" Empire, on their lips. This must be why the name of St. George became immortalised in the vicinity of the conquered Constantinople = Jerusalem as the Sound of St. George.

The legend about Syria being the birthplace of St. George is easy enough to explain – it is perfectly correct; according to our reconstruction, Syria (likewise Assyria and Ashur) is merely the reverse reading of the name Russia.

In that epoch, Russia, or the Horde, and the Ottoman = Ataman Turks have already become masters of Czar-Grad = Jerusalem and Byzantium in general. Hence the appearance of the name Syria = Russia in the Middle East, which was eventually inherited by the modern Syria. The name was brought here from Russia during the conquest of Byzantium, and stayed as one of its permanent vestiges.

A reflection of St. George, the founder of the Empire, was also cast over the ascension of Moscow in the XVI century as the capital of Russia, or the Biblical Meshech. As we shall demonstrate in Chron6, this happened under Ivan IV "The Terrible" also known under the moniker "Dolgoroukiy" (literally, "long-armed"), hence the legend about the foundation of Moscow by Youri Dolgoroukiy. Khan Georgiy the Victorious, the founder of the entire "Mongolian" Empire, could obviously be included in the symbolism of Moscow as the new imperial capital.

Our theory is confirmed by the data cited by N. A. Soboleva: "Georgiy the serpent-slayer was a close image for the Muscovite princes, especially seeing as how tradition firmly associated George the soldier with Prince Youri Dolgoroukiy, the founder of Moscow … which was manifest in the construction of churches and the foundation of cities named after him" ([794], page 207).

Next we find out that, according to the ancient Russian tradition, Georgiy the warrior was also the patron of the Princes of Vladimir and Kiev ([794], page 207). N. A. Soboleva attempts to interpret the mediaeval data concerning the outstanding role of St. George the Victorious in the life of the ancient Russia as a mere "theory."

She writes: "This theory, supporting the policies of the Muscovite Great Princes and reflecting their ancient origins, appeared at the end of the XIV century [which is in perfect correspondence with our reconstruction – Auth.], and remained one of the primary political theories of the Russian state throughout the entire XV century… We believe this to explain the particular fondness of George the warrior exhibited by the Muscovite princes… The Muscovite princes didn't merely claim a relation to the deeds of George the warrior, but also associated his physical appearance with themselves. This is why the Muscovite coins often portray the Great Princes as dragon-slayers (sans halo); for greater illustrative value, such portraits were accompanied by the legend "к" or "кн," which stood for "Prince" ("князь"). The same rider figured on the metal seals of Ivan III.

Therefore, the emblem depicting a mounted warrior slaying a dragon with his spear becomes firmly associated with the Muscovite princes in the XV century" ([794], page 207).

Our reconstruction makes everything perfect-

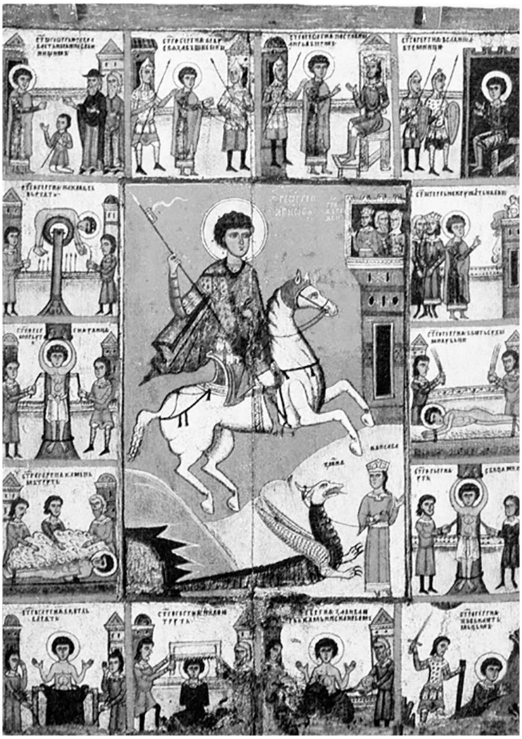


Fig. 12.39. "The Life of St. George." Novgorod. First half of the XIV century. National Russian Museum, St. Petersburg. Taken from [135], ill. 4.

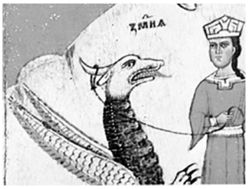


Fig. 12.40. Close-in of a fragment of the previous icon. We see ears and one large horn on the head of the beast, with a leash tied to it by the princess. Taken from [135], ill. 4.

ly clear. The image of St. George on the emblems of the Muscovite princes should be interpreted literally and not metaphorically, especially given the legend "prince": Great Prince Georgiy the Victorious, also known as Genghis-Khan.

N. A. Soboleva proceeds to make the following justified observation: "The image of a mounted warrior, characteristic for the royal seals of the Western European countries during this epoch [the XIV-XV century – Auth.], makes it typical in the pan-European context" ([794], page 208). Quite correct – the Horde symbol of St. George, or Genghis-Khan, should naturally have been present on the national crests of the countries controlled by the Russian Horde during that epoch.

Now let us ask the following question. Why is St. George portrayed killing a dragon? What did the dragon symbolise? All sorts of hypotheses are possible here. Although the issue isn't that important to us, let us suggest the following version.

On some of the Russian icons and seals St. George kills a unicorn and not a dragon ([794], page 212). We reproduce one of such icons in figs. 12.39 and 12.40. A unicorn is a mythological beast, marginally similar to a rhinoceros – a beast with a horn, in other words. See CHRON7 for more information concerning the dragon, or the unicorn, killed by George. What is the symbolism of the horn as the attribute of a certain entity defeated by George?

We must recollect one of the primary victories of George's army, or the Horde – the conquest of New Rome, or Czar-Grad. The golden horn is one of the main symbols of New Rome. It is the famous name of the bay where Constantinople is situated (see fig. 12.41). This is what J. Assad tells us in this respect, for instance: "The ancient name 'Golden Horn' is derived from the shape of the bay, which resembles a cornucopia. The Golden Horn bay is approximately 11 kilometres long; its average width is 450 metres, and the maximum depth equals 45 metres. Its coastline is not quite as meandrous as that of the Bosporus, and constitutes an enormous harbour, very convenient even for the largest ships and doubtlessly a safe haven for small vessels.

This convenient disposition has always attracted people's attention to the capital city of Byzantium" ([240], page 19).

The Golden Horn Bay had a great military and strategic importance. The defenders of the city locked it with a huge chain placed across the entrance to the bay, which precluded the enemy ships from sailing inside ([240]).

When New Rome = Czar-Grad was captured in the Trojan War, its symbol, or the Golden Horde, depicted as a unicorn, ended up on the crest of St. George the Victorious as the symbol of the defeated capital city of Byzantium. George struck down the "unicorn," or the Golden Horn

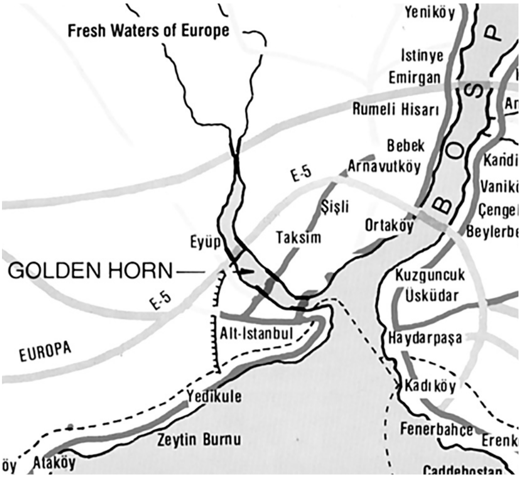

Fresh Waters of Europe
Yeniköy
Istinye
Emirgan
Rumeli Hisarı
Bebek
Arnavutköy
E-5
Şişli
Ortaköy
Taksim
Eyüp
GOLDEN HORN
E-5
EUROPA
Alt-Istanbul
Yedikule
Zeytin Burnu
Alaköy
Kandi
Vanikö
Çengel
Beylerbe
Kuzguncuk
Üsküdar
Haydarpaşa
Kadıköy
Fenerbahçe
Erenk
Caddebostan
BOSP

Fig. 12.41. Golden Horn bay on the map of Istanbul. Taken from [1464], page 107.

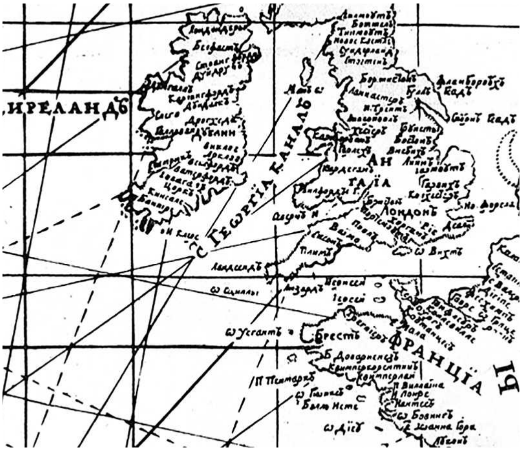

ИРЕЛАНДЪ
ГЕОРГІЯ КАНАЛЪ
ТАЇА
ЛОНДОНЪ
ФРАНЦІЯ
Брестъ

Fig. 12.42. Sound of St. George, which separates Great Britain and Ireland. Fragment of a Russian naval chart dating from 1750. Taken from [73].

of Czar-Grad. In other words, the picture of St. George slaying the unicorn, or the dragon, had initially conveyed the simple and understandable idea: the army of George defeated and captured New Rome.

Therefore, it is likely that the world-famous coat of arms with St. George is a symbolic representation of the Trojan War, or the battle for Czar-Grad and the victory over the Golden Horn.

We have already witnessed the real events of the distant XIII-XIV century reflected on the pages of the Bible. Does the Bible contain any references to this association of New Rome with a unicorn or a rhinoceros? Apparently, yes.

It was already pointed out by N. A. Morozov in the fifth volume of his oeuvre entitled "Christ" ([544]), that the Hebraic and Chaldaean dictionary of O. N. Sternberg indicates the following: "RAM and ROM, RAIM or ROME is a kind of antelope, according to the latest research … This word is mentioned in the Book of Numbers (23:22), Psalms (psalm 92:11 and psalm 22:22), Job (39:9) and Isaiah (34:7). A young animal would be called the son of Rom (psalm 29:6)." Quoted according to N. A. Morozov ([544], Volume 5, page 353). Sternberg refers to the psalms in Hebraic enumeration. The corresponding passages in the Synodal version are as follows: Psalms 91:11, Psalms 22:21 and Psalms 29:6.

N. A. Morozov is perfectly correct to point out that the corresponding Biblical texts referring to an animal called RIM or ROM are hard to associate with the image of a trembling antelope. This is what we read in the Bible: "Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns" (Psalms 22:21). It is most likely to be referring to a rhinoceros – a fierce and dangerous animal, whose image must have been associated with Czar-Grad = Troy.

11.10. The sound of St. George in Britain

Let us remind the reader of our research dealing with the history of Britain, qv in Chron4, Chapter 18:9. We have put forth and substantiated the hypothesis that initially, in the XI-XIII century, the city of Troy = Czar Grad was also called London in a number of chronicles. Then, after the fall of Constantinople and the escape of some of its residents to the West, the name migrated to the British Isles, and was given to the new capital city founded here.

Apparently, the former name of the Bosporus Strait (the Sound of St. George) also migrated to the British Isles, likewise London, and became recorded on later maps as the Sound of St. George, which separates Great Britain from Ireland. See the ancient map of 1750 entitled "Mercator's Map of America or the West Indies" – a copy from the original that was kept in the study of Peter the Great, qv in [73] and in fig. 12.42.

The sound that separates Great Britain from Ireland is called the Sound of St. George. The name is used until the present day, and can be found on any modern map.

It is however possible that the name of St. George the Victorious, or Genghis-Khan, came here directly and not by proxy of Czar-Grad, during the Great = "Mongolian" conquest of the XIV century. The troops of the Horde marched all across Europe under the banners of St. George = Genghis-Khan, and subsequently reached the British Isles. Having founded a large settlement here, they named the local strait after George, likewise the strait where the recently conquered Czar-Grad had stood. This was the very "Roman" conquest of Britain, so famous in Scaligerian history.

12.

THE KNIGHTLY NAME OF ROSH = RUSS IN CRUSADE HISTORY

Let us turn the reader's attention to the famous mediaeval clan of De La Roche, which took part in the conquest of Greece and Byzantium in the alleged XIII century AD. Otto, or Odo de la Roche, a crusader knight, was the ruler of Athens in the alleged years 1205-1225 ([195], p. 378).

Also, "Otto de la Roche sur Lunion, Senior de Ray, belonged to one of the most distinguished families in Burgundy… He revealed his valour at the storm of Constantinople" ([195], p. 141). He is believed to be the owner of rich Theban lands and "the founder of the surname Ray" ([195], p. 141).

Many passages of the fundamental oeuvre of F. Gregorovius ([195]), a prominent German historian, tell us about the participation of numerous representatives of the de la Roche family in the wars of the XIII century, which were later described as a Trojan War, according to our reconstruction. It is likely that the French family of la Roche could trace its genealogy to the Russian conquerors of Europe, or the Horde.

Let us also pay attention to the French family of Rochefort ([729], page 171). Considering the flexion of F and T, the name is synonymous with ROSH-TR (ROSH-Tartars or ROSH-Franks). This family is also likely to be the offspring of the Russian Turks, or Tartars, of the XIV century.

We read much about the crusader knights of ROSH-TR (Rochefort) in the mediaeval chronicles that describe the wars of the alleged XIII century fought on the territory of Byzantium and Greece.

Amidst the Crusader knights we also see the natives of the French Roussillon ([195], page 378). It is possible that the name Roussillon (RUSS + ILION) was also brought to the territory of the modern France as a result of the Russian (or the Horde's) conquest of the Western Europe in the XIV century.

It is therefore possible that a large part of the French aristocracy can trace its ancestry to the Slavs, who had once settled in these parts of the Western Europe. This is why the family names of the aristocracy preserved the roots RUS, ROSH etc. The initial meaning of these names was largely forgotten – this forgetfulness was compulsory.

Let us also recollect the French crusaders from the Brachet family, for instance, "Pierre de Brassier (de Brachet, de Brachel, de Brechal etc) … brother of Hugues [Gog – Auth.] de Brassier" ([729], page 172). We are likely to see a reference to P-Russia (Prussia or White Russia).

The White Horde must also have left a few traces in France after the Western Europe was swept over by the wave of the Russian conquest.

The French cleric Pierre de Rossi comes to mind as well ([729], page 172). It is also possible that the name Rogé, which was also borne by some of the Crusader knights ([136], page 295), happens to be of a similar origin.

13.

GOG, THE MONGOLS AND THE TARTARS AS FRANKISH CRUSADER KNIGHTS

Considering the above, it would be interesting to take a closer look at the rosters of crusader knights who fought in Byzantium and in Greece in the alleged XIII century. Apart from such names as Roche and Rochefort, we also discover the names that are likely to be derived from Gog, the name of the Goths, or the Cossacks, according to our reconstruction, qv in Chron4.

Let us consider the conquest of Czar-Grad in the alleged years 1203-1204 as described by Robert de Clary, author of the chronicle entitled "The Conquest of Constantinople" ([729], page 81).

He begins his book with a list of the most famous crusaders who took part in the conquest of Constantinople ([729], page 5). Among them we see the following names likely to derive from Gog and Russ: Hugues, Count de Saint-Paul, Guye, his brother, Hugues – a knight, Hugues de Beauvais, Gaultier, a knight whose name is clearly a derivative from "Goth," Hugues, the brother of Pierre de Brassier, Rochefort – Olivier de Rochefort, Guye de Manchicourt etc ([729], pages 5 and 168).

Further on Robert de Clary names three knights named Gaultier and twelve knights named Guye ([729], page 168).

Let us also mention the crusader Hugues, Count de la Forêt, a participant of the Fourth Crusade ([136], page 292). His name sounds like GOG-TR (Gog the Turk).

In this case, one must also recollect the distinguished Frankish family of Montfort, or MON-TR – possibly, Mongol-Turk or Mongol-Tartar (Great Turk/Tartar).

Knight Geoffroi de Villehardouin, the author of the chronicle "Conquest of Constantinople," the Marshal of Champagne and one of the leaders of the Fourth Crusade ([136], page 293) lists eleven knights named Gaultier and eighteen named Guye among the most distinguished heroes of the campaign ([136], page 292). In particular, we see Hugues de Brassier (Brachet), once again, a possible derivative of Gog B-Russian or Goth P-Russian (Byelorussian Goth).

We should also name the knights bearing the surname of Montferrat ([729], page 168), or MON-TRRT (possibly, "Mongol Tartar").

Furthermore, Boniface I of Montferrat (possibly, "Mongol Tartar") was the leader of the Fourth Crusade, allegedly in the early XIII century, a Marquis and King of Thessalonica (1204-1207) – see [729], page 167; also [136], page 291. Therefore, we are likely to be confronted with linguistic relics testifying to the Mongol and Tartar leadership of the XIII century Constantinople campaign.

Another crusader knight bore the name of "Godfroi de Toron – a feudal ruler in the Kingdom of Jerusalem" ([729], page 168). His name, GOT-TR de TRN may also be derived from the word "Goth" ("Trojan," "Frank" or "Turk").

These facts are in good correspondence with our reconstruction, according to which the Russians took part in the conquest of Czar-Grad together with the Ottomans, or Atamans. Actually, historians do not dispute the fact that the Russians assaulted Constantinople, but they date these assaults to earlier epochs.

One must be aware of the fact that the surviving chronicles of Robert de Clary and Geoffroi de Villehardouin must be edited versions of a later origin dating from the XVII-XVIII century.

14.
DIRECT PARTICIPATION OF THE RUSSIAN TROOPS IN THE CONQUEST OF CONSTANTINOPLE

As we have mentioned earlier, the Ottomans, or Atamans must have conquered Czar-Grad together with the Russians. Romanovian historians took special care to erase this fact from the history of the XIV-XV century. However, some reports of this event were fortunate enough to survive as duplicates, which were moved backward in time (to the IX-X century). The "editors of Russian history" did not recognize them for what they were; duplicates are doubtlessly useful that way.

Georgiy the Victorious, or Genghis-Khan, became reflected in Russian history as Ryurik, qv in Chron4. Shifted backwards in time, he ended up in the phantom IX century AD (approximately, the years 862-879 according to [500], Volume 1, page 376) under the name of Ryurik.

We must therefore expect to find some information about the conquest of Czar-Grad by the Russians in the IX or the X century AD of the Scaligerian and Romanovian timeline. Indeed, Scaligerian history reports that several years before the ascension of Ryurik to the throne in the alleged year 860 AD, Russian troops attack Constantinople under the leadership of Askold and Dir, the "Varangians."

"In the reign of Michael III, Emperor of Greece … the new enemy of the empire came to the walls of Constantinople – the Scythian nation of the Russians, on two hundred vessels. They wreaked devastation upon all the land around the city with great cruelty, robbing the neighbouring islands and monasteries, killing everyone and inciting horror in the hearts of the capital dwellers" ([500], Volume 1, page 196).

According to this duplicate version, the Russians eventually withdrew.

The traditional legend of the Russian march to Czar-Grad led by the Great Prince Igor is also a phantom reflection of the events of the XIII-XV century. Here the campaign of the XIII-XIV century was chronologically shifted to the X century AD ([500], page 199). The Byzantine campaign of Prince Oleg, which is said to have taken place in 907 AD, must be yet another phantom of this kind.

15.

HISTORY OF FIREARMS: IS OUR PERCEPTION CORRECT?

According to A. M. Petrov, "we are thoroughly confused about the history of firearms in Asia. For some reason, the prevailing absurd notion is that the Europeans introduced firearms to the Orient when their ships reached the Indian Ocean – after the epoch of the Great Discoveries, that is. The actual history was completely different.

In 1498 Vasco da Gama circumnavigated the Cape of Good Hope and sailed into the Indian Ocean. In 1511 the Portuguese started the siege of Malacca, one of the largest centres of sea trade in Asia. Much to their surprise, their cannon fire was answered by Malaccan artillery… After the capture of the city, the Portuguese found more than three thousand small cannons there" ([653], p. 86).

"Timur managed to make some use of firearms in a number of battles (he died in 1405). Another known fact is the use of an enormous 19-tonne cannon by the Turks during the 1453 siege of Constantinople" ([653], p. 87).

The founder of the Great Mogul Empire, Babur, "is meticulous to record every single detail that concerns firearms in his 'Notes.' The first record was made in Central Asia, in 1495-1496… It reports a successful shelling of a tower from cannons, which had made a hole in it … The records of 1526-1527 describe the whole process of casting a large weapon and its tests as carried out by the Turkic weapon armourers… Babur has made a multitude of such records about mortars, rifles, cannons and their manufacture by Turkic and other Oriental armourers without any assistance from Europe" ([653], page 87).

Therefore, the traditional opinion that firearms were manufactured in the West exclusively and then brought to the Orient by the Europeans is wrong. It appears to have been planted in the XVII-XVIII century as part of the disinformation campaign aimed at presenting the East as savage and the West as civilised.

16.

DID THE HORDE CONQUER TRANSCAUCASIA OR THE WESTERN EUROPE?

The data concerning the real directions of the campaigns launched by the Great Princes of Russia, or the Horde, are most contradictory as rendered in Romanovian history. For example, N. M. Karamzin reports that "our princes conquered the Yass city of Dedyakov (in South Dagestan), burnt it to the ground and returned with great spoils and many captives, making the Khan rejoice greatly and grace them with great praise and lavish gifts" ([362], Vol. 4, Ch. 5, col. 80).

However, N. M. Karamzin's opinion that the campaign was directed at South Dagestan contradicts the indication of Prince M. Shcherbatov, who wrote that Russian chroniclers used the term Yass for referring to the inhabitants of the South-East Lithuania. He believed that the Russian troops really captured some Polish city in Upper Prut region. M. Shcherbatov was following Degin, a foreign historian. V. N. Tatishchev opined that the target of this campaign lay beyond the Dniester (see [362], notes to Vol. 4, Ch. 5, col. 58).

The "Arkhangelogorodskiy Letopisets" insists that the abovementioned city of Dedyakov (or Tetyakov) is located in Karelia ([362], notes to Vol. 4, Ch. 5, col. 59).

This example clearly demonstrates to us an enormous range of opinions in re the location of the city of Dedyakov as captured by the Russian knights during a "Mongolian" = Great campaign. The suggested versions include South Dagestan, Karelia, Poland, Lithuania and the lands beyond the Dniester. It is easy to explain such variety of opinions – Romanovian historians were doing all they could to conceal or destroy the descriptions of the Horde's Western campaigns, which had resulted in the colonization of the Western Europe. Romanovian historians tried their hardest to make the Western campaigns look like local Russian events.

17.

THE TOPONYMY OF STOCKHOLM, THE CAPITAL OF SWEDEN

Pre-XVII century Russian sources transcribe the name of the Swedish capital as Stekolna ([578], Book 2, page 451). It is an obvious derivative from the Russian word for "glass," *steklo*. This goes to say that the city in question was renowned for glass production – serving the needs of the Imperial court of Moscow and the Empire in general. The name Stekolna must have been transformed into Stockholm by the local authorities after the break-up of the Great = "Mongolian" Empire in order to make everyone forget that it was once part of the Russian Empire, or the Horde.

18.

THE REASON WHY THE FAMOUS ICON OF OUR LADY OF KYKKOS FROM CYPRUS IS STILL CONCEALED FROM PUBLIC SIGHT

The present section is based on the materials and observations of our readers who visited the Cyprus Kykkos Monastery in 1998 and discovered a number of interesting facts that they reported to us. These facts can be explained by our reconstruction.

The Kykkos Monastery in Cyprus is quite famous. Its full name is as follows: "The Holy, Royal and Stauropegial Monastery of Our Lady of Kykkos" ([410], page 8). The monastery is believed to have been founded in the late XI – early XII century at the direct order of Alexis Comnene, Emperor of Byzantium (or the epoch of Jesus Christ, 1152-1185, according to our reconstruction). "The centrepiece of the Kykkos Monastery is the epoch of Our Lady, which, as tradition has it, was painted by Apostle Luke directly from the Holy Mother of God… In 1576 the icon was set in a silver and golden encasement; the new encasement was made in 1795. Her face is covered, and remains concealed always" ([410], page 9).

Let us enquire about the reason why the face of Our Lady on the icon is never revealed. The explanation provided in [410] does not answer this question: "It was either done at the request of Emperor Alexis, or in order to make the icon incite greater reverence" ([410], page 9). However, it is obvious that the icon was revealed – for the manufacture of the encasements in 1576 and 1795, at least. No encasement can be made without seeing the icon. Let us also remind the readers that such encasements usually have slots for faces. Apart from that, it is known that "in 1669 Gerasimos, Patriarch of Alexandria, dared to lift the cover in order to see the face of Our Lady, but was punished for his sacrilege and had to beg God for forgiveness with tears in his eyes" ([410], page 9).

We know the following of the church where the Icon is kept today: "The church was built for the specific purpose of housing the Holy Icon. It was built of wood initially, likewise the entire complex of the monastery… After the fire of 1541 the church was completely renovated, and the new constructions were made of stone… According to the inscription on the iconostasis, the latter was made in 1755, immediately after the fire of 1751" ([410], pages 12-13). It is believed that the archives of the monastery perished in the fires of 1751 and 1813. As we are being told today, these fires "destroyed the fruits of holy labours and works of art collected for centuries, rendering important manuscripts and historical documents to ashes" ([410], page 13). We are of the opinion that the fires had nothing to do with it. The matter is that the territory in question was taken away from the Turks in the late XVIII – early XIX century, and countless Scaligerites came here from Europe. The Greek Revolution took place in 1821. It turns out that the Archbishop of Cyprus and three Metropolitans were executed by handing that very year ([410], page 24). Therefore, the identity of the party responsible for the incineration of the Kykkos monastery may well be disputed, as well as whether the valuable archives of the monastery really perished because of the blaze. It is more likely that they contained a large number of documents that could shed some light on the true history of the XV-XVI century. Could it be mere coincidence that all the documents were destroyed just when the Europeans finally got access to Cyprus?

We must note that the new encasement for the icon was made in 1795, and the new iconostasis – in 1755 ([410], pages 9 and 13). The monastery archives were destroyed by the fires of 1751 and 1813. All these events must have occurred around the same time, just before the Greek revolution. One gets the natural idea that the archives of the monastery were destroyed during the revolution, and the fire legend was invented a posteriori. Could the icon have been covered up just then, or even later, at the end of the XIX century? This could be a result of liberation from the "Turkish yoke" and the corresponding change of the official viewpoint on the "ancient" and mediaeval history. The icon of Our Lady of Kykkos must have been open to the worshippers until the XVII, or maybe even the XIX century. The very idea to conceal the face of an icon, and not just any old icon, but one painted by Apostle Luke himself, seems very odd and has no analogies.

What could have offended the editors of mediaeval and "ancient" history so much that they had to conceal the icon from public sight forever?

We cannot provide a definitive answer to this question, since we know of no veracious copies of the icon. Moreover, according to Archbishop Sergiy in his fundamental work entitled "The Complete Oriental Menaion" ([39]), the famous XIX century book under the title of "Icons of Our Lady" contains a false representation of this icon ([39], Volume 2, page 394). One must also note that the Holy Feast of this famous icon falls over 26 December (Old Style), the next day after Christmas, that is. This day is officially called "The Holy Feast of Our Lady's Church" ([39], Volume 2, page 393).

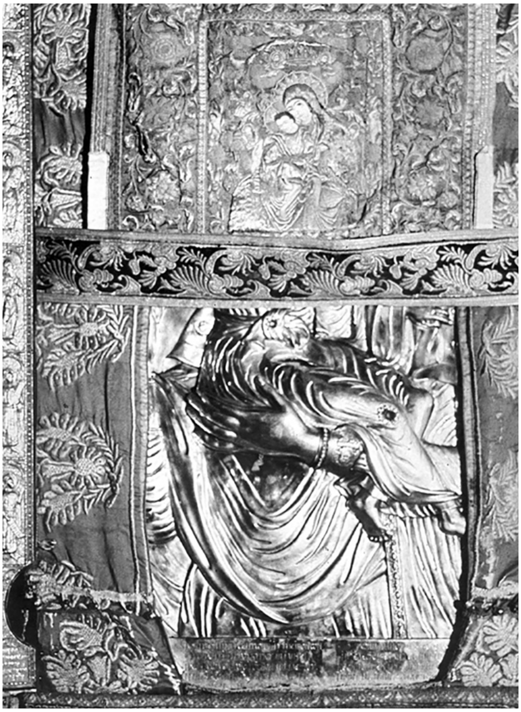


Fig. 12.43. Photo of the concealed icon of Our Lady of Kikkos from the Kikkos Monastery, Cyprus ([997], p. 28). The icon is concealed in an encasement covered by a piece of cloth, which makes it impossible to see the icon.

Nowadays the visitors to the Kykkos Monastery can only see the icon as it is represented in fig. 12.43. The face of Our Lady is covered; the slot in the cover only reveals the encasement. The icon is therefore completely hidden from sight. The encasement is new, made in 1795, qv above. The old encasement of 1576 can be seen in the actual Church of the Kykkos Monastery ([997], p. 25; see fig. 12.44). The old encasement houses another icon of Our Lady ([997], p. 35; see fig. 12.45). Therefore, nowadays we can only see the old XVI century encasement with a different icon inside, and not the authentic icon painted by Apostle Luke.

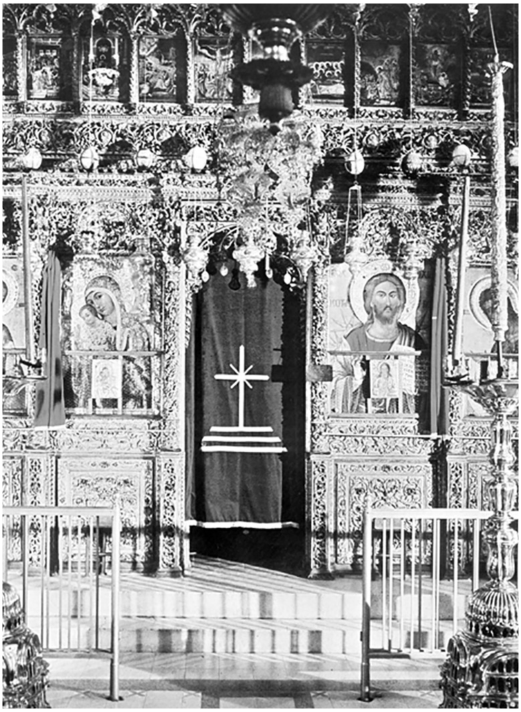


Fig. 12.44. Old encasement of the icon of Our Lady of Kikkos dating from 1576 and installed on the iconostasis of Kikkos Monastery (see the encasement on the right). Taken from [997], page 25.

Let us pay attention to the headdress of Our Lady as copied by the old encasement of 1576 (figs. 12.44 and 12.45). What we see is a typical Russian *kokoshnik* headdress.

Many icons portray Our Lady wearing a crown; however, we see a traditional Russian headdress in this one. Could the very name of Kykkos be a derivative from the Russian word *kokoshnik*? Especially considering that "the toponymy of the name Kykkos is unknown. According to one of the more plausible versions, it can be traced to the 'kokkos' shrubs growing in these parts" ([410], page 8). However, due to the frequent flexion of the sounds S and SH in the ancient texts, the Russian word *kokoshnik* could have easily transformed into the "Greek" word *kokkos*, hence the name Kykkos. The obvious guess is that the famous Our Lady of Kykkos is "Our Lady in a *Kokoshnik*."

Moreover, there is the Russian word *kika*, which stands for a variety of a *kokoshnik* with an enlarged front ([223], Volume 2, page 267).

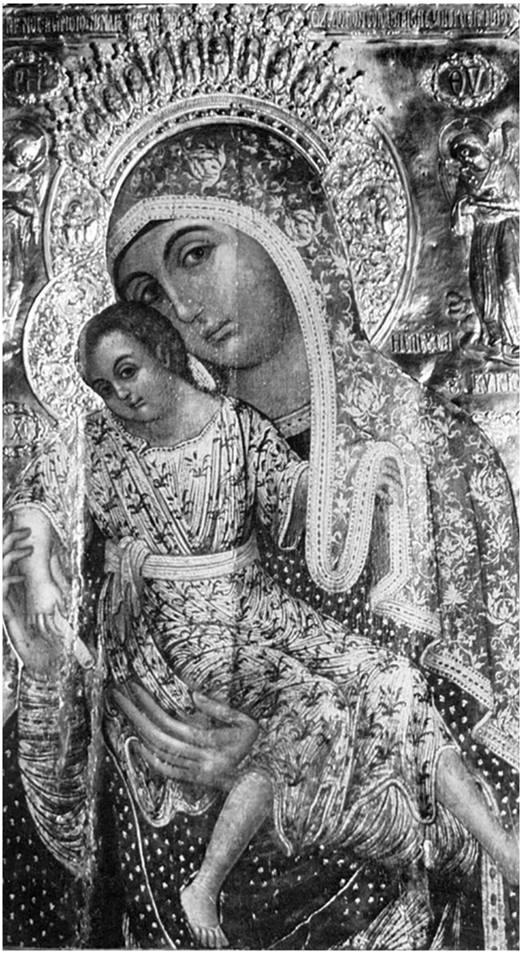


Fig. 12.45. Photograph of the old 1576 encasement, which contains another icon of Our Lady nowadays. Taken from [997], page 35.

It could be that the sight of Our Lady wearing a Russian *kokoshnik* infuriated the Scaligerite scientists of the XVII century so much that they had to cover up the icon. However, a trace of this headdress survived in the name of the icon and upon the old encasement of 1596. It is possible that the actual icon, if we could see it, depicts the *kokoshnik* even more explicitly. Moreover, we have come up with many other questions that are quite as interesting. For instance, why does the old encasement leave most of Our Lady open, qv in figs. 12.44 and 12.45, whereas the new one covers the icon up completely, inasmuch as the cover reveals (fig. 12.43)? Could there be other interesting details present, apart from the Russian *kokoshnik* headdress, such as lettering, symbols on the clothing and so on? It would be very interesting indeed to take a look at the old icon – if it has at all survived, that is. Could it be that the visitors are shown the new encasement and the modern cover upon it, and nothing but?

19.

"MONGOLIAN" = THE GREAT EMPIRE WAS SPLIT IN THE XVII CENTURY

19.1. Why "Mongolian" Empire, the first and single really world empire, through the three hundred years was splitted

The causes of the collapse of the Great Empire – so VAST and centralized form of state – are apparently understandable. There could have been several, of course. The first one was the enormous size of the Empire that made information links of the khanate metropolis with distant provinces difficult. Following the stormy emergence of the Empire in the XIV-XV centuries resulting from the "Mongolian" invasion and rapid conquest of the "promised land" in Eurasia, Africa and America, it has entered a phase of more peaceful development of Khan-Horde state.

Note that such an enormous Empire englobing most of the whole world, did not exist neither before, nor after that time. In general, numerous management tasks were addressed successfully. In the final count, the Great = "Mongolian" Empire existed for approximately about three hundred years. This is surprisingly a long time if we take into account the undeveloped in means of communication of that epoch. It took most likely, a few weeks or even months to deliver, for example, the Khan's order from the Great Novgorod to American Mexico. The fact of such a long life of the Empire clearly points to its healthy and viable principles, talentedly discovered and put in its basis by its rulers. However, the relatively slow transfer of information on the ways of the Empire forced the Khans to allow a certain autonomy for provinces. Presumably, a significant part of the functions of the imperial apparatus was willy-nilly entrusted to the "Mongolian" governors.

A certain autonomy of the Horde troops lodged in the provinces was also allowed. Probably, over time the limited autonomy "on the turf" began to change into a desire get out from under the tight control of Rus-Horde completely. Internal tensions grew. Disruptions with the payment of tribute to the imperial treasury began. Finally, the rebellion of the Reformation broke out in Western Europe. The coup d'état, organized in the capital of the Empire, led to its split. See the book *Biblical Russia* for details.

19.2. Diplomatic success of Western Europe in its struggle with Empire in the XVI-XVII centuries

Since the second half of the 16th century, Western Europe has been trying to leave the "Mongolian" Empire. Probably, being unable to achieve this with this military means, Western European politicians have focused on diplomatic operations. Apparently, it was conducted in two directions.

a) To organize or use a strife, civil war in Russ-Horde, in order to bring to power a pro-Western dynasty.

b) Split the alliance of the Russ-Horde and Osmany = Atamany, inciting them against each other. Let them fight and leave the West alone.

This program was successfully implemented. Judge for yourself.

a) In the second half of the XVI century in Russia, the Strife and Civil war begins. "In the capital of the Horde takes place there is a coup d'état, thereafter the Horde *loses war*, see the book *Biblical Russia*. As a result, the pro-Western Romanovs come to power.

Military pressure on Western Europe from Russia is removed. In the West, a rebellion of Reformation breaks out. Peter I "cuts a window to Europe" and largely subordinates life in Russia to Western models.

The idea of the superiority of the West in culture and science, in military affairs, etc. is gradually implanted in the minds of the inhabitants of Russia. Russia is occupied to a large extent. Foreign invaders are given the old imperial lands. Serfdom is being introduced.

b) The Romanovs begin to pursue a policy that repels Russ from Turkey. The Russian-Turkish wars begin. Now Russ and Turkey have no time for Western Europe: "clear up things" among themselves. For a while, Western Europe gets a breather.

c) The Romanovs rewrote the history of Russia, essentially distorting it.

In particular, the Horde = the Russian army was declared an evil alien force, that conquered not so much Western Europe and almost all of the world, – this is now barely mentioned, but supposedly Russia itself.

Furthermore, as a result of the policy of the Romanovs, "Mongolian" China splits from Russia. The Great Empire is divided into several new, reformist states – the countries of Western Europe, Russia, China, Turkey, Iran, India, Egypt and some other states in Europe, Africa, Asia and America.

19.3. Who, when and why distorted the history of Antiquity, that is the history of the XI-XVI centuries

19.3.1. Involontary mistakes and intentional falsifications

Here we enter the unsteady soil of the *assumptions*. But this is necessary if we want to understand the causes of the distortion of history. Moreover, the material that we have accumulated allows making specific hypotheses.

As we have repeatedly pointed out, the reason for the erroneous construction of chronology, and therefore the edifice of the world history, were the chronological errors. We have already pointed to the most likely reasons.

First of all, there were *involontary mistakes*. They merely had to appear because of the imperfect way of recording the dates used in the XII-XVI centuries, see *Foundations of History*, Chapter 6:13. Delving deep into the problem, we concluded that, apart from the unconscious mistakes were, probably, the conscious ones. That is the *intentional distortion of ancient chronology and history*. However, it is not necessary to think that today's historians remember and consciously support these mistakes. By no means. Once made, distortions were quickly assimilated, and the subsequent generations forget their causes. Today, the supporters of Scaliger version support it primarily only thanks to the inertia of thinking.

When building an edifice of ancient history were committed, roughly speaking, two *major* errors.

First error. Wrongly dated the Nativity of Christ. Instead of using the real date (1152) from the XII century AD, the date of Nativity was moved *one thousand and hundred* to the past. Thus, have introduced a "new era," wrongly declared the era of Christmas Christ, see *Foundations of History*, Chapter 6:13. The mistake was made in the XVI-XVII centuries. As we have already said, the task of constructing the correct chronology was complex and met with specific astronomical and calendar difficulties. Let us remind the reader, that the emperor Andronicus-Christ (1152-1185) (also called Prince Andrey Bogolyubsky, idem Apostle Andrew the First) was crucified in 1185 in Czar-Grad. See our book *The Czar of the Slavs*.

This fundamental error (wrongly dated the Nativity of Christ) has dragged a tremendous amount of *consequences*, and other errors. The unrestrained "*breeding of history*" began. Different chronicles, describing in general, *the same events*, have started to creep along the time axis. In global history appeared sure chaos. And the more chronologists of the XVII-XVIII centuries worked, the more it accumulated.

Moreover, at the same time, this chaos hardened like concrete. In particular, multiplied and "Mongolian" = the great conquest of the XIV century. And its reflections, too, "moved down."

Second error. It was, apparently, *intentional*. It was a purposeful and quite conscious distortion of the Russian-Turkic "Mongolian" conquest of Europe, Asia, Africa and America in the XIV-XV centuries and Ottoman = Ataman conquest of the "promised land" in the XV-XVI centuries.

The main goal of the falsifiers was to forget the history of the Great = "Mongolian" Empire of the XIV-XVI centuries. They succeeded. Although with effort, see the book *Biblical Russia*. Distortion was made in reformed Western Europe of the XVII-XVIII centuries, after the seizure of power in Russia by Romanovs in the XVII century, and was actively introduced in Russia. The historians of that time executed the decree of the new rebellious rulers, who wanted to get rid of the history of the Great Empire. In other words, to justify the rebellion of the Reformation.

It should be understood that after the seizure of power by the reformers, to distort history in the XVII century was already quite simple. For this, it is not necessary to write anew multi-volume annals with fantastic events.

Falsifiers of XVII century came up with an elementary and in a sense an ingenious device. They realized that the *distortion of the chronology* would suffice. It is sufficient to make one or more date shifts back to the past. It is enough, for example, to declare the letter I – the first the character of the name Jesus – the designation of a millennium, therefore the mass of authentic documents *automatically* fell into deep phantom antiquity. After that, the history of the XII-XVI centuries was much impoverished, since many of the documents were declared to have originated allegedly from the epochs of the earlier X century AD. After that, there was generally little left to do. It was enough to review the surviving chronicles of the XI-XVI centuries and edit them in the right direction. Although this work, of course, took time but was not so incredibly complicated.

At first, the new rulers formulated their task for the historians. Then a few dozens of years of unhurried routine work of just a few groups editors admitted to secret state archives, the ones captured during the Reformation. Worked unnoticed, in the quiet of the offices. The results, probably, were reported upstairs. From there they received new ones, mostly oral, instructions. Typographies in the XVII-XVIII centuries were rare. They printed what they needed in a sufficient number of copies.

Moreover, what was not required, burned in the fires of the Reformation. The population was brought up in schools on new, "correct" programs. Children listened trustfully and absorbed. And they began to believe sincerely. If someone of the parents expressed doubts about the correctness of the "new history," they were politely corrected, the stubborn ones were put on the stake. Needless to say, not for history, but for aiding the devil and the witches.

19.3.2. Today Scaliger chronological duplicates are useful for the reconstruction of the correct history

Duplicates are useful because they block the complete destruction of information and ultimately allow to restore the *Truth*. One copy of the document can be destroyed or distorted, of course, it is possible. But when there are a lot of copies, and even more so, when it's already forgotten that they *tell actually about the same event*, the destruction becomes significantly more difficult.

That is precisely what we see. The history of the "Mongolian" = the great conquest in the XIV century was completely distorted. The colonizing conquerors declared disappeared savages from the borders of distant China. But fortunately, *duplicates of the conquest* remained almost untouched.

For example, the great Slavic conquest of Europe in the alleged VI-VII centuries AD, about which tells us today, for example, the book of Orbini. Editors of History simply did not recognize the Slavic conquest of supposedly VI-VII centuries as a duplicate of the Russian-Turkic "Mongolian" XIV-XV centuries.

They were led astray by the first chronological error. It happily pulled many *authentic* documents that speak of the Russian-Turkic conquest of the fourteenth and fifteenth centuries in the early the Middle Ages and even in ancient times. For example, in "Ancient" African Egypt, which we will discuss below. Thus *some documents were saved from destruction* in the XVII-XVIII centuries.

Therefore, today the preserved duplicates in ancient history are useful. They help to restore the real picture.

19.4. Dispute on which religion is more ancient. Why it is better to use a longer ancient history

Apparently, in the fifteenth century, began a division of the initial Christianity of the 12th-14th centuries into several competing branches-religions. Finally, the strict division took place only in the 16th century and, as a result, ended with a severe religious schism in the XVII-XVIII centuries. In the XVII century began the inevitable process of "sharing the religious heritage" of the Great = "Mongolian" Empire between Orthodoxy, Islam, Catholicism, Buddhism, and Judaism.

Of course, along with the religious, was shared the historical heritage. The appearance in the world of the XVII century and competition in the XVII-XVIII centuries of at least five religions inevitably provoked a polemic – "which faith is true." Probably one of the main arguments in the dispute was a reference to the age of faith. The reasoning was this: the more ancient religion and its religious institutions are, the more authoritative it is, and therefore "truer." Probably, the proof of the correctness of that or another idea based on its age was always, and today also, perceived as something natural. References to the age of the concept are respected for the same the reason as for recognizing the age of the human race.

Consequently, the religious dispute about the priority that arose in the XVI century of one or another religious branch of Christianity was automatically inducted into a dispute XVII-XVIII centuries: "which religion is older?"

The more ancient was the one that rested on a longer, that is, more ancient history. Thus, the problem of priority and religious leadership was reduced to the need for "evidence" with the following statement: "our history is more ancient than yours." We simplify here is the scheme of reasoning.

It is clear that the authority of this or another religion is without a doubt primarily ensured by the authorities and the power of the state in which it was professed. The stronger the country was, in military terms, – the more authoritative was its religion. And, consequently, this religion needed less other arguments, such as the artificial lengthening of their history.

Conversely, a religion professed in a state that is in the unfavorable military, and political conditions were forced to compensate for the lack of military force with more activities in the creating for themselves a "very ancient," that is a long history. In short, instead of the authority of military power – religion reverted to the authority of a long history.

By the way, the authority of history helps, in particular, in the BORDER DISPUTES, WHEN RAISING ITS RIGHTS TO THIS OR ANOTHER TERRITORY. Even current political disputes over territories are often reduced to a discussion of the type – "we lived here before you." With mandatory references to ancient and medieval history.

However, it should be borne in mind that a strong country is merely trying to seize the disputed territory with the help of military force, having little interest in ancient history. But the weaker country has to turn to chronology and to seek historical arguments in the extreme antiquity, proving their rightness. So the chronology turns into a real political weapon. One must think that they were not neglected in ancient times either.

Nowadays, in the era of more or less frozen spheres of influence, the "historical arguments" do not play the main role, but in the XVII-XVIII centuries, when the newly formed reformatory states only started to "divide the world," that is the fragments and blocks of the Great Empire – "historical evidence," we can assume, were much more popular.

19.5. Military and state support for the four religions of the XVII century and Scaligerian ranking of religions by their age

Thus, if we rank the four major new branches-religions of the XVII-XVIII centuries by the decreasing military might of the states, which supported them, we get something like this :

1) The strongest country of the XVII-XVIII centuries was still Romanov's Russia. The largest fragment of the Great Empire, "Russian bear," was still powerful. Perhaps, Peter I, apparently,

cherished the idea of "restoring the Empire," see *New Chronology of Russia*, Ch.14:1. Moreover, he was not alone, since the XVII century a more or less modern form of Orthodoxy arose in Russia. Probably, it was still the closest to the initial Christianity of the XII-XVI centuries. Hence its name *Orthodoxal Cafolic*.

2) Following Russia, a comparable in military power State, was the former ally of Ancient Russ – Turkish Ottoman = Ataman Empire of the XVII century. It was at this time that the *Muslim Islam* took shape there.

3) They both were much superior in military power in this time, compared with the fractured rebel countries of Western Europe, including the "new Habsburgs, who have secretly appropriated an old history, fame and deeds of former Habsburgs = Novgorodians of the XIV-XVI centuries. In the XVII century in some Western Latin countries formed the Latin Catholicism and *Protestantism* as the modified forms of the former Christianity of the XII-XVI centuries. Italian Rome appropriated (on paper) the religious history "Mongolian" Empire of the XIV-XVI centuries.

4) The least secured with the centralized military-state support in the XVII century was a religious current Judaism. Therefore Judaism declared the Old Testament to be exclusively "its book."

So, in the XVII century, each of the listed religions began work on writing its history.

1) It should be expected that the chronology of Russia will be lengthened the least, in the chronological sense.

2) Islam-Islam was already forced to stretch its history into the past.

3) Even more, this concerned the history of Western European Catholic Church.

4) And, finally, the greatest elongation would undergo the history of Judaism.

We see that our idea is confirmed. The chronological picture, which arose in the XVII-XVIII centuries, thoroughly follows the hypothetical scheme, described above. Judge by yourself.

1) *History of Russian* Orthodoxy and Ancient Russia in today's its presentation begins only with the IX-X centuries AD. Consensual Baptism of Russia takes place approximately at this time. That is, Russian = "Mongolian" history was less elongated into the past.

2) *The History of Islam* in its present description already begins with VII century AD. Consequently, the Islamic chronology was lengthened less compared with reality at least for a *three-four hundred years*.

3) *The History of Catholicism*, and consequently of many countries of Western Europe, elongated even more down to the first century AD, where the life of Jesus Christ was placed artificially. Thus, the Latin Catholic Church stretched its history for about thousand years.

4) The history of Judaism was extended most of all. Biblical events were pushed to the deep *ancient age*. Biblical chronology was declared the oldest on earth. The chronological biblical shift here is at least 1800 years.

By the way, we find that the familiar *three basic chronological shifts* pop up again. See the book "Foundations of History": approximately 330 or 360 years; approximately 1000 years or 1053 years; approximately 1780 or 1800 years. Our idea is that the shifts were invented and used mainly by Western ecclesiastical Chronologists. At that time, in the era of the XVII-XVIII centuries after the collapse "Mongolian" Empire, all the newly formed states began to write their history to give the most authority to them and their religion.

Moreover, it turned out that believing in its military strength, Romanov's Russia did not take care of "sufficient antiquity" of its written history and, as a result, soon became one of the "youngest." They probably remembered it, but it was too late to lengthen Russian history also or restore justice artificially, that is, to say that the other "long ancient histories "are not so ancient – it was already practically impossible. Since after the Romanovs came to power, the Russian historiography fell under the influence of pro-western ideology. The history of Russia was written by the Germans, see the book "The New Chronology of Russia."

Moreover, the west European historical science, of course, is not interested in revising the relatively new imaginary long ancient histories.

Besides, the Romanovs additionally distorted Russian history, denigrating the Horde to justify their usurpation of power.

As a result, on the world map in the XVII-XVIII centuries we see "young civilizations," for example Russia, and allegedly" very ancient, respectable ones," for example, Italian Rome and Greece. On the top distortions in chronology, geographic changes, and re-localization were made too. Italian Rome, which emerged only in the XIV century and became the center of the new

Catholicism in the XVII century was immediately declared the "ancient capital." Rome could not come to terms with the fact that it was quite young. Hence, a huge piece of "Mongolian" history" was transplanted" (on paper) to the Italian soil. As a result, Italian Rome turned into allegedly the most ancient state. The authority of the new Catholic Church significantly strengthened.

19.6. Ferrara-Florentine Concil and failed attempt in the XV or in XVI century to prevent the Church split

It is natural to assume that in the XVI century the competitors: religion-branches – initially tried to smooth out the growing contradictions between them. Indeed, we saw ostensibly in the 15th century, and in reality, probably a hundred years later, in the sixteenth century – the famous Ferrara-Florentine Concil allegedly in 1438-1439. On it, as it is believed today, "UNIA (that is, the Union – Auth.) of Western Catholic, and Eastern Orthodox churches was proclaimed. The conclusion of the union was on the one hand, conditioned by the desire of the papacy to subjugate the Orthodox Church, and on the other – the threat of Turkish conquest of Byzantium" ([344], page 7). However, those are problems of the XVI-XVII centuries, and not of the XV century.

The representative Russian delegation participated in the Concil. By one source, there were 100, and by another 200 people ([344], p. 22).

By the way, the Concil took place in Ferrara, allegedly in 1438, and finished its work in Florence supposedly in (1439 [344], p. 8). Moreover, not in Rome! This agrees again with our reconstruc-

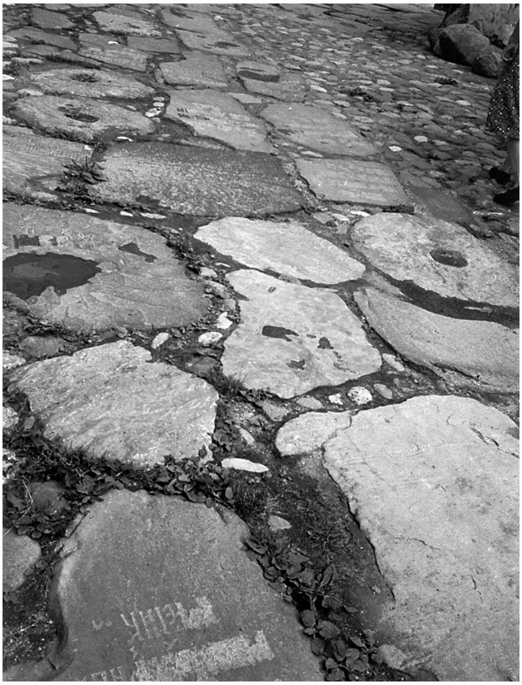


Fig. 12.46. The road that leads to the Ouspenskiy Cathedral of Kirillo-Belozerskiy Monastery paved in ancient gravestones. We see the millstones that were used alongside gravestones as construction material. Photograph taken by T. N. Fomenko in 2002.

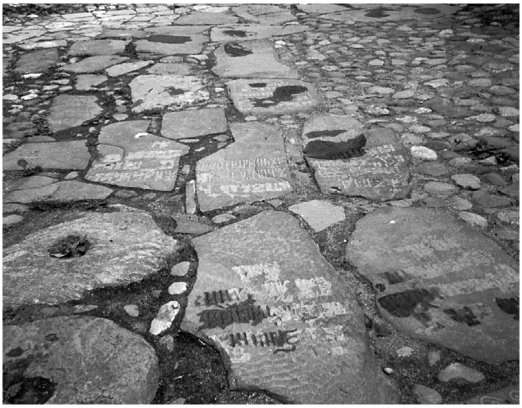


Fig. 12.47. The road that leads to the Ouspenskiy Cathedral of Kirillo-Belozerskiy Monastery paved in ancient gravestones. The lettering on many of the stones is destroyed, and not replaced by any new inscriptions. Therefore, one must rule out the possibility that the gravestones could be used for "secondary burials." Photograph made in July 2002 (by A. T. Fomenko and T. N. Fomenko, as well as other photographs reproduced in the present section).

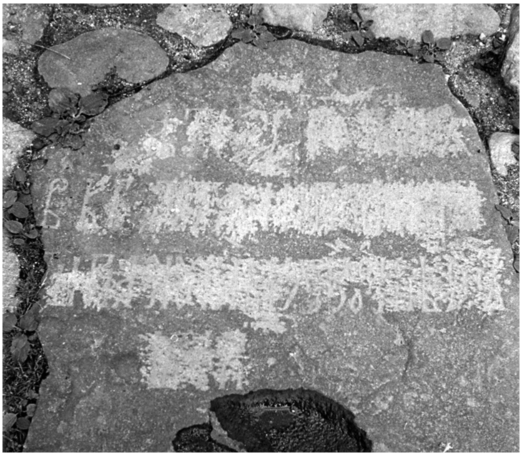


Fig. 12.48. One of the many defaced gravestones from the "paved path" that leads to the Ouspenskiy Cathedral of Kirillo-Belozerskiy Monastery. The lettering was obviously chiselled off deliberately. Photo taken in July 2002.

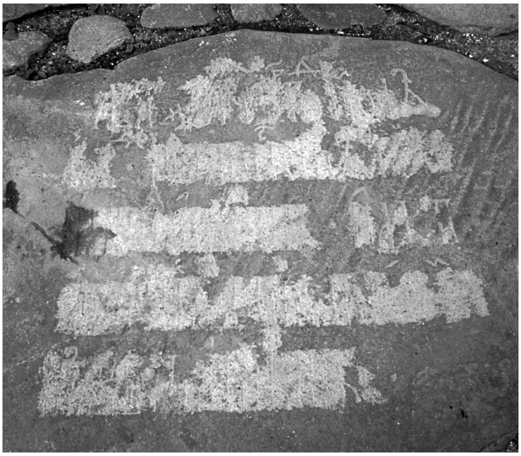


Fig. 12.49. One of the many defaced gravestones from the "paved path" that leads to the Ouspenskiy Cathedral of Kirillo-Belozerskiy Monastery. The lettering was obviously chiselled off deliberately. Photo taken in July 2002.

tion of the history of the Italian Rome. Which was only relatively recently proclaimed "very ancient."

"The head of the Russian delegation, Metropolitan Isidore, a Greek by nationality, was a supporter of the UNIA. In Florence, Isidore signed the act of the church union… However, Russia was hostile to the union: when the embassy from the cathedral returned to Moscow, Isidor WAS arrested and imprisoned, he managed to escape to Lithuania, and then to Constantinople. In 1448, at the Concil of Russian bishops, the Bishop of Ryazan Iona was elected Metropolitan and the Russian Church became Autocephalic." [344], p. 8.

Union was rejected. Thus, the agreement between the West European "Mongolian" governors and the Russian-Horde "Mongolian" metropolis could not be reached. Apparently, after that, the West began writing authoritative long "ancient" history.

20.
POGROM OF THE RUSSIAN HORDE HISTORY ON THE EXAMPLE OF KIRILLO-BELOZERSKY MONASTERY

Kirillo-Belozersky Monastery is one of the oldest and famous monasteries of medieval Russia. We visited it on July 9, 2002. To our question the guide what has been preserved here from old graves before the 17th century, he pointed us to the broad road leading to the Assumption Cathedral monastery and entirely paved with dozens of ancient tombstones, Fig.12.46, Fig.12.47.

At the same time, he told us the following incredible story. It turns out that the monastery had a vast ancient cemetery in XV-XVI centuries, where monks and other clergy were buried. In the XVII century cemetery was desecrated, and in its place, a church was erected. But before that, the slabs with inscriptions were removed to another place and paved the road to the Assumption Cathedral. And at the same time, the names on the plates were chiseled off.

These disfigured slabs lie here until today. Thousands visitors to the monastery walk on them. Another guide, who we also inquired about this story, confirmed everything and said, however, that the destruction of the cemetery occurred later, in the XIX century. One way or another, the events took place under the Romanovs. Both guides especially stressed that in this case "Soviet power has nothing to do with it," that the monuments were destructed in the Romanov era.

Feeling something is wrong in this whole story, both guides immediately, without even waiting for our puzzling questions, began to explain to us, and in detail why and what for it was done so.

Historians of the XIX-XX centuries assure (and, of course, it is their words that repeat the guides) that in XV-XVI centuries the monks themselves "humbly and convincingly asked" to bury them on a crowded road, to be used by the worshipers. Presumably, that the feet of men can tread the mortal remains of monks, thereby emphasizing the fleetingness of existence and the futility of the earthly hopes. Such, they say, was an old Russian custom. We cut here long, inspired and even slightly poetic reasoning of the guides on this topic. In principle, it would be possible, albeit with a stretch, agree with the proposed "explanation" and even recollect some Western European cathedrals, where sometimes really inside the temple, (but not on a dusty road) there are graves, and the tombstones with inscriptions are visitors. However, although it would be easy to ponder, as it immediately becomes clear that in the case of Kirillo-Belozersky monastery, we came across something completely different.

If the monks really asked to bury them on the road, under the feet of passing people, this would be done immediately after their death. That is, a coffin or a sarcophagus would be laid in a pit dug in the road and covered with a tombstone slab. However, nothing was done! After all, the ancient cemetery of the Kirillo-Belozersky monastery was located (as, by the way, and it is necessary) not at all on the road, but in a quiet place, not far from the Cathedral. It turns out, according to historians, that their fellow contemporaries crudely violated the deathwish.

Initially, the monks were not buried on the road, – for what they are supposed to have begged – but in an ordinary cemetery. As it was always done in Russia. Somehow we have not heard about the "ancient Russian tradition" to bury their relatives on the road, under the feet of passers-by. Apart from Romanov historians and their current followers, nobody seems to know about it.

If you follow the version of historians further, it turns out even more absurd. Allegedly only after a hundred or even two hundred or three hun-

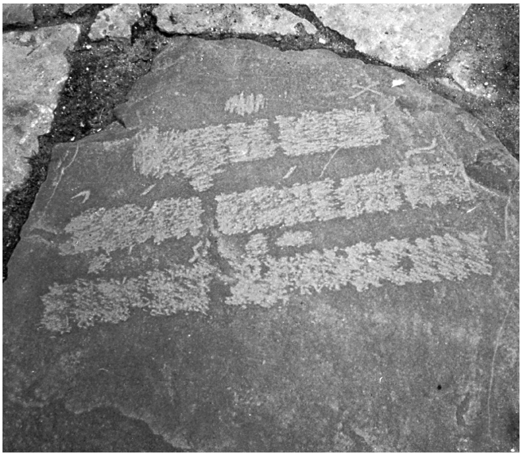


Fig. 12.50. One of the many defaced gravestones from the "paved path" that leads to the Ouspenskiy Cathedral of Kirillo-Belozerskiy Monastery. The lettering was obviously chiselled off deliberately. Photo taken in July 2002.

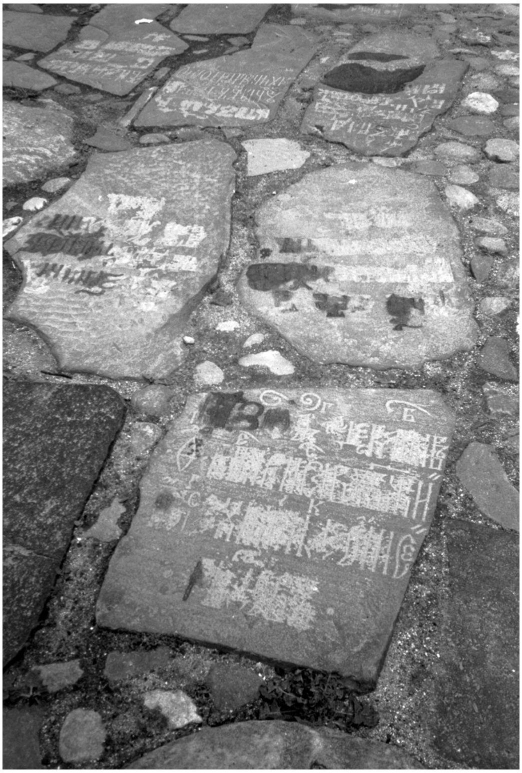


Fig. 12.51. One of the many defaced gravestones from the "paved path" that leads to the Ouspenskiy Cathedral of Kirillo-Belozerskiy Monastery. The lettering was obviously chiselled off deliberately. Photo taken in July 2002.

dred years, the monk's monastery suddenly "finally remembered" about the humble request for the dead people of the XV-XVI centuries "to bury them on the road." Let it be so. But then, presumably, having apologized for such a long delay, they would have come to the cemetery, neatly dug up coffins and sarcophagi, moved them to the road and there they would be buried again, again covered with plates. Having executed, by the same token, "the last will of the dead." Let it be belated by three hundred years, but all the same, the wish would have been executed. But they did something completely different! The old cemetery was simply crudely crushed, and the remains were thrown away (will anyone dare to say now that the monks, "asked about it themselves"). The guides do not hide this pogrom, they reported it in direct text and unambiguously. Moreover, today there was *not one* of the old burials – coffins with remains of the monks of the XV-XVI centuries – left here. Nevertheless, the plates were removed from tombs and used to pave the road, and many of the inscriptions were then chiseled off. Moreover, they put with the slabs together with the mill millstones! See Figure 12.46, Fig. 12.47.

By the way, whose "wish" was executed in this case? What have the millstones to do with the hypothetical desire of monks to lie after death under the feet of passers-by? And, we will repeat, absolutely strange (in the framework of the proposed Romanov version) was obvious deliberate knocking down of inscriptions from plates. A few typical examples are shown in Fig. 12.48, Fig. 12.49, Fig.12.50, Fig.12.51. Unable to resist, we asked the guide: well, let's say Romanov's historians, and you with them are right. But why had the inscriptions to be knocked down? It seems that, on the contrary, all passing worshippers would have seen that they have trampled upon a slab of such or such a monk. For example, Peter, Simeon, etc. And in the memory of the descendants, the humility of Peter, Paul and others would serve as a lesson and edification. Presumably, this question was asked by guides, not for the first time. Their response was instant and clear, but already noticeably irritated. Like, the inscriptions were knocked down because that's the idea "unique Russian humility" would be embodied much better than with whole the inscriptions. Passing people, it would seem, did not even need to know names of those whom they trample here. Such was, immediately started demagogic assure us the guide, "the ancient Russian custom."

In our opinion, all this is not true. Those were not the "memories" of the alleged unfulfilled request of monks XV-XVI centuries. What happened was: in the Kirillo-Belozersky monastery, as, indeed, in other old monasteries of Russ-Horde, there was a cemetery with neatly inscribed plates. In the XVII century, the power was usurped by the Romanovs. They began to smash the Russian-Horde history of the "Mongolian" Empire. See, for example, the book *New Chronology*, Ch. 14:5-7. They, in particular, destroyed ancient cemeteries, the remains were thrown away, the sarcophagi smashed. Reveling impunity, gravestones used to pave the road to emphasize his contempt of the Horde. Let them say that people are now trampling on the remains of monuments of their former idols and respected people. And you need to bring down names at all! The new generation clearly and unequivocally pointed out that the old history should be firmly forgotten. Moreover, forever. Look, there was nothing worthy in it. By knocking down names from tombstones, the Romanov's mockery reached its apotheosis. They sent into oblivion not only the remains but even the names of people.

Moreover, today's historians are obediently following them guides carefully tells us about the weird "Russian humility." And set as an example the enlightened Western Europe, which Russia needs to study, study and to study again (with this refrain our guide finished the tour).

Part IV.

WESTERN EUROPEAN ARCHAEOLOGY, MEDIAEVAL CARTOGRAPHY AND GEOGRAPHY CONFIRM OUR RECONSTRUCTION

CHAPTER 13

Surviving mediaeval geographical world maps do not contradict our reconstruction

1.
OUR ANALYSIS OF THE MAPS COLLECTED IN THE FUNDAMENTAL ATLAS ENTITLED "THE ART OF CARTOGRAPHY"

We have used the fundamental atlas of mediaeval geographical maps entitled "Kartenkunst" ([1160]) and published in 1994 as a German translation of an English publication. The atlas has a large format and contains high quality colour reproductions of maps accompanied by comments. The value of the Atlas is all the greater that the majority of ancient maps collected therein are unique, stored in various archives, libraries and special departments of European and Asian museums.

The originals of old maps are difficult to access for scientific research, and their publication in the Atlas is most timely indeed. The edition is of superb quality; however, the publishers were regarding ancient maps as works of art rather than scientific material. This is why they haven't included close-ins of poorly legible fragments of certain maps. Some such inscriptions are semi-obliterated or faded, and others are set in a tiny script.

We consider it an absolute necessity to publish a complete atlas with all the ancient geographical maps available to date, with obligatory magnification of all the poorly legible, faded and semi-obliterated fragments. This is a formidable publishing task, granted – and yet such a publication would be of tremendous assistance for the reconstruction of the veracious mediaeval history.

Let us emphasise once again that all surviving maps need to be published – not individual samples, as it is customary nowadays. It would be desirable to evade a critical selection of maps by editors before publication.

All of the above notwithstanding, the atlas ([1160]) is doubtlessly of great interest to us in our research. It contains several dozen mediaeval maps, and this amount is already sufficient for making definite conclusions. We have only selected world maps of good legibility from the atlas ([1160]), as well as the maps of Europe, the Mediterranean and Asia. The maps of Africa and America do not interest us presently.

The table reproduced below was compiled by T. N. Fomenko after a study of the maps published in [1160]. The table information is organised as follows. First we cite the name of the map.

1) In the first column we indicate the number of a given map in our table, with its atlas number provided in parentheses.

2) The second column contains the Scaligerian dating of the map.

3) The third column tells us whether the date of a given map's compilation is indicated anywhere on the actual map. If it is, we cite the year

in question. If not, we put a dash in the corresponding cell. If the inscriptions on the map are difficult to read due to its diminutive size, small font or obliterated lettering, we put in a question mark.

4) The fourth column tells us whether the map indicates the location of Jerusalem.

5) The fifth column: the presence of Rome.

6) The sixth column indicates the presence or absence of Czar-Grad, or Constantinople.

The table of mediaeval maps.

Map number	Traditional dating	Date on the map	Jerusalem	Rome	Constantinople	Great Wall of China
1 (4)	World map in oval projection. Universale descrittione di tutta la terra conosciuta fin qui. Paolo Forlani.					
	1565. Copied from a 1546 original.	?	–	–	–	–
2 (9)	World map in four circles. Nicolas Sansons. Les deux poles. Amsterdam.					
	1700	–	–	–	–	–
3 (12)	Part of England. Warwickshyre.					
	1612	–	–	–	–	–
4 (13)	Part of England. Sussex.					
	1836	–	–	–	–	–
5 (1.1) and (1.2)	Fragment of the famous map entitled Tabula Peutingeriana, dated to the I century B.C. nowadays. However, we proceed to learn that the map in question is not the original, but rather a mediaeval copy dating from the alleged year 1265, no less.					
	1265	–	–	yes	–	–
6 (1.6)	Map from Ptolemy's "Cartography." Germany, Gaul and Great Britain. Fragments.					
	?	–	–	–	–	–
7 (1.9)	Eratosthenes' world map (the alleged year 220 B.C.). Reconstructed.					
	?	–	–	–	–	–
8 (1.11)	Ptolemy's world map from the manuscript entitled "Codex Urbanis Graecus."					
	XII-XIII c.	–	–	–	–	–
9 (2.1) and (2.5)	World map. Ebstorfer, Luneburg.					
	1399	?	yes, central	yes	yes	–
10 (2.3)	Circular world map. Hereford.					
	1276	?	yes, central	?	?	–
11 (2.4)	Circular world map. From an English Book of Psalms.					
	XIII century	?	yes, central	?	?	–
12 (2.6)	Circular world map. Pietro Vesconte. Mappa mundi. From the Vatican Library.					
	1321	?	?	?	?	–
13 (2.7)	Circular world map. Giovanni Leardo. Mapa Mondi. Figura Mondi. Parchment.					
	1442	1442	yes, central	? yes?	? yes?	–
14 (2.8)	Map of Palestine. Made in Lübeck.					
	1475	?	yes, central	–	–	–

Map number	Traditional dating	Date on the map	Jerusalem	Rome	Constantinople	Great Wall of China
15 (2.8)	Circular world map. Lukas Brandis, city of Lübeck.					
	1475	–	yes, central	yes	? –	–
16 (2.9)	Circular world map. Hans Rust, city of Augsburg.					
	1480	?	yes, central	yes	?	–
17 (2.16)	Circular world map. The Catalan Mappa Mundi.					
	1450	?	?	?	?	?
18 (2.16)	World map from the Catalan Atlas. Fragment.					
	1375	?	?	?	?	?
19 (2.17)	Portolano map of the Maggiolo family. The Mediterranean and its environs.					
	1563	–	?	?	?	–
20 (3.1)	Nameless map. Depicts the territory from Arabia to Sumatra.					
	1519	–	–	–	–	–
21 (3.13)	World map. Pierre Descelier.					
	1550	1550	?	?	?	–
22 (3.15)	World map. Anonymous, portolano.					
	XV century	–	?	?	?	–
23 (3.16)	World map, portolano. Juan de la Cosa.					
	1500	–	?	?	?	–
24 (3.18)	World map. Giovanni Contarinus.					
	1506	1506	?	?	?	–
25 (3.19)	World map. Johannes Ruysch, Universalior cogniti orbis tabula. Rom.					
	1507-1508	?	?	?	?	–
26 (3.22)	World map. Giacomo Maggiolo.					
	1561	–	?	?	?	–
27 (4.7)	Map of Europe. Gerhard Mercator.					
	1595	–	–	yes	yes	–
28 (4.10)	World map. Rumold Mercators Orbis terrae compendiosa descriptio quam ex magna universali Gerardi Mercatoris.					
	1587	1587	–	yes	yes	–
29 (4.11)	Map of Asia. Gerhard Mercator, Jodocus Hondius.					
	1606	?	–	–	–	–
30 (4.22)	Map of Europe, a part of Asia and a part of Africa. Willem Blaeu, Amsterdam.					
	1617	?	? –	yes	yes	–
31 (4.23)	Map of a part of Europe, Africa and the whole of Asia. Willem Blaeu. Asia noviter delineata.					
	1617	–	yes	–	yes	YES

Map number	Traditional dating	Date on the map	Jerusalem	Rome	Constantinople	Great Wall of China
32 (4.27)	World map (rectangular). Willem Blaeu.					
	1630	?	?	?	?	? –
33 (4.28)	World map as two circles. Joan Blaeu.					
	1662	?	?	?	?	?
34 (4.29)	World map as four circles. Frederik de Wits Nova orbis tabula in lucem edita.					
	1675	?	?	?	?	YES
35 (4.30)	Rectangular world map. N. J. Visschers Nova totius terrarum orbis geographica ac hydrographical tabula.					
	1652	?	?	?	?	?
36 (5.3)	Ptolemy's world map. Francesco Berlinghieri, Florence.					
	1482	?	?	?	?	–
37 (5.8)	Ptolemy's world map, heart-shaped.					
	1511	–	–	–	–	–
38 (5.10)	World map. Martin Waldseemüller, Laurent Fries.					
	1522	?	–	–	–	–
39 (5.13)	World map. Battista Agnese.					
	1543	–	–	–	–	–
40 (5.15)	Map of the South-East Asia. Claudia Duchetti. De Minorica insula.					
	1570	?	–	–	–	–
41 (5.17)	World map as an oval projection. Paolo Forlani. Universale descrittione di tutta la terra conosciuta fin qui. Venice.					
	1565	?	?	?	?	–
42 (5.18)	World map, heart-shaped. Giovanni Cimerlino. Cosmographia universalis ab Oronto olim descripta.					
	1566	?	?	?	?	–
43 (5.21)	World map. Giovanni Maria Cassini. Mappamondo del globo terraqueo. Rome.					
	1788	–	–	–	–	–
44 (5.35)	World map. Oronce Fine. Nova et integra universi orbis descriptio.					
	1531	–	–	–	–	–
45 (6.33)	A map of the Great Tartary. Philipp Johann von Strahlenberg. Nova descriptio geographica Tartariae magna.					
	1730	1730				YES
46 (6.34)	A general map of the Russian Empire by Ivan Kirillov.					
	1734	1734				YES
47 (9.10)	World map presented as a half-sphere. Pieter Goos.					
	1666 or later	?	?	?	?	YES
48 (2.19)	A Chinese map of Northern China, with hieroglyphs.					
	1155 or later	–	–	–	–	YES
49 (2.20)	A Chinese map of Northern China, with hieroglyphs.					
	1311–1320	–	–	–	–	YES

7) The seventh column stands for the Great Wall of China and whether it can be found on the map in question.

In fig, 13.1 we see the world map of Cosmas Indicopleustes manufactured in the XVII century. It refers to a total of four nations: the Scythians, the Ethiopians, India and the Celts.

2.
CONCLUSIONS MADE ON THE BASIS OF THE MEDIAEVAL MAPS

2.1. Why the Great Wall of China doesn't figure on any maps predating 1617 in the "Art of Cartography" atlas

The Great Wall of China is indicated on two Chinese maps dated by the chronologists as follows: the first one dates from 1155 AD or later, and the second, from the interval between 1311 and 1320 AD. The maps are strictly local, and only depict the North of China. However, to the best of our estimation we could not find the year of compilation anywhere on the actual maps. Given all that we have learnt about Chinese history, it makes good sense to enquire: how is it known that the maps really date from the XII and the XIV century?

We shall not conceal our opinion. It is likely that they were compiled in the XVII-XVIII century the earliest.

Now let us move on to the maps that were made in Europe. They instantly clarify the whole picture. See for yourselves.

The earliest European map to depict the Great Wall of China is map #31 from our list, which modern cartographers date to 1617, or the XVII century.

Therefore, our reconstruction that claims the Great Wall of China to have been built in the XVII century and not any earlier is at the very least confirmed by the maps compiled in Europe and collected in the fundamental atlas ([1160]).

However, the fact that the first map whereupon we see the Great Wall really dates from 1617 is also far from self-implied. There are no chronological indications anywhere on the map. Therefore, we must ask the following justified question: who said that this map really dates from 1617 and not the end of the XVII century, for instance? After all, the rest of the European maps contained in the atlas ([1160]) that depict the Great Wall of China were manufactured in the second half of the XVII and in the XVIII century. They are numbered 47 (1666 or later), 34 (1675), 45 (1730) and 46 (1734).

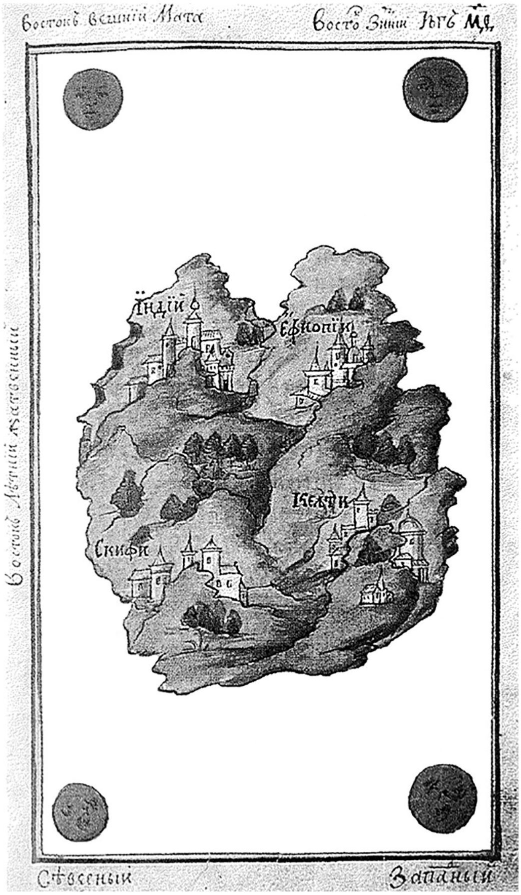


Fig. 13.1. World map. Miniature from the handwritten "Christian Topography of Cosmas Indicopleustes" dating from the XVII century. It is rather curious that the map only indicates four nations: the Scythians in the North, the Ethiopians in the South, the Indians in the East and the Celts in the West. This is what the first maps looked like – also, they were drawn in this manner up until the XVII century. Taken from [636]. We have removed the original black background.

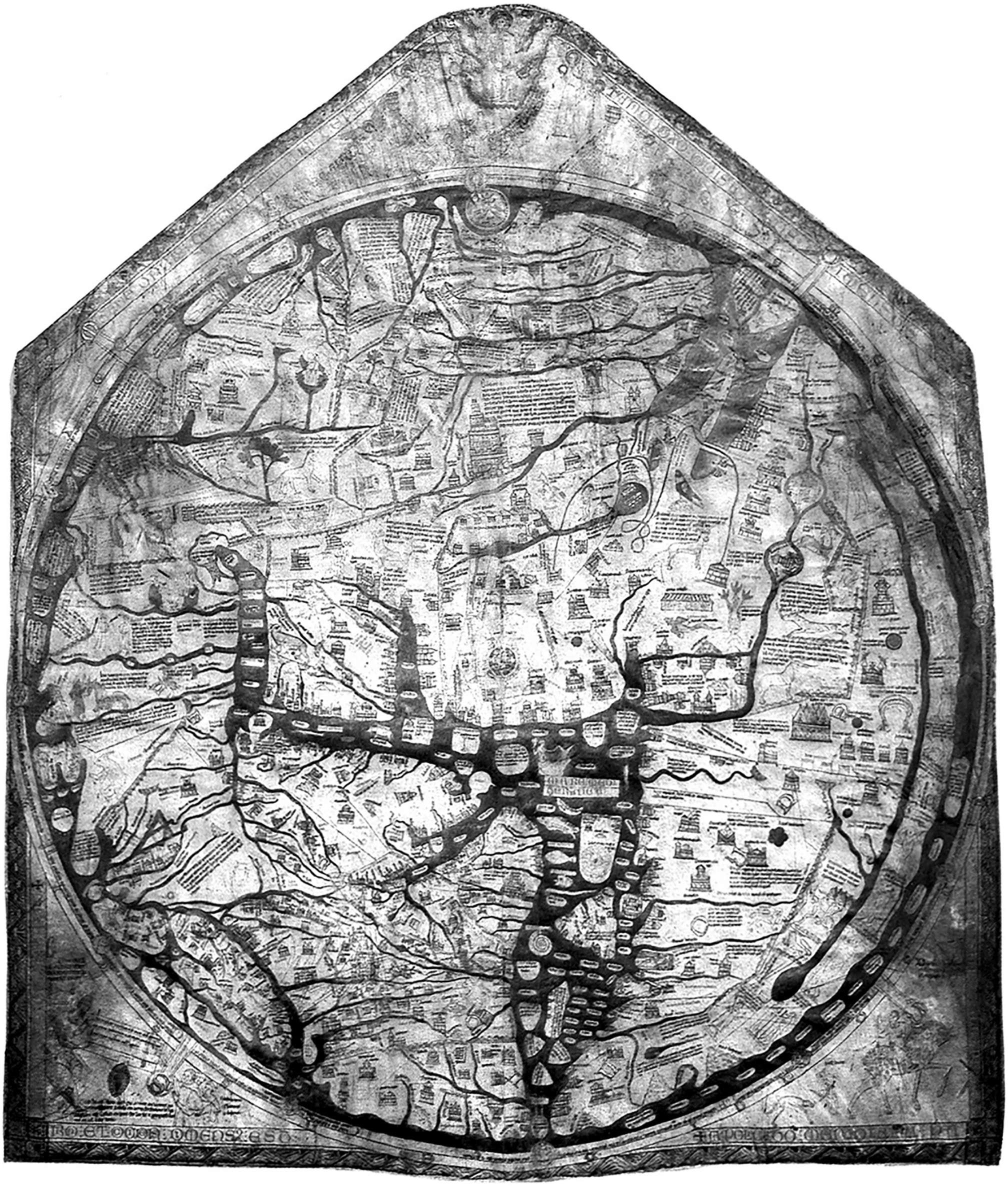


Fig. 13.2. World map dating from the alleged year 1276 (the so-called Hereford map). We see Jerusalem at the center as the capital of the world. Taken from [1160], page 35, map 23.

2.2. Most ancient maps do not indicate the year of their compilation

The above table demonstrates that out of 49 maps that we have processed, only six are marked by the date of their manufacture, one of which dates from the XV century (1442 AD), and the rest, already from the XVI century (1506, 1550 and 1587) and the XVIII century (1730 and 1734). All of these maps are fairly recent.

We remain in doubt about 24 of the maps, which either contain semi-obliterated lettering or indications written in a tiny script that cannot be read. The remaining 19 contain no chronological marks or references whatsoever. Thus, the majority of available maps dating from the XIV-XVII century shall have to be redated, since the facts that we encounter virtually everywhere seriously compromise the veracity of their datings.

2.3. Jerusalem as the primordial centre of the world. Indications of three cities (Jerusalem, Rome and Constantinople) appear on later maps

According to our hypothesis, in the epoch of the XI-XVI century Troy, Jerusalem, New Rome, Czar-Grad and Constantinople were but different names of a single city on the Bosporus. Italian Rome did not exist in the XI-XIII century. It only became a noticeable city around the end of the XIV century.

The maps from the atlas ([1160]) do not contradict our hypothesis in the least, and confirm it in a number of cases. See for yourselves.

1) On an early map allegedly dating from 1276 (see #10 (2.3) in our table) we find Jerusalem at the centre of the world (fig. 13.2). Whether or not the map's dating is correct should be considered as a separate issue, which we shall not discuss presently. It is obvious that the author of the map considered Jerusalem the only capital of the world. In our reconstruction, the name of Jerusalem, the city of the Gospels, was still associated with Czar-Grad of New Rome in the XII-XVI century.

2) We see the same to be the case on map 11 (2.4), dated to the alleged XII century AD today (see fig. 8.1). Jerusalem stands at the very centre of the world as the primary capital (see fig. 13.3).

Apparently, ever since the epoch of the XII-XIII century and up until the XVI, Czar-Grad, or Jerusalem, was considered the centre of the world as known back then. This is how the maps depicted it. This leading role of Czar-Grad = Jerusalem = Troy is explained very easily. Christ (1152-1185) was crucified here in the XII century, so Jerusalem was the cradle of Christianity. It is obvious that the Evangelical Jerusalem = Constantinople should be considered the centre of the world for centuries to come.

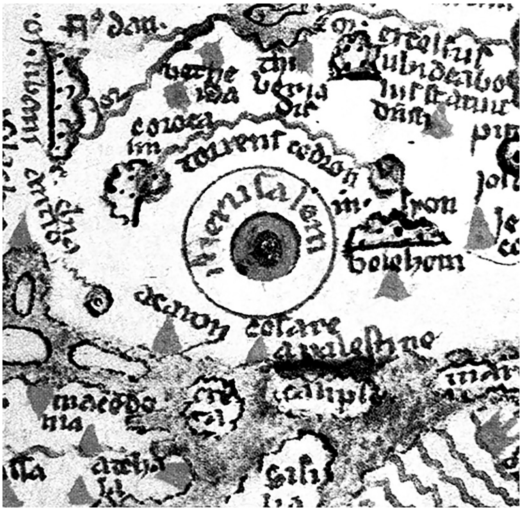


Fig. 13.3. A close-in of the Psalter map dating from the alleged XIII century. At the very center of the round map we see Jerusalem as the main and only capital of the world. Taken from [1058], page 11.

3) In figs. 13.4 and 13.5 we reproduce a world map that was presumably compiled in 1581. Jerusalem is placed at its very centre. It is drawn at the junction of the three continents, symbolically represented as three petals: Europe, Asia and Africa. The three petals obviously form a Christian cross whose centre is in Jerusalem. Such a representation of the Evangelical Jerusalem is in good correspondence with the location of Istanbul - the Bosporus Strait. Bear in mind that the Bosporus separates Europe from Asia. Africa lays further down south. It must be pointed out that although the authors of the map are already familiar with America, qv in the bottom left, the map in general is rather primitive. It must represent the low level of cartography as a science characteristic for the XVI century.

Let us remind the reader that many early maps of the XI-XVI century look like a circle with a T-shaped Christian cross in the centre (figs. 11.3, 11.4 and 11.5). The centre of the cross, where its two beams converge, was placed in the middle of the circular map, or the centre of the world. This

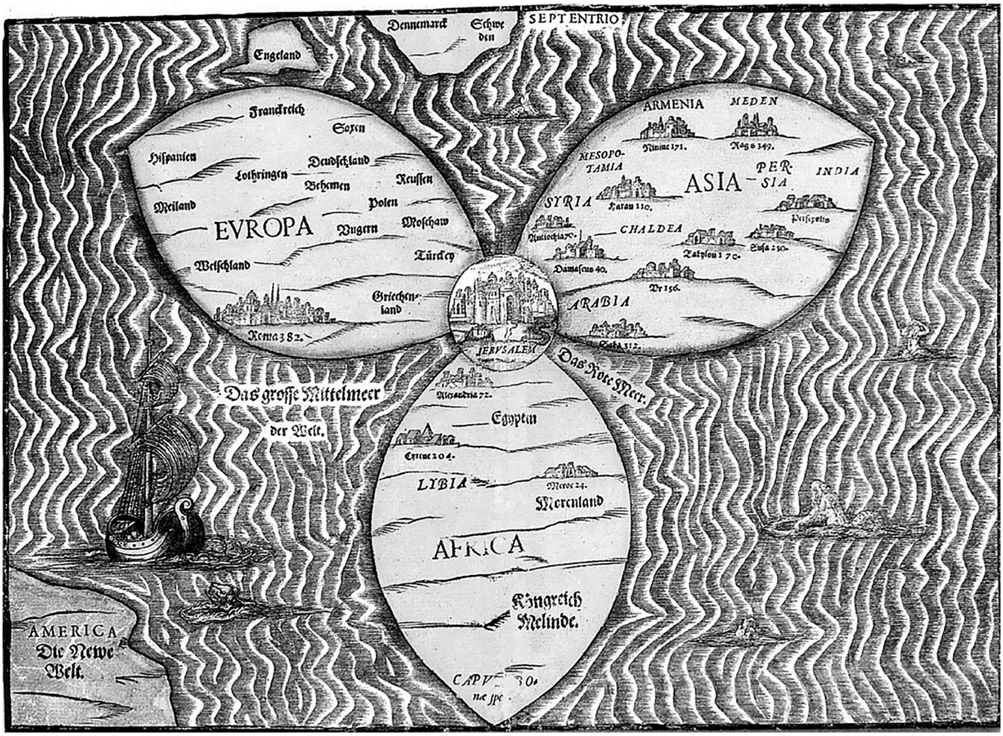

Dennemarck
Schwe den
SEPTENTRIO
Engeland
Franckreich
Saxen
Hiſpanien
Deudſchland
Lothringen
Behemen
Reuſſen
Meiland
Polen
EVROPA
Ungern
Moſchaw
Welſchland
Türckey
Griechenland
Roma 382.
Das groſſe Mittelmeer
der Welt.
ARMENIA
MEDEN
Ninive 171.
Rages 149.
MESOPOTAMIA
ASIA
PERSIA
INDIA
SYRIA
Haran 110.
CHALDEA
Perſepolis
Antiochia
Babylon 170.
Suſa 230.
Damaſcus 40.
Ur 156.
ARABIA
JERVSALEM
Das Rote Meer.
Alexandria 72.
Egypten
Cyrene 204.
LYBIA
Meroe 24.
Morenland
AFRICA
Königreich
Melinde.
CAPVT 30.
AMERICA
Die Newe
Welt.

Fig. 13.4. Old map allegedly dating from 1581. At the centre of the map (the junction of Europe, Asia and Africa) we see the city of Jerusalem – most probably, Czar-Grad (or Istanbul) on the Bosporus. Taken from [1083], title page. See also RI, 19-24 May 1999, Issue 20(123), page 55.

is perfectly understandable - the Evangelical Jerusalem = Czar-Grad = Troy had stood here. This is where the XII-XVI century tradition of depicting the whole world as divided in three parts (Asia, Europe and Africa) must originate from, with a Christian cross at its hub - a representation of Jerusalem (see fig. 11.3). The XVI century map reproduced in figs. 13.4 and 13.5 is of the same type.

4) The map that was allegedly made in 1265 (see 5 (1.1) and (1.2) in our table) depicts nothing but Rome – no Jerusalem and no Constantinople (New Rome).

5) However, in the map that allegedly dates from 1339 (see 9 (2.1) and (2.5)) already shows three separate cities – Jerusalem at the centre of the world, Rome and Constantinople. The dating of this map needs to be verified – it is likely to be a lot newer than it is thought today.

According to our reconstruction, in the epoch of the XIV-XVI century the names Rome and Jerusalem started to multiply and spread all across the world map, becoming attached to different cities. Italian Rome, for instance, is likely to have appeared at the end of the XIV century. The name Jerusalem in modern Palestine must be of an even later origin – not earlier than the XVII-XVIII century. See more on this in CHRON6.

6) All the other maps from the Atlas [1160], whereupon Jerusalem, Rome and Constantinople are already depicted as three different cities date from the XV century the earliest. This fact is also in good correspondence with our reconstruction. In fig. 13.6 we see a circular world map of Lucas Brandis, allegedly compiled in 1475. According to the commentators, "the Earth is drawn cruciform, with the Orient at the top and Jerusalem at the centre" ([1160], page 38).

And so, initially the maps had depicted the Evangelical Jerusalem as the centre of the world; cartographers started to distinguish between

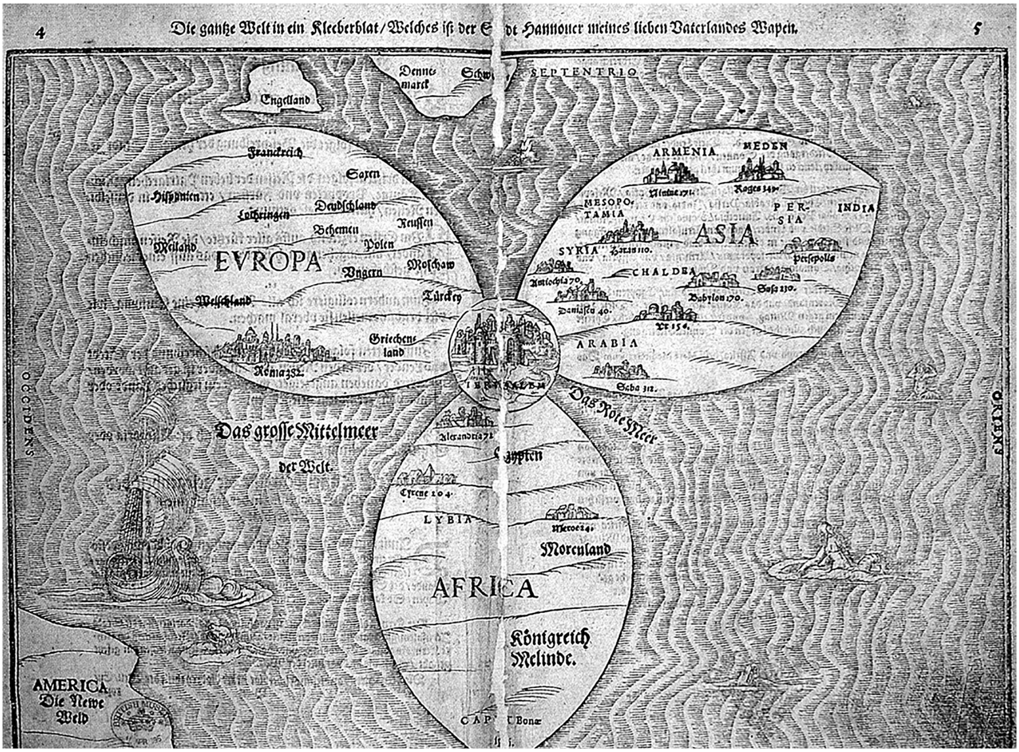

4
Die gantze Welt in ein Kleeberblat/Welches iſt der S dt Hannouer meines lieben Vaterlandes Wapen.
5
Engelland
Denne marck
Schw
SEPTENTRIO
Franckreich
Saxen
Hiſpanien
Deudſchland
Lothringen
Behemen
Reuſſen
Meiland
Polen
EVROPA
Vngern
Moſchaw
Welſchland
Türckey
Griechenland
Roma 232.
ARMENIA
MEDEN
MESOPOTAMIA
PERSIA
INDIA
ASIA
SYRIA
Haran 110.
Perſepolis
CHALDEA
Antiochia 70.
Babylon 170.
Suſa 230.
Damaſco 40.
Ur 154.
ARABIA
Saba 312.
OCCIDENS
ORIENS
Das Rote Meer
Das groſſe Mittelmeer der Welt.
Alexandria 71
Egypten
Cyrene 204.
LYBIA
Meroe 24.
Morenland
AFRICA
Königreich Melinde.
AMERICA Die Newe Welt
CAPUT Bonæ

Fig. 13.5. Another version of the map that dates from 1581, with Jerusalem at the centre of the world, as seen in the previous illustration. This is an ancient world map drawn by Heinrich Bünting in Kleberblatt (1581 A.D.). Taken from [1160], page 334. Jerusalem is placed at the junction of Europe, Asia and Africa. It is odd that a single map should exist in two several versions. The most interesting thing is that we are told nothing about the identity of the original and its edited "copy." We can see that certain ancient artwork was subjected to changes during copying – to a greater or lesser extent. Then these copies were said to represent the originals.

Rome, Jerusalem and Constantinople as different cities several centuries later.

3. THE EVOLUTION OF THE GEOGRAPHICAL DESCRIPTIONS AND MAPS OF THE XI-XVI CENTURY. THE CONDITION THEY REACHED US IN

3.1. The reason for the multiplication of names on the maps of the XIV-XVI century

According to our reconstruction, the Great = "Mongolian" Conquest, which had spread over enormous territories of Eurasia, resulted in the migration of the Russian and Turkic, as well as Ottoman = Ataman names of cities, rivers, areas etc in every which direction. The "Mongolian" conquerors came to the uncultivated lands and settled there, often using familiar names for referring to the new places in memory of their abandoned homeland. For instance, the name "Horde" became multiplied in this manner as it was brought to England, Spain and countless other regions of the Western Europe and Asia. The word Cossack also became duplicated, transforming into the names of a great many places separated from each other by thousands of kilometres (such as Spain and Japan, for instance, qv in CHRON4). The name "Russia" got multiplied as well – as P-Russia, or Prussia, Persia, Paris etc. The same happened to the names "Tartar" and "Turk," which became Franks in the West and Turks in Asia, not to mention such names as

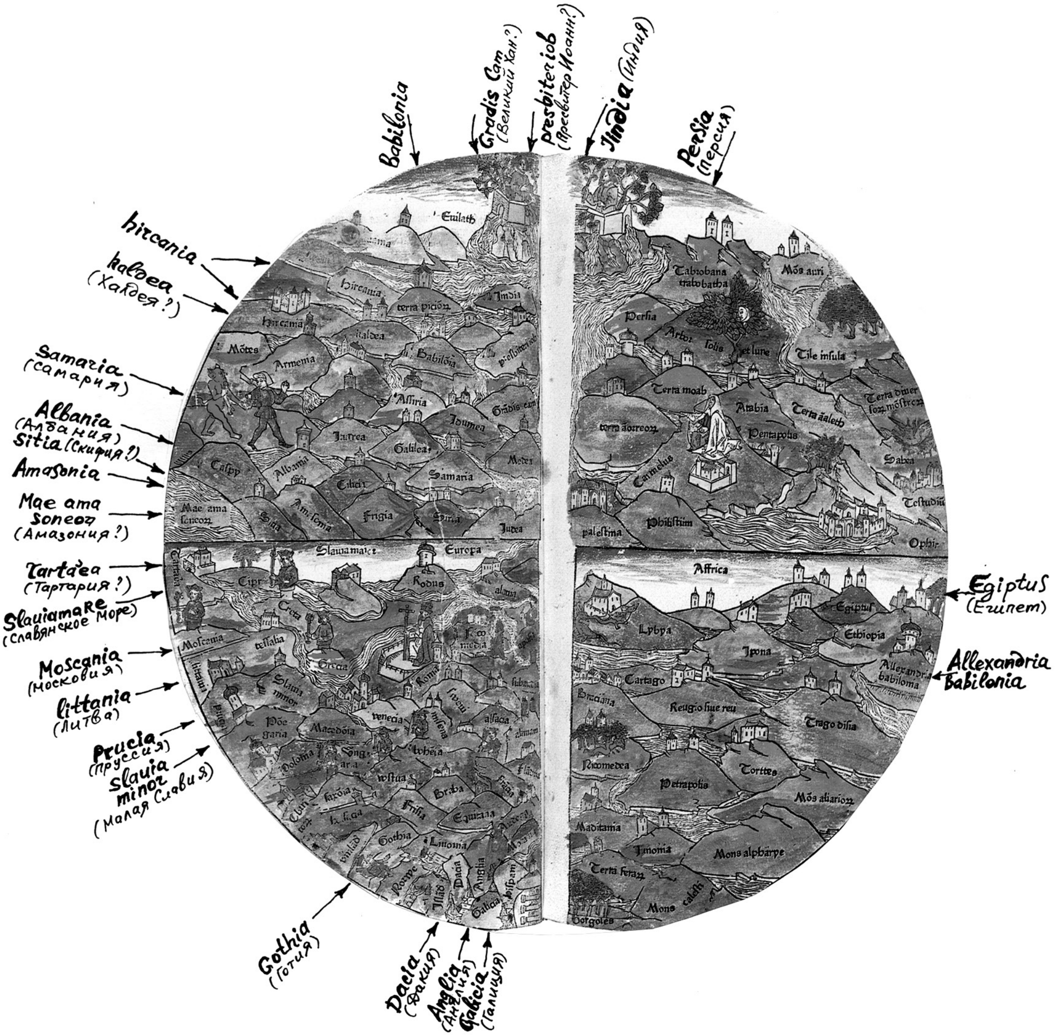

Babilonia
Gradis Cam (Великий Хан?)
presbiteriob (Пресвитер Иоанн?)
India (Индия)
Persia (Персия)
hircania
haldea (Халдея?)
Samaria (самария)
Albania (Албания)
Sitia (Скифия?)
Amasonia
Mae ama Soneoz (Амазония?)
Tartaea (Тартария?)
Slauiamare (Славянское Море)
Moscania (Московия)
littania (Литва)
Prucia (Пруссия)
slauia minor (Малая Славия)
Gothia (Готия)
Dacia (Дакия)
Anglia (Англия)
Galicia (Галиция)
Egiptus (Египет)
Allexandria Babilonia

Fig. 13.6. World map of Lucas Brandis allegedly dating from 1475 (city of Lübeck). The whole city looks like a Christian cross with Jerusalem at the centre. The map is oriented as follows: we have the East on top, and the North is on the left. Paradise is in the East, and there are several rivers flowing thence. There are two countries named Babylonia – in Asia and in Africa. In the North-East we see the Kingdom of the Great Khan, the land of Presbyter Johannes, India, Scythia, Sarmatia, Chaldaea, Amazonia, Tartary, Babylonia and Assyria (taken from [1160], page 38, ill. 2.9

Thracia, Africa etc. Actually, it is possible that the name "Turk" is a derivative of the Christian term "trinity" ("*troitsa*" in Russian), considering the frequent flexion of TS and K. The name "Troy" is yet another derivative.

Furthermore, the natural process of exporting names along the directions of the XIV-XV century conquest was complemented by another effect in the XVII-XVIII century, which has also led to additional duplications and the propagation of geographical names.

Let us remind the reader that one of the key results of our mathematical and statistical research as related in CHRON1 – CHRON3 was the discovery that the greater part of the ancient chronicles has a layered nature due to the fact that the final editions of these chronicles date from the XVII-XVIII century Basically, the original chronicles became covered by its duplicate, occasionally also with a chronological shift, which would create an elongated layered chronicle. The process could be repeated several times. This would result in the duplication of events, geographical shifts and altered dates.

A similar process has befallen geographical descriptions in the XVII-XVIII century. The research as described above leads us to a number of important corollaries, namely:

1) The first geographic descriptions weren't scientific reports or maps as we understand them today, but rather brief lists of nations and lands. They were texts divided into several chapters, or countries.

2) The next phase involved circular maps divided into three sectors, namely, Europe, Asia and Africa. The three parts in question were Europe, Asia and Africa. They were divided from each other by the T-shaped Christian cross, qv in the previous section. The corresponding lands and peoples were listed inside each sector. This is the very shape of the ancient Scandinavian maps, for instance, attached to the geographical tractates, qv in figs. 11.3, 11.4 and 11.5.

3) Later on, with the development of coastal navigation, came the maps with vague outlines of countries. The first seafarers drew seas as long rivers, unable to estimate the sizes of seas and oceans due to the lack of compasses – see the famous map of Hans Rüst dating from the alleged year 1480, for instance, which we reproduced in CHRON1, Chapter 5:11, fig. 5.45.

4) It is only much later that we find veracious shapes of the lands and the seas – namely, on the maps dating from the beginning of the epoch of Great Discoveries (the XV-XVI century), when the compass was already discovered. As we have already mentioned, in the epoch of the XIV-XVI century many geographical names became multiplied, brought by the Great = "Mongolian" conquerors to every part of the world that they colonised.

5) The creation and the implementation of Scaligerian chronology and the "new geography" dates from the XVII-XVIII century. Apparently, the analysis of this stage is particularly important in the reconstruction of the veracious picture of the past. The following is most likely to have happened.

Since the original geographical maps had a textual form and were in fact lists of names, they would inevitably become subject to the Scaligerian duplication effect, as we have demonstrated by the example of chronicles.

In the XVII-XVIII century Scaligerite historians started their process of wiping the Great = "Mongolian" Empire out of chronicle pages. In other words, a great many Imperial names have disappeared from the maps or moved elsewhere. Several geographical shifts, or re-localisations were made – for instance, the Evangelical Jerusalem is claimed to "have never existed" on Bosporus (and was "moved" in modern Palestina). Romanovian historians started to claim that the history of Novgorod the Great as described in chronicles was happening in the swampy and unpopulated marshes near the banks of River Volkhov and not on the Volga, in and around the famous Yaroslavl.

All the activity concerning the geographical relocations was carried out inside studies and amounts to paperwork and nothing else. Some famous "Mongolian" names were affixed to more or less "anonymous" parts of the Earth. Finally, the Imperial names transferred here were "attached" to the real nations populating these territories, becoming introduced into their conscience, geography and science, as well as passages from the ancient history of Russia, or the Horde, and the Ottoman = Ataman Empire, which were torn away from the old history and transplanted elsewhere; in other words, the events that occurred in Russia, for instance, ended up attached to provinces of the modern China.

Reformist missionaries armed with Scaligerian maps would arrive in Africa or China and tell the aboriginal population about the name of their land and their people in antiquity, as well as the glorious deeds of their ancestors. The locals would initially shrug in confusion, but later acknowledge these reports as veracious.

This is how the geographical names of many of the Great = "Mongolian" Empire's provinces started to migrate in the XVII-XVIII century – first on paper, and later in reality. The process must have ended as late as in the XVIII-XIX century.

3.2. How the Imperial geographic names were transplanted to new soil in the XVII-XVIII century, accompanied by their historical descriptions

Nations of the XVII-XVIII century that really resided in certain distant regions (the ones that became associated with the name "Mongolia" all of a sudden) already forgot the real meaning of this proud name. The idea of condensing the gigantic territory of the Great = "Mongolian" Empire to a puny spot on the border of the modern China was born in the faraway studies of the Reformist Europe as a result of geographic falsifications, errors and relocations.

However, the whole matter is that history and geography as known to us today were created by Scaligerite scientists in their studies. Having preserved the name "Mongolia" ascribing it to a small territory next to China, they went even further. Missionaries, travellers and scientists set forth in new directions defined by the maps, telling the locals that the ancient name of their land "has only just been discovered," as well as the ancient history thereof described in such and such books. Just look at the multitude of maps – all these sources were found in European libraries recently. The locals' ignorance was to blame for the lack of local records – however, the West European scientists would help them to restore their past, completely free of charge.

The locals were told that they really committed great deeds in antiquity, and so they were not to worry and not to object; the best thing that could be advised to the locals was to look for some remnants of their past, preferably ruins, sepulchres and so forth. Fitting ones - remnants of a foundation, fragments of statues, a few gutters = Babylon, a city destroyed many centuries ago. This means, however, virtually nothing has remained of it, but nevertheless – we know how great a city it once was from books found in Europe recently.

A given place could be identified as the residence of the legendary King Nimrod, and another hill – as the location of the Persian King Cyrus's headquarters during the storm of Babylon – the books clearly state that he was "standing on a hill," and the hill surely looks fitting, especially if there are ancient stones here to this date. Cyrus must have leaned against one of them, and it would be of great interest to find out which one.

Any opponents (old sages etc) telling that neither they, nor their ancestors knew of any such events, were declared pagan shamans and evil sorcerers – enemies of civilization and the religious mission of the holy fathers, who had fire as the ultimate means of converting the non-believers.

Needless to say, the locals sat around fires and listened to the tales of the missionaries with great interest. First they must have expressed disbelief, then started to express their agreement and finally passionately sought for proof – and doubtlessly found it. Jugs, decorations, ruins of some sort, which could be interpreted in any which way. Nobody expected the grey stones to be inscribed with "here be Homer's Troy destroyed in the XIII century BC."

Then come other scientists and poll the aborigines. This results in voluminous archaeological reports about "the discovery of doubtless confirmations of historical sources on site." The locals eventually started to feel great pride at the sight of the rich tourists who arrive to their village in throngs in order to take a look at the "remnants of the ancient capital" Its inhabitants recollect their former glory with great solemnity and austerity, surrounded by exalted connoisseurs of ancient artefacts. Cyrus, King of Persia, leaned against the stone on the left. There's still a print of his hand on the stone.

Everyone is satisfied.

To voice criticisms of this viewpoint today means to provoke:

1) true rage of many historians and archaeologists, whose predecessors were responsible for many forgeries, miscalculations and errors;

2) authentic outrage among the locals, who have become accustomed to the flattering and lucrative legend;

3) real fury of tourist companies who make a good living from the demonstration of "authentic remnants of an ancient civilisation,"

4) a great grudge for the gullible tourists, who have touched the "holy relics of the ancient statues" in a pious and solemn way.

All of them will cry out: "So many people couldn't have been so wrong for so long!"

We shall refrain from arguing – let us only remind about the fact that people had once honestly believed the Earth to be a flat disc carried by four elephants, and also that the Sun rotated around the Earth. History of science knows many examples of consensual errors.

Scaligerian history and geography are but arbitrary constructs implanted into human consciousness.

3.3. Tedious descriptive diaries of actual voyages and thrilling tales written in comfortable studies

Apart from the process that involved deliberate obliteration of records concerning the Great = "Mongolian" Empire, there was another, of a literary character; it concerned the geographical descriptions, so popular in the XVIII-XIX century. Of course, there were actual voyage records among them – most likely, brief and confused, an arduous and tedious read.

However, some of them were bearing distinct marks of academic style – for instance, works of Roman publishers and commentators written in the XVII-XVIII century as extensive literary works based on collected brief notes of real travellers. These works were doubtlessly useful and important, yet of a cabinet nature. Apart from genuine virtues, they also had some important vices.

For instance, let us consider a real Venetian traveller of the XIV-XVI century who visited Russia, or the Horde, and described it as a faraway land in Asia (India in Asia, in other words). A while later, the brief original text of his notes ends up in the study of a European scientist (operating from Rome, for instance) who collects information about remote countries and treats the ancient documents with the utmost respect.

Yet the Roman scientist of the XVII-XVIII century lived in the epoch when the name India became firmly associated with its modern equivalent, whereas the old meaning ("faraway land") became thoroughly forgotten. Seeing a reference to India in Asia, such a scientist would assume that he was confronted with one of the first ancient descriptions referring to voyages to India in its modern meaning.

The Roman writer of the XVII-XVIII century would complement the old and brief account of his Venetian predecessor of the XIV-XVI century with new and authentic data concerning the wondrous land of India, where elephants and apes roam free and many amazing things happen.

In order to make the account more interesting for his contemporaries, this author might add something about people with one foot, the Phoenix Bird etc, as though he really saw them and nearly perished in the jaws of a gigantic bear-headed crocodile.

We get a Jules Verne story as a result. The author in question never travelled anywhere, didn't submerge on the "Nautilus" or die in the clutches of an enormous kraken – he sat in a quiet study, read encyclopaedias and notes of real travellers and wrote fascinating novels swept off the shelves of bookshops by adoring multitudes of readers.

One must think that the genre of fascinating geographical novels was just as popular in the XVII-XVIII century. People have always been interested in mysterious distant lands. And a vicarious experience is always more easily affordable than a real journey – it is enough to recollect one's love of Jules Verne from the childhood.

Thus, the Roman of the XVII-XVIII century created something similar to the geographical novel of Verne basing it on real notes left by his Venetian predecessor of the XIV-XVI century.

Time goes by, and the vicarious "Roman account" begins a life of its very own. Finally, it ends up in the study of a German scientist, a historian of the XVIII-XIX century who collects mediaeval information about faraway countries. He also treats the Roman "Journey to India" with the utmost respect and interest. What does he learn from the "mediaeval traveller"?

The German scientist rejects the tales of dragons and monster whales that swallow whole fleets of ships – one no longer believed in such things in the XVIII or the XIX century. However, the rest was trusted completely, and served as the basis for a "scientific reconstruction" of the journey in question.

This scientist would instantly come to the conclusion that the traveller visited India in its modern localisation, given the references to elephants, monkeys, parrots, crocodiles, etc.

However, this conclusion would be erroneous, since the actual Venetian traveller had really visited the ancient Russia – a "faraway land," or "India," in other words. All the details of the modern Indian entourage were added by one of Jules Verne's colleagues in the XVII-XVIII century.

We have been confronted by the layered chronicle effect – the first layer is authentic and brief, and concerns a voyage to the ancient Russia, or the Horde – a "distant land," or "India" The second layer is more detailed but literary, and consists of a late description of India in its modern meaning.

Our opponents might counter with the notion that the above scheme reflects nothing but our theoretical constructs. How about actual examples of such layered geographic descriptions of voyages?

They do exist, and we shall be considering them in the next chapter. It was for a good reason that we chose a certain famous Venetian traveller as an example.

CHAPTER 14

The real contents of Marco Polo's famous book

1.
INTRODUCTION.
THE IDENTITY OF MARCO POLO

What does Marco Polo's famous book describe in reality? The readers might already wearily reply: "ancient Russia once again." Let us correct – not merely Russia as actually described by Marco Polo under the names of Tartary, India and China, but also several other European and Asian countries. The ones that weren't described are the modern India and China, which Marco Polo is believed to have visited today.

As we shall demonstrate, the initial text of Marco Polo, really created in the XIV-XVI century, was describing the Great = "Mongolian" Empire, or the mediaeval Russia.

However, when the Portuguese and the Western Europeans of the XVII-XVIII century in general finally circumnavigated the coast of Africa and ended up in the South-East Asia – independently from the fleet of the Horde and the Atamans, the country they discovered, or the modern India, was mistaken for the India of Marco Polo that they were searching. The seafarers had already forgotten the authentic history of the XIV-XVI century, and were accustomed to the Scaligerian geography of the XVII-XVIII century, where the old name "India" as used by the Horde already referred to the territory of the modern India, and not the rest of the Horde.

When the travellers returned to Western Europe, they included all the exotic things that fascinated them (the elephants, the apes, the cannibals etc) into all of the later editions of Marco Polo's book, so as not to conceal new and intriguing data about "the famed distant India" from the reader. Apparently, the inclusion of new information into an old book, with the name of the author remaining intact, was typical for that epoch.

As a result, the contents of Marco Polo's book as we know it today are a mixture of his own description of "Mongolia," or Russia in the XIV-XVI century and newer Western European data pertaining to the "authentic" modern India, brought to Europe by European seafarers in the XVII-XVIII century.

This is how the Muscovite Russians, or "Tartars and Mongols" wearing the kaftans of marksmen ended up side by side with the naked tropical cannibals. Editors of the XVII-XVIII century simply failed to see a contradiction here. Nowadays commentators writing in good faith are greatly confused since they do not understand how a single page of Marco Polo's book can contain obvious references to the Russian marksmen and descriptions of horrifying crocodiles and herds of elephants.

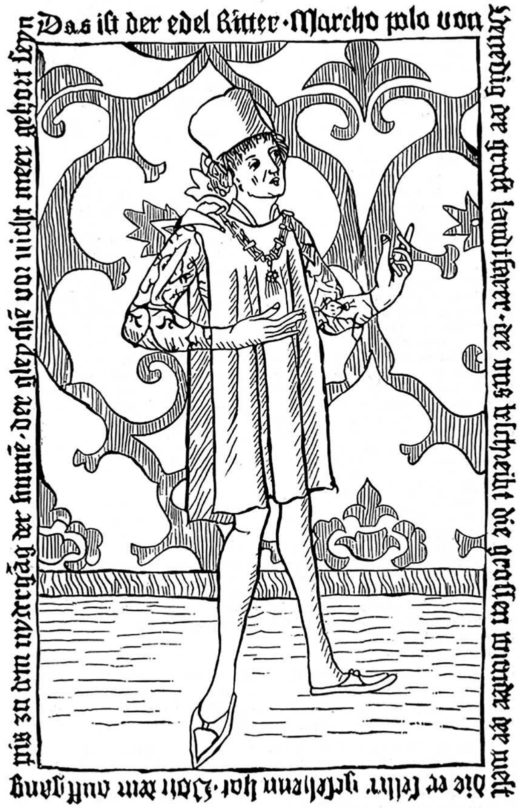

Das iſt der edel Ritter·Marcho polo von
Venedig der groſt landtfarer·der uns beſchreibt die groſſen wunder der welt
die er ſelbs geſehen hat·Von dem aufgang
bis zu dem nydergang der ſunnē·der gleychē vor nicht meer gehort ſeyn

Fig. 14.1. First page of the first edition of Marco Polo's book that portrays Marco Polo himself. From a German edition allegedly dating from 1477. Taken from [1264], Volume 2, page 555.

We shall be using the fundamental academic edition of Marco Polo's book ([1264]), complemented with detailed comments.

Marco Polo (allegedly of 1254-1324 AD) is considered the greatest traveller of the XIII century, hailing from Venice in Italy. He undertook a long journey and travelled for several years, allegedly in 1271-1295, visiting a number of distant lands; among them – Tartary, the kingdom of the Great Khan, and then presumably India, China, Madagascar, Ceylon and Africa. Moreover, it is presumed that he was the one to introduce the very word "India" into the vocabulary of the West Europeans ([797], page 488). It stands for "a distant land," as we already know.

His standard biography is as follows: "Polo, Marco, ca. 1254-1324, Italian traveller. In 1271-1275 he travelled to China and stayed there for some 17 years. In 1292-1295 he made his way back to Italy by sea. His 'Travels' (1298) rank among the earliest sources of knowledge about the lands of the Central, Eastern and Southern Asia that the Europeans had" ([797], page 1029).

However, despite his fame that is said to have thundered all across Europe ever since the XIII, the first interest in the biography of Marco Polo was expressed as late as in the XVI century – three hundred years later, that is ([1078], Vol. 1, page 2). "The first one to try and systematise the knowledge of Marco Polo's life was his fellow countryman John Baptist Ramusio" (*ibid.*). Actually, the name of this "biographer" translates as "John the Baptist of Rome." Therefore, the biography of Marco Polo was covered in obscurity for three hundred years at least, presumably to regain its splendour only in the middle of the XVI century.

Marco Polo is said to have been buried in the Church of St. Lorenzo in Venice. However, there is no such grave in St. Lorenzo, and no such grave has ever existed there ever since the end of the XVI century at least ([1078], Volume 1, page 74). Even if there was such a grave here at some point, the data that we learn from [1264] imply that it was destroyed in 1592 during the reconstruction of the church. Why would the Venetians treat their famous compatriot so unjustly? Apparently, no such grave has ever existed here.

Further on, [1264] reports that no authentic portraits of Marco Polo exist anywhere ([1078], Volume 1, page 75). Marco Polo is believed to have hailed from a highly distinguished family that vanished completely in the early XV century ([1078], Volume 1, page 8).

And so, in the XVI century, which is when the biographers first expressed an interested in the life of Marco Polo, they could find no traces of him anywhere in Venice.

On the other hand, the following oddity is to be considered: the first printed edition of Marco Polo's book appeared in the alleged year 1447 – in Germany, and written in German ([1264], Volume 2, page 554). Why didn't it come out in Italy and in Italian?

In the first page of the German edition we see a portrait of Marco Polo accompanied by the following legend: "*Das ist der edel Ritter. Marcho polo von Venedig…*" (see fig. 14.1). The literal translation is as follows: "This is the noble knight Marco, the Venetian Pole." Why do we translate the word "*polo*" as "Pole"? But how are we supposed to translate it? It begins with a lowercase "p," whereas all the actual names begin with a capital ("Marco," "Venice" and so on). Hence the obvious consideration that the word "*polo*" stands for "Pole."

Our opponents might counter saying that the Italian city of Venice is mentioned here as well. As a matter of fact, the exact translation of "*Venedig*" might be different – apart from Venice in Italy, it may have stood for the famous Venedia, or Wendia – the famed Western European Slavic region ([797], page 207). In our age the Western Slavs are known as Poles in particular. Therefore, the first German edition of Marco Polo's biography appears to consider him a Pole from Venedia – hence "Marco the Pole."

2.
WHO WAS THE REAL AUTHOR OF MARCO POLO'S BOOK?

It is commonly known that the book of Marco Polo wasn't written by himself – he is believed to have dictated it to someone (see above and in [797], page 1029). Marco Polo is referred to in the third person throughout the book. For example, Chapter 35 of Book 2 begins as follows: "It must be known that the Emperor had sent the abovementioned noble Marco Polo, the author of this whole story, on a journey… And now I shall tell you what he [Marco Polo – Auth.] saw in his travels" ([1264], Volume 2, page 3).

This fact was obviously pointed out by the commentators of [1264]; we aren't revealing anything new here.

Furthermore, it turns out that the book of Marco Polo has reached us processed by a professional novelist known as Rusticiano. According to the commentator Henry Cordier, "one cannot help wondering about the extent … to which Polo's text was transformed by Rusticiano, a professional writer" ([1078], page 112). The intrusions of Rusticiano into the original text, if it had at all existed, can be traced throughout the entire book ([1078], page 113).

We have therefore got every reason to suspect that the text of Marco Polo as known to us today is a novel of the XVII-XVIII century and not a collection of travel notes.

3.
IN WHAT LANGUAGE DID MARCO POLO READ OR DICTATE HIS BOOK?

The question isn't ours, and we do hope the readers appreciate the formulation. It turns out that we don't even know what language Marco Polo's book was written in. The following is reported: "As for the language that Marco Polo's book was written in originally, there are different opinions. Ramusio thought it was Latin, without any particular reason; Marsden suggested it was the Venetian dialect, and Baldelli Boni was the first to demonstrate … that it had been French" ([1078], page 81). However, the dispute continues to date.

This clearly implies that the original of Marko Polo's book isn't merely nonexistent – we don't even know what language it was in; we have nothing at our disposal but later manuscripts and publications in a variety of languages.

4.
DID MARCO POLO VISIT THE TERRITORY OF MODERN CHINA AT ALL?

4.1. The location of the Great Wall of China

Serious doubts about whether Marco Polo actually visited the territory of modern China accompany a critically minded reader throughout the entire book. Even the traditionalist commentators express their doubts. The cup of their otherwise endless patience ran over due to the circumstance that Marco Polo never got to sample Chinese tea, and, on top of everything, didn't notice the Great Wall, which is extremely odd, since he's believed to have lived in China for seventeen years, qv in [797], page 1029. How could it be? Did no one ever mention it to him? Didn't it ever surface in conversation as a local "wonder"?

The puzzled commentator tells us simply: "He doesn't utter a single word about the Great Wall of China" ([1264], Volume 1, page 292). Certain puzzled scientists have even tried to discover "implicit references" to the Great Wall in Marco Polo's text, the assumption being that he was aware of the Wall's existence, but had certain ulterior motives for writing nothing about it. Modern scientists are trying to fathom the nature of these motives. Yet Marco Polo's awareness of the wall's existence is never questioned ([1078], page 110).

4.2. How about the tea?

Let us consider tea. The evasive modern commentary is as follows: "It is strange that Polo never mentions the use of tea in China, despite the fact that he travelled through the tea region of Fu Kien; after all, during that epoch the Chinese drank tea just as frequently as they do today" ([1078], page 111). Such pity about the tea. Seventeen years spent in China, and not a single cup of the famous Chinese tea. What did he drink in the mornings, after all?

The notion that Marco Polo "never travelled anywhere and invented everything" is very common, and has proponents in the ranks of the academia to this very day. This is, for instance, what the "Kommersant Daily" newspaper wrote on 28 October 1995:

"**Marco Polo didn't like tea.**

Frances Wood, Director of the British Library's Chinese Department defends the opinion that she arrived at as a result of her research concerning the hypothetical visit of Marco Polo to China on the pages of the Times, expressing her doubts about whether the famous Venetian had really visited the Chinese Empire. The researcher is of the opinion that he didn't get any further than Constantinople, subsequently going into hiding somewhere in the environs of Genoa to write down the story of his fictitious travels: 'Polo's book doesn't say a word about either the Great Wall, tea, china or the deformed feet of the women – he couldn't possibly have failed to notice all of it.' Her opponents assume that such indifference to tea can be explained by the fact that travellers prefer stronger drinks."

Opponents appear to have no other answer, and therefore try to render the problem to a joke. We feel obliged to repeat our question: what if Marco Polo didn't deceive anyone, but simply visited a different country?

4.3. Has Marco Polo seen Chinese women?

There is a famous and unique custom that concerns Chinese women, which has been noticed by every European to visit the territory of the modern China. This custom had existed until very recently. Ever since their childhood, Chinese women wore special shoes that didn't let their feet grow in the natural manner. This is how their feet were made unnaturally small, which was considered seemly, but intervened with freedom of motion – for instance, Chinese women couldn't run. At any rate, this trait is very characteristic, and couldn't have been let unnoticed by any traveller. How about Marco Polo? Not a word, although he is said to have spent seventeen years in China. The astonished commentator of [1264] obviously points out this fact, and remains confused ([1078], page 111).

4.4. Where are the hieroglyphs?

Marco Polo doesn't say a word about the famous Chinese hieroglyphic writing ([1078], page 111). No commentary is needed here.

4.5. What else did Marco Polo "ignore" about China?

According to the clueless remarks of the commentator of [1078], Marco Polo has also "ignored" the following:

a) book-printing in China,

b) the famous Chinese hatching units for artificial poultry raising.

c) the "big cormorant" fishing technique,

d) "as well as a variety of other remarkable arts and customs that it would be natural to remember" for a traveller in China ([1078], page 111).

The commentator summarises: "It is hard to explain all these omissions of Marco Polo [in reference to China – Auth.], especially if we're to compare them to his more or less detailed descriptions of Tartar and South Indian customs. One gets the impression that he had communicated with foreigners for the most part while in China [sic! – Auth.]" ([1078], page 111).

4.6. What "indubitably Chinese phenomena" did Marco Polo notice during his visit to "China"?

Our answer shall be very brief: nothing at all! It is easy enough to notice by his book ([1264]).

5.
GEOGRAPHICAL NAMES USED BY MARCO POLO WERE CONSIDERED HIS OWN INVENTIONS IN EUROPE FOR TWO HUNDRED YEARS

The first biographer of Marco Polo, modestly named John the Baptist of Rome (John Baptist Ramusio), who lived in Venice in the middle of the alleged XVI century writes the following in his preface to Marco Polo's book:

"His book, which contains numerous errors and inaccuracies, was considered fantasy for many years; the dominant opinion was that the names of towns and cities contained therein [all names! – Auth.] had been invented by the author, with no real basis underneath – pure fiction, in other words" ([1264], Volume 2, page 2).

The publisher has repeated it four times here that the geography of Marco Polo was fiction through and through. But how close is that to the truth? Could Marco Polo have visited other places?

6.
WHAT ARE THE "ISLANDS" MENTIONED BY MARCO POLO?

Mediaeval travellers, including Marco Polo, often refer to countries as to islands. We have cited many such examples in Chron4 – for instance, even Russia was occasionally called "island." In Chron4, Chapter 18:5 we have already explained that the world "island" was formerly used for referring to a land or a country in Asia, or in the Orient. The English word "island" was derived from "Asian land."

In the Middle Ages, "all the faraway lands that needed to be reached by sea were called islands" ([473], page 245).

Sometimes such "explanations" are so dubious that the modern commentators are forced to write such things as "Polo describes Ormus as though it were located on an island, which contradicts … reality" ([1078], pages 97-98).

Therefore, when we discover references to islands in Marco Polo's book, we shouldn't think that he really refers to islands in the modern meaning of the word – most likely, countries.

7.
WHY MODERN COMMENTATORS HAVE TO "CORRECT" CERTAIN NAMES USED BY MARCO POLO, ALLEGEDLY IN ERROR

Having fallaciously "superimposed" the book of Marco Polo over the territory of the modern China, historians were amazed to discover that the names used by Marco Polo didn't look Chinese at all, for some odd reason. Then they started to correct Marco Polo in the following manner.

Polo often uses several spellings of a single name, often at close distance from one another ([1078], page 84). Commentators try to choose the ones that sound "the most Chinese," writing such things as "in two or three cases I suggested a spelling that isn't present in any of the sources" ([1078], page 143).

Here are a few examples. "Correct Oriental forms of the names Bulughan and Kukachin have transformed in a number of manuscripts … into Bolgara [or Volgara! – Auth.] and Cogatra… Kaikhatu Kaan figures as … Chiato and … Acatu" ([1078], pages 85-86).

The names don't really sound Chinese. One might suggest a variety of hypotheses in order to reconstruct their real meaning, such as:

The name Bolgara refers to the region of River Volga.

The name Acatu is the well-known Russian name Asaf (or Iosaf), considering the frequent flexion of F and T.

The name Chiato (Chet) is familiar to us from Russian history, and was borne by the founder of the famous Godunov family, an ancestor of Czar Boris "Godunov," qv in Chron4. And so on, and so forth.

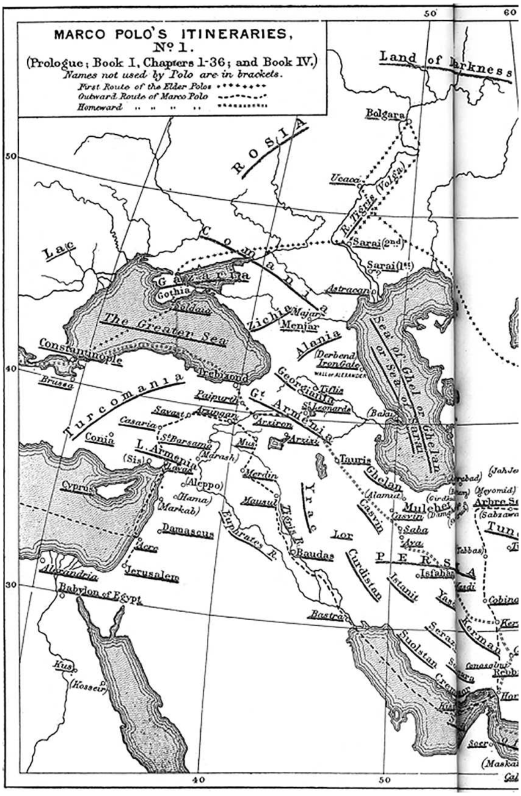
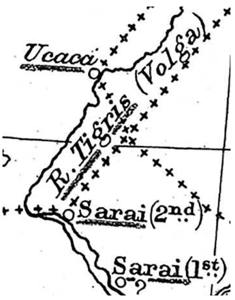

MARCO POLO'S ITINERARIES, Nº 1.
(Prologue; Book I, Chapters 1-36; and Book IV.)
Names not used by Polo are in brackets.
First Route of the Elder Polos
Outward Route of Marco Polo
Homeward
Land of Darkness
Bolgara
ROSIA
Ucaca
R. Tigris (Volga)
Sarai (2nd)
Sarai (1st)
Astracan
Comania
Lac
Gazaria
Gothia
Soldaia
The Greater Sea
Zichia
Majar
Menjar
Alania
Constantinople
Brussa
Turcomania
Trebizond
Derbend Iron Gate
Georgiania
Tiflis
Gt. Armenia
Sea of Ghel or of Ghelan
Conia
L. Armenia
Cyprus
Aleppo
Damascus
Acre
Jerusalem
Alexandria
Babylon of Egypt
Mosul
Tigris R.
Euphrates R.
Baudas
Yrac
Lor
Curdistan
Tauris
PERSIA
Casvin
Saba
Ava
Istanit
Bastra
Suolstan
Cormos
Kusir
(Kosseir)

Fig. 14.2. Map compiled from the data of Polo Sr. and Marco Polo himself. River Volga is called Tigris here! Obviously enough, nobody calls Volga that nowadays. The name must have been transferred to the south during the campaign for Scaligerian history and been affixed to the region of the modern Mesopotamia on the maps of the XVII-XVIII century. Taken from [1264], Volume 1, after page 144 (at the end of the Foreword).


Ucaca
R. Tigris (Volga)
Sarai (2nd)
Sarai (1st)

14.3. Close-in of a fragment of Marco Polo's map with Volga named Tigris. Taken from [1264], Volume 1, after page 144 (at the end of the Foreword).

Let us cite another example. In Chapter 10 of Book 3 Marco Polo tells us about the lands of Samara and Dagroian, or the Kingdom of the Dagi ([1264], Volume 2, page 292).

However, the table that we have compiled from the materials of V. I. Matouzova ([517], pages 261 and 264) makes it clear that the Dagi was the name of the Russians (as used in mediaeval England, for instance, qv in Chron4, Chapter 15:1.5). Therefore, the Kingdom of the Dagi identifies as the Russian Kingdom. Below we shall give an explanation of what Russian customs could have given birth to the moniker "Dagi."

Let us carry on. We hardly need to remind the reader that Samara is a famous Russian city on the Volga, or, alternatively, Sarmatia – Russia, or Scythia, in other words. In Chron4 we already mentioned that Samara must have been one of the old capitals of the Golden Horde, possibly also the Samarqand of Timur. Indeed, some manuscripts of Marco Polo's book use the name "Samarcha" for referring to Samara ([1264], Volume 2, page 294). Could that be "Samarqand"? The actual name "Samarqand" must have stood for "Sarmatian Khandom" – Sarma-Kand or Sarma-Khan.

Incidentally, when Marco Polo describes Samara he makes a reference to the "abundance of fish in these parts, which is the best in the world" ([1264], Volume 2, page 292). This is coming from a Venetian who should know something about fish. Could it be the Volga sturgeon that Marco Polo enjoyed so much?

Needless to say, historians have neither found Samara, nor Dagroian in the South-Eastern Asia. What did they suggest as a replacement? Sumatra instead of Samara, and the formidable name Ting-Ho-Rh instead of Dagroian ([1264], Volume 2, pages 296-297).

Therefore, the word "Samara" must have stood for "Sarmatia" in Marco Polo's book – Scythia, or Russia, that is.

Where did Marco Polo travel, after all? For instance, we know that Polo the Elder voyaged along Tigris, which is localised in Mesopotamia today – apparently, erroneously so, since modern commentators report that some of the mediaeval travellers believed Tigris to identify as River Volga. Polo the Elder, for instant, used the name "Tigris" for referring to Volga – see the map entitled "Marco Polo's Itineraries. No. 1" in [1264], Volume 1. The map tells us explicitly: "*R. Tigris* (*Volga*)." See figs. 14.2 and 14.3.

And so, where did the mediaeval West Europeans localise the famous Mesopotamian River? Apparently, in mediaeval Russia (or India), a land that lays at a considerable distance from the Western Europe (India - from the Russian word "*inde*," "far away"). There are many large rivers in Russia – the areas between them could be called "Mesopotamia," or "interfluve."

We believe the explanation to be simple. Up until the moment when the Scaligerite editors of the XVII century rearranged the maps, ascribing the names "India" and "China" exclusively to the territories known as such today, West Europeans must have used the words "India," "China" and "Mesopotamia" for referring to a single country – Slavic and Turkic Russia, or the Horde = Scythia of the XIV-XVI century.

8.

WHAT DIRECTION SHOULD ONE TAKE IN ORDER TO REACH INDIA AND CHINA FROM ITALY?

The question will instantly be answered: Southeast, or East at the very least – not Northeast, and certainly not North. It suffices to take a look at the map. However, the first biographer of Marco Polo cherished the naïve conviction (allegedly in the middle of the XVI century) that Polo's route lay to the North and Northeast from Italy ([1078], page 2). Moreover, he was of the opinion that Marco Polo travelled some lands to the North of the Caspian Sea – Russia, in other words.

His text is as follows: "Ptolemy, as the last of the [ancient] geographers, was the most knowledgeable [of them all]. His knowledge of the North comprised all the lands until the Caspian Sea… His knowledge of the South ended beyond the equator. These unknown regions in the South were first discovered by the Portuguese captains of our time [the XVI century the earliest – Auth.]. As for the North and the Northeast, these lands were discovered by the brilliant nobleman Marco Polo" ([1078], page 2).

Let us consider this text, which is presumed to date from the XVI century, once again and more attentively. It clearly indicates that Marco Polo travelled to the North or the Northeast of the Caspian Sea – along the Volga, or between the Volga and the Ural, in other words. The lands found to the North of the Caspian have always belonged to Russia.

Therefore, Marco Polo travelled through Russia.

9.

WHY MARCO POLO MENTIONS SPICES, SILKS AND ORIENTAL WARES IN GENERAL WHEN HE TELLS US ABOUT INDIA, OR RUSSIA

Our opponents might want to enquire about the following matter. If Marco Polo's India was really Russia, whence the references to spices, silks, apes and so on. There are no wild apes in Russia, and no spices grow there.

This is correct. However, one could encounter all of the above sold for a profit – for instance, at the famous Yaroslavl (or Novgorod) marketplace in the Mologa estuary. Spices and other exotic wares were brought here from the Orient – India in the modern meaning of the word, Persia and so on. No Western European merchants ventured further than the Yaroslavl Market.

Indeed, they couldn't have travelled any further. We have already explained how the trade between the East and the West must have been organised in the XIV-XVI century – with Russia acting as an intermediary. Being in control of vast territories, the Great = "Mongolian" Empire chose a very clever tactic indeed. The flow of wares from the West and the East converged in a single point – the Yaroslavl Market, or the Azov region of the Don. Customs offices were located here, and they collected tax. Therefore, Western traders weren't allowed any further than the market, likewise the Eastern traders – in order to make all of them pay the Russian tax.

10.

THE TOPONYMY OF THE NAME "INDIA"

And so, the Westerners would find Oriental wares in Russia. Deeply impressed by the cute little monkeys and the abundance of ginger, they enquired about their land of origin. Russian traders replied "from *indea*," which translates as "from a distant land," weighing the cinnamon and charging their clients hefty sums in full knowledge that they couldn't buy exotic goods at any other market.

This is how the trade was done in the epoch of the Great = "Mongolian" Empire, which covers some three hundred years. The Westerners were obviously doing their utmost in order to find a diversion so as to pay less for their purchases.

The original meaning of the Russian word "India" (formerly "Indea," cf. "*inde*" – "elsewhere," "somewhere," "on the other side," qv in [786], Issue 6, page 235) may not be understood by everyone – it had simply stood for "a distant land," "a foreign country," etc.

The adverb "*inde*" is no longer used in Russian. However, it was adopted by the Latin language, which was created in the XV-XVI century, without even changing its form. Nowadays it can be found in any Latin dictionary, meaning "thence, from that place …" ([237], page 523). The traders, who were beginning to speak Latin, brought this word back from the Yaroslavl (Novgorod) market, as well as the name "India" (faraway land), which is derived from it.

Incidentally, the Russian "Voyage" of Afanasiy Nikitin uses the word "India" in this very meaning, in general reference to distant lands.

11.

WHEN AND HOW WERE CERTAIN GEOGRAPHICAL NAMES USED BY MARCO POLO "LOCALISED"

Polo's first biographer wrote the following in the middle of the alleged XVI century: "However, over the last few centuries the people familiar with Persia started to think about the existence of China [?! – Auth.]" ([1078], page 3).

Let us remind the readers that at some point in the past, the Westerners were "aware of China's existence" - as Scythia, or the ancient Russia; see Part 6 of the present book, which uses materials taken from Scandinavian chronicles in order to prove that in the XIV-XVI century "China" was the name of Scythia. Then, in the XVII century, it was "lost," together with the knowledge that the name China referred to Russia, or "Mongolia," in the days of yore. For some period of time, the West Europeans were convinced that there was no China at all, and that all of Marco Polo's accounts of his voyage to China were pure figments of imagination ([1078], page 2).

In the XVII-XVIII century, when the Westerners finally reached the Orient independently by sea and discovered the new lands that they had not been familiar with previously, they recollected the "lost China" and decided to look for it, eventually locating the country in the Far East. However, they weren't aware of the fact that they only managed to discover the easternmost and relatively small part of the former China, or Scythia, or the Great = "Mongolian" Empire.

It must have happened as follows. Upon arriving to South-East Asia with Marco Polo's book in their hands, Europeans of the XVII-XVIII century started to search for names familiar from Marco Polo's book. Why would they need to do it? The answer is quite simple. Let us step in the shoes of the Portuguese captain of the XVII-XVIII century, whose journey was driven by practical considerations, not abstract scientific interest, and sponsored by the king. This captain had a clear objective of finding a trade route to India and also China, which was somewhere near India, according to Polo.

The captain in question couldn't have returned without "finding" China and other countries from Polo's book. In order to prove it to the king that the correct route to India and China was indeed discovered, the captain was simply obliged to find some names familiar from Polo's book on the terrain at least, seeing as how it was the only source of knowledge about India and China ([797], page 488). Obviously enough, the captain could not report that his mission was a failure for fear of losing his job.

And so, when the Europeans finally reached the South-East Asia, they started their search for the names from Polo's book. However, everyone they met spoke a foreign language, completely beyond their comprehension and based on altogether different phonetic principles. The names were also local, and therefore incomprehensible.

It is very hard for any European to make head or tail of the local names due to the complexity of the local phonetics. Therefore, European travellers wrote the well familiar names from Polo's book on the maps of the South-East Asia that they compiled – earnestly and in good faith, without any intentions of deceit, under the erroneous assumption that they were reconstructing the old names of these places from Polo's book. They must have looked for phonetic matches and rejoiced if they could find any; however, most often this wasn't the case and they simply used the names they found in the book of Marco Polo.

Europeans "found" Samara, Java, Ceylon, Madagascar etc in South-East Asia, following the indications of Marco Polo and using his names for the newly discovered (in the post-Imperial epoch) islands and countries in the remote Southeast. However, the actual descriptions of these "islands" as given by Marco Polo give no reason for such unambiguous identifications.

Let us just cite a single edifying example out of a great many similar ones. Let us open the Encyclopaedic Dictionary ([797]) and read what is said about the Indo-Chinese Isle of Java. We quote:

"An island in the Malayan archipelago, Indonesian territory. Length: over 1000 km, area: 126.5 square kilometres. Population: circa 83 million (1975). Over 100 volcanoes (about 30 of them active; the tallest is 3676 metres), situated alongside the axis of the island, there are hills and valleys in the north. Frequent earthquakes. Deciduous and evergreen tropical forests, savannahs in the east. The plains are cultivated (rice, manioc, maize and yam). Main cities: Jakarta, Bandung and Surabaya" ([797], 1564). This is all that we learn about Java.

Here's the description of "Isle Java" given by Marco Polo: "There are eight kingdoms there, and eight kings wearing crowns. The whole populace is pagan; each kingdom speaks a language of its own. There is an abundance of valuables on the island, expensive spices and aromatic oils…" ([1264], Volume 2, page 284). And so on, and so forth. Polo doesn't report any typical geographical characteristics of the area – not a single word about volcanoes, tall mountains or names of cities.

One wonders why we are supposed to assume that Marco Polo's Java is the very same Java that was baptised thus by the Western European captains of the XVII-XVIII century, with Marco Polo's books in their hands? Such arbitrariness allows identifying any given place in any which way provided the locals don't mind too much. Let us also point out a peculiar detail. Where did the Europeans manage to find Marco Polo's names? On remote and wild islands inhabited by savage tribes in that epoch. The tribesmen were illiterate and did not oppose the "white gods from ships," armed with cannons and making decisive statements in an unfamiliar language.

More civilised regions were more problematic – Manchurian China, for instance. In the XVII-XVIII century, the Chinese treated foreigners with great suspicion; in 1757 the Manchurians altogether forbade foreign trade in every harbour except for Canton ([151], Volume 5, page 314). The results are visible perfectly well. Apart from the city of Canton, and, possibly, two or three more cases, we cannot find any of Marco Polo's names on the territory of the modern China.

Actually, the Chinese name of Canton is Guangzhou ([797], p. 538). Do the two names have much in common? It would be expedient to remind the reader that "canton" is a French word that simply translates as "district." Why drag the French word to the East of China and inscribe it on a map?

The matter is that Marco Polo knew French. Had it been English, we would have a city called Town in China – also very similar to Guangzhou, isn't it?

Since the Europeans had failed to "discover" any of Marco Polo's names in China, they invented the theory that Polo particularly detested the Chinese language. Modern commentators write the following in this respect: "One gets the impression that he [Polo – Auth.] was communicating with foreigners predominantly while in China. If any place that he describes had a Tartar of a Persian name, he would invariably use it in lieu of the Chinese version. Cathay, Cambaluc, Pulisanghin, Tangut, Chagannor, Saianfu, Kenjanfu, Tenduc etc – all of the above are Mongolian, Turkish or Persian versions, although they all possess Chinese equivalents" ([1078], page 111).

There is nothing odd about it. Marco Polo really didn't know any Chinese due to the simple fact that he had never visited the territory of modern China. When the West Europeans came to China in the XVII-XVIII century, not really allowed deep into the country, they had to use second-hand data – Turkish, Persian etc (written down by travellers of those nations who visited inner parts of China). This is how the Turkish and Persian names used for referring to Chinese towns and cities may have appeared in later editions of Marco Polo's book.

12.

MINIATURES IN THE BOOK OF MARCO POLO

12.1. What did they depict?

Unfortunately, most readers of [1264] won't have an opportunity to see the overwhelming majority of miniatures contained in the old manuscripts of Marco Polo's book. The fundamental edition ([1264]) claims completeness and contains a large number of illustrations, but, oddly enough, nearly all of them are modern drawings of the South-East Asia. The truly old and authentic drawings from the manuscripts of Polo's book are few and far between. Why would that be? Why couldn't the publishers of [1264] reproduce all of them, or at least the numerous surviving illustrations from the mediaeval manuscripts of Marco Polo? They are exceptionally interesting and important, after all, since they reflect the views held by the West Europeans of that epoch on "India" and "China."

The book ([1294]) even contains a list of miniatures contained in two old manuscripts of Polo's book ([1264], Volume 2, pages 527-529). Apparently, the first manuscript contains 84 ancient miniatures, and the second, 38.

12.2. Miniature entitled "The Death of Genghis-Khan"

In fig. 14.4 we reproduce an ancient miniature from Marco Polo's book entitled "The Death of Genghis-Khan." It can be found in the large volume entitled "Le Livre des Merveilles" (Fr. 2810), which is kept in the French National Library ([1264], Volume 2, page 527).

The drawing is virtually indistinguishable from

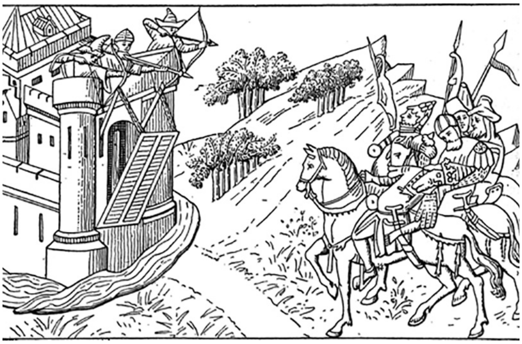


Fig. 14.4. The death of Genghis-Khan during the storm of Calacuy Fortress. Ancient miniature from Marco Polo's mediaeval manuscript. Nothing stands in the way of interpreting this as a motif of the Horde's (Russia's) life – there are no details that could be interpreted as specifically Chinese in the modern sense of the word. Taken from [1263], Volume 1, page 68.

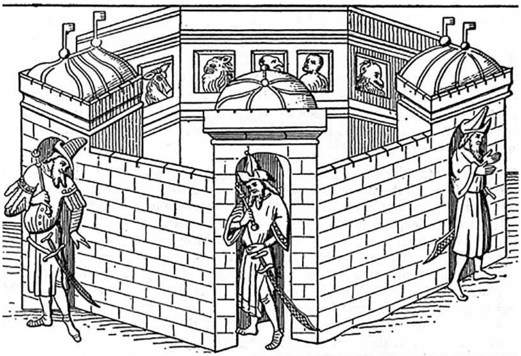


Fig. 14.5. Ancient miniature entitled "Palace at Khan-Balyk" from a mediaeval manuscript of Marco Polo's book. Nothing should preclude us from regarding it as pertinent to the life of Russia, or the Horde – no explicitly Chinese elements here as we understand them today. Taken from [1264], Volume 1, page 369.

the miniatures known to us by Russian chronicles. Stone city with towers surrounded by a river or a moat, a portcullis, groves, hills, bearded riders in chain mail and headdress indistinguishable from the Russian. In particular, we see the well familiar hats of the Russian marksmen. They are rather small in this miniature, but in the next one you will be able to make them out perfectly well.

Commentators believe that the picture depicts a part of the modern Mongolia, in the steppes next to the border of China. But what precludes us from seeing a typically Russian theme in this miniature? Nothing at all, since we see absolutely no details that look Chinese.

It must be pointed out that Genghis-Khan died in the siege of a city interestingly enough named Calacuy (Kaluga) in the French edition [1263], page 68. On the other hand, many Russian chronicles describe the Battle at Kalka, where the South Russian and Polovtsy Princes were defeated by the army of Genghis-Khan in the alleged year 1223 ([942], page 29). Apparently, Russian chronicles and Marco Polo describe the same battle, although Russian sources do not mention anything about Genghis-Khan dying in this battle. Thus, the text might be referring to the battle at Kaluga, or Kalka.

12.3. Miniature entitled "The Palace at Khan-Balyk"

In fig. 14.5 we cite another ancient miniature from Marco Polo's book entitled "The Palace at Khan-Balyk." We see brick stones, military guards that distinctly resemble the Russian marksmen in kaftans and characteristic hats (see fig. 14.6). The style of the illustration is once again nearly impossible to distinguish from the customary mediaeval Russian miniatures.

Modern publishers of [1264] decided to show the modern readers how the scene should have looked in reality – all in good faith. For this end, they complement this old miniature from Marco Polo's book by a drawing of the Winter Palace in Beijing (fig. 14.7). They must have honestly believed this palace, or one that had looked similarly, to have served as the prototype for the old miniature. However, we see typically Chinese roofs with edges protruding upward, broad-brimmed Chinese hats that provide good protection against the sun etc – nothing remotely resembling the ancient miniature. This is a good example of how Scaligerian history copied events from one chronicle and pasted them into another, ascribing them to a different country.

12.4. Miniature entitled "Borus" (Boris?)

In fig. 14.8 we see an ancient miniature entitled "Borus" from the book of Marco Polo. Could this "Borus" be a Boris, or a P-Rus (White Russian)? We see people with canine heads in typical Russian kaftans – mark the latches woven of cords. They wear turbans, well familiar to us as the headdress of the Cossacks and the Ottomans (Atamans).

People with canine heads are also an image that we often encounter in the "ancient" literature, Egyptian artwork and mediaeval Western texts. It is believed that these mysterious fantasy creatures only existed in the imagination of the Egyptians, the Byzantines and the West Europeans, and had nothing to do with Russia whatsoever.

The turban is believed to be a purely Oriental and Muslim headdress today, which has allegedly never been worn in Russia. The combination of a Russian kaftan, a turban and a canine head might indeed seem uncanny; let us do some explaining.

12.5. The identity of the people with canine heads

Mediaeval and "ancient" literature often mentions people with canine heads. There is an enormous amount of ancient artwork depicting such people – in Egypt, in particular. People with canine heads were also portrayed on the old Orthodox icons – St. Christopher, for instance, qv in figs. 14.9, 14.10 and 14.11. All of it is believed to be pure fantasy like flying dragons breathing fire, without any root in reality whatsoever. Is it so?

We are of the opinion that all legends and all the artwork of this sort is based on reality – what we encounter is medieval symbolism, which must have had a definite meaning in mediaeval Russia. It is likely, although this issue doubtlessly requires

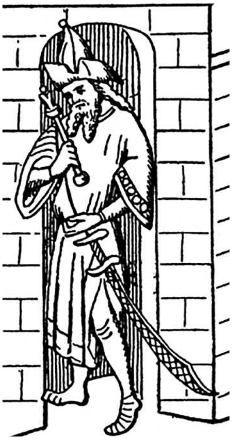


Fig. 14.6. A close-in of a warrior wearing a marksman's hat from a miniature contained in Marco Polo's book. Taken from [1264], Vol. 1, p. 369.

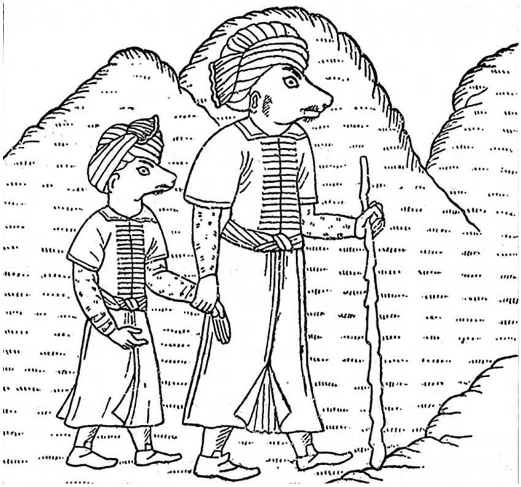


Fig. 14.8. Ancient miniature entitled "Borus" (Boris, or B-Rus, White Russian?) from a mediaeval manuscript of Marco Polo's book. No Chinese elements in the modern meaning of the word. Taken from [1264], Vol. 2, p. 310.

a deeper research, that the dog symbol represented the guards at the court of the Russian Princes, or Khans, or some organization similar to the Prince's Guard.

What made us suggest this version? Among other things – the commonly known fact that during the epoch of Ivan the "Terrible" the *oprichniks*, or warriors of the Czar's Army, "always went around with canine heads and brooms tied to their saddles" ([362], Book 3, Volume 9, page 50). It has to be noted that Karamzin refers to the foreigners Taube and Kruse, who describe this custom. Therefore, one should not interpret this account literally – severed canine heads with beastly fangs attached to saddles are unlikely to make them more convenient for riding, and there's the smell issue to consider as well – any horse wearing such decorations would doubtlessly panic.

We are clearly confronted with a distorted rendition of some real Russian custom involving the palace guards, who might have worn some canine symbol of a "watchdog" – the most obvious thing to symbolise a guard.

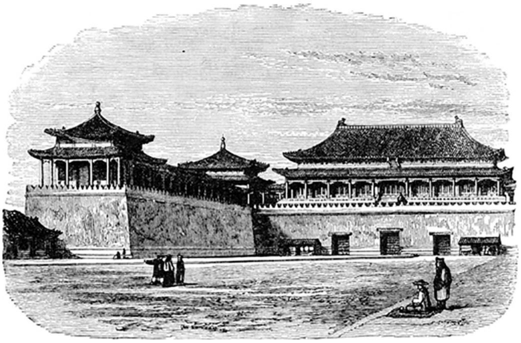


Fig. 14.7. Winter Palace in Beijing. Modern miniature used in the British edition of Marco Polo's book in order to "prove" that Marco Polo and the mediaeval artist that drew the Palace at Khan-Balyk, qv above, had something similar in mind. However, we see no similarities whatsoever. Taken from [1264], Volume 1, page 369.

Apparently, when foreigners visited the Royal Palace of the Russian Czar, they saw the palace guards wearing a dog symbol (on their hats, for instance). This would leave an impression, and so, upon returning to Europe, they would tell their fellow countrymen about a faraway land where the palace guards "wear dogs on their heads." The data went through a variety of hands, transforming into actual representations of people with canine heads, hence the famous "ancient" term "cynocephalic" used for referring to people with canine heads as mentioned by many "ancient" authors.

When the oprichniks started to decorate their saddles with the dog symbol, foreign renditions would transform this custom into gruesome severed dog heads attached to saddles. Modern historians are generally aware of how absurd such riders would look; thus, R. G. Skrynnikov only cautiously mentions the broom in his description of the oprichniks – not an actual broom, but "a certain likeness" thereof ([776], page 107). Not a word about any dog heads.

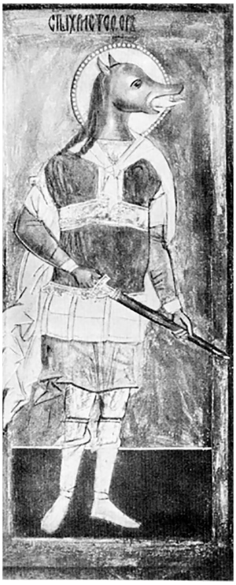


Fig. 14.9. St. Christopher the Dog-Headed. XVI century, Russian North. Taken from [693], p. 74.

We instantly understand why mediaeval English sources use the names "Dogi" ("Dagi") for referring to the Russians ([517], pages 261 and 264). The canine associations stand strong.

Thus, it is for a good reason that the cynocephalous figures on the "Borus" miniature are dressed in Russian kaftans of the marksmen – the latter had been the elite Russian troops up until the epoch of Peter the Great.

Moreover, people with canine heads were frequent characters of the mediaeval European historical chronicles – for instance, the Czech Cossacks, or "*khody*" (infantrymen) were known as the "dogheads," and they had a canine head symbol on their banners. The "dogheads," or the Cossack infantry, resided in the Czech and Bavarian borderlands, preserving the typical Cossack lifestyle until the middle of the XVII century at least. The last time they served in the military was in 1620, which is when the Czech kingdom lost its national independence. In 1883-1884 they acted as protagonists of the novel "Dogheads" by Alois Irasek, one of the most popular novels among the Czechs. In 1693 the "doghead Cossacks" rebelled against the Habsburgs; the mutiny was suppressed. This is what Irasek's novel writes about.

And now, what about the turban?

12.6. Turbans as native Russian headdress

Did Russians actually wear turbans? – asks the reader in amazement. Even for us it proved surprising. However, we have discovered that they did wear turbans; furthermore, the word "*chalma*," which stands for "turban" in Russian and is believed to be of a Turkic origin was really derived from the well-known word "*chelo*" (forehead).

Cossacks wore turbans until the XVII century – we have already reproduced a portrait of Stepan Razin, the Cossack Ataman, wearing one (see CHRON4, Chapter 3:4:1). Bogdan Khmelnitskiy the Getman was even sculpted in a turban for his modern memorial in Kiev. The etymological dictionary blatantly states that the word "*chalma*" is of a perfectly Slavic origin; the word translates literally as "headdress." Another related Russian word is "*shlem*" ("helmet"), or "*shalom*" in its more archaic ofrm.

In the XVII century the only ones to wear

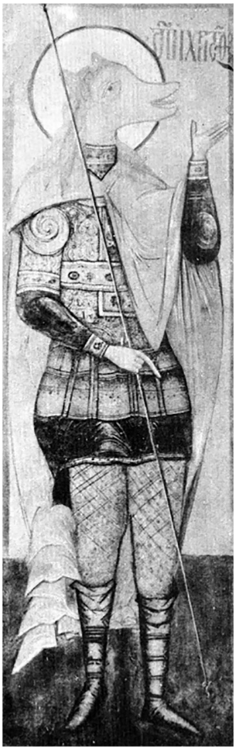


Fig. 14.10. St. Christopher the Dog-Headed. Second half of the XVI century, Chudov Monastery. Taken from [693], page 74.

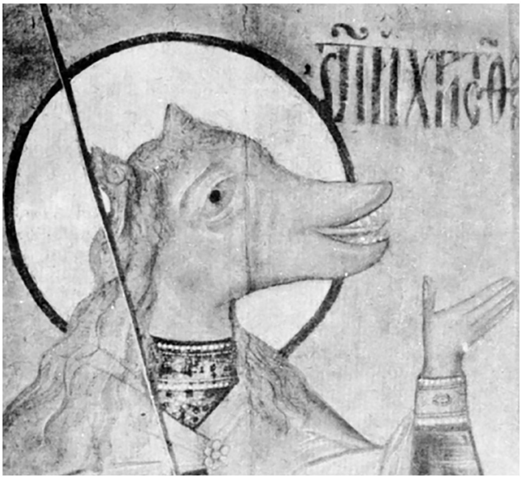


Fig. 14.11. A close-in of St. Christopher the Dog-Headed. Second half of the XVI century, Chudov Monastery. Taken from [693], page 74.

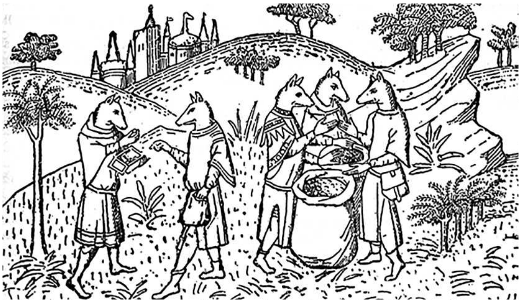


Fig. 14.12. Ancient miniature entitled "The Cynocephales" – people with canine heads as drawn in a mediaeval manuscript of Marco Polo's book. It is perfectly easy to interpret as a Russian motif – there is nothing we could identify as a typically Chinese element in the modern meaning of the word. Taken from [1264], Volume 2, page 311.

turbans were the Cossacks, descendants of the former Horde army. Earlier on the turban must have been typical Russian headdress.

12.7. Miniature entitled "Cynocephali"

Fig. 14.12 is a reproduction of "Cynocephali," an ancient miniature from the book of Marco Polo. The characters portrayed therein are once again believed to hail from faraway tropical India – gathering rice in the relentless sunshine. And yet we see people wearing typical Russian clothes, as though they were copied from Russian miniatures. We have already voiced our opinion on the canine heads; let us now consider a few other interesting details.

Rice is unlikely to be gathered on a dry hill – the two open sacks that we see must contain rye or wheat. Especially seeing how the second figure on the left in the foreground is sowing seeds from a bag tied to his belt, which is virtually a Russian archetype (whereas rice is planted as seedlings on a field covered with water).

The boots are also typically Russian and resemble many Russian miniatures. Also, we see a fortified city with stonewalls once again. Should someone prove extremely reluctant to admit that the country we see here might be Russia, it can be any country in Europe, albeit with a lesser degree of probability. However, tropical countries and South-East Asia are right out of the question.

12.8. Other miniatures from Marco Polo's book

In 1999 a facsimile edition of Marco Polo's book entitled "Le Livre des Mervilles" came out in France ([1263]). The Russian translation renders the title as "Book of World Diversity" ([510]). The French edition contains about ninety luxurious ancient colour miniatures. Some of them, as we demonstrate above, are likely to represent certain events that occurred in Russia, or the Horde, which is the land where Marco Polo actually travelled. Our analysis of other miniatures confirmed this observation, complementing it by many new details. One gets the impression that the majority of the miniatures were created in the XVII-XVIII century the earliest. We are referring the readers who express further interest in the subject to [1263]. Presently, we shall just reproduce a few of those miniatures in order to demonstrate how European artists depicted the Great Empire – probably, in the XVII-XVIII century. They must have based their artwork on some authentic old miniatures, with the inevitable introduction of new motifs, occasionally fable-like.

1) The book of Marco Polo opens with a luxurious colour miniature that depicts the beginning of the voyage of Nicholas and Matthew Polo, setting forth from Constantinople (fig. 14.13). One instantly notices the extremely expensive and festive layout. A propos, the herbal patterns in colour resemble the ornamentation on the handwritten Russian books of the XVI-XVIII century.

2) Nicholas and Matthew Polo in Bukhara, Persia (fig. 14.14). We see a field tent on a meadow – there is nothing specifically southern, or Persian, about the landscape.

3) Nicholas and Matthew Polo approaching the gateway of the Great Khan's capital (fig. 14.15). We see a city of stone among the meadows; the Khan and his entourage look perfectly European.

4) In fig. 14.16 we see the Great Khan receiving the Papal epistle. The faces of both the Khan and his courtier who hands over the letter are distinctly European – they have long fair beards. The abundance of red must be emphasising the royal ancestry of the Great Khan. Let us remind the reader that the colour red was associated with

royalty in mediaeval Byzantium and Europe. As we see, the same symbolism was common for the court of the Great Khan.

5) In fig. 14.17 we see Nicholas and Matthew Polo receive the "golden board" from the Khan – a travel voucher for their journey through the Empire. The Khan is also wearing a golden helmet on his head, likewise his courtier. Such hats, or helmets, were formerly worn in Russia.

6) In fig. 14.18 we see the Christian baptism of the Great Khan's brother in the city of Samarqand ([510], pages 70-71). The city in question is likely to identify as Samara in Russia. Samarqand must stand for "Samara-Khan."

7) In fig. 14.19 we see the worship of a golden idol in Tangut. People with European faces, dressed in European clothing, are shown worshipping a golden idol. Apparently, what we see is a prayer in an Orthodox temple in front of gilded icons, depicted as a golden idol statue by the West European artists, who didn't quite grasp the matter. Incidentally, the actual name "Tangut" must stand for Tan, or Don Goths – Cossacks, in other words.

8) The inauguration of Genghis-Khan (fig. 14.20). Depicted as the inauguration of a Roman Emperor, which must reflect reality. According to our reconstruction, Genghis-Khan must have been inaugurated as the emperor of the whole Empire – a Roman Emperor, in other words.

9) The suit of Genghis-Khan to the daughter of a Great Khan (fig. 14.21). Presbyter Johannes takes letters with red royal seals from Genghis-Khan. Presbyter Johannes and the people by his side look distinctly European and wield crosses. Actually, the envoys of Genghis-Khan also look European; the palace of Presbyter Johannes looks like a European building.

10) In fig. 14.22 we see the beginning of the battle between Great Khan Kubilai (Kublah) and his uncle Nayan or Nayam (the French edition calls him Naiam – see [1263], page 82). Nayam lays next to his wife it a tent surrounded by troops. Kubilai attacks him. A bloody battle ensues, with many casualties ([510], pages 110-117). According to our reconstruction, this battle was the very famous Battle of Kulikovo dating from 1380. Kubilai identifies as Dmitriy Donskoi, whereas Nayam-Khan is Mamai, the Khan from the Russian chronicles. Bear in mind that the letters M and N often got confused, especially in Western European texts, where they were both represented by virtually the same symbol – a tilde over the preceding vowel, qv in CHRON5, Annex 1. Our in-depth analysis of how Marco Polo describes the Battle of Kulikovo can be found in CHRON4.

11) In fig. 14.23 we see the four wives of Kubilai-Khan, or Dmitriy Donskoi, as we understand it today. We can also see his sons. All four wives look distinctly European – moreover, they are blondes. The sons also have fair hair. We see no Mongolian features (in the modern meaning of the word). One cannot help noticing the attire of the Great Khan's wives – their dresses are European through and through. All of them are wearing golden trefoil royal crowns on their heads.

12) In fig. 14.24 we see a bridge over the River Pulisangin next to the Great Khan's capital. There is a windmill in the distance. The bridge itself, as Marco Polo tells us, stands on 24 arches and just as many watermills ([510], page 166). Windmills are a typical element of Russian landscape (as indeed the European landscape in general). Watermills were very popular in Russia. As for the steppes of the modern Mongolia, we doubt the existence of mills there, especially watermills. Actually, the name Pulisangin might be a derivative from the Russian word "*plyos*" ("river reach") – possibly accompanied by a name of some sort.

13) In fig. 14.25 we reproduce a miniature from Marco Polo's book that is presumed to depict the fantastic serpents from the kingdom of the Great Khan. Marco Polo gives us a detailed description of how the Great Khan's subjects hunt these serpents: "Large adders and enormous serpents live here… They are truly fat and huge: the largest are about ten paces long and ten spans wide. They have two limbs in front, right near the head – no paw, just claws, like those of a falcon or a lion. Their head is tremendous, and their eyes are larger than loaves of bread. Their snout is so wide that they can swallow a human, and the teeth are so big and so strong that there is no man or beast alive that wouldn't fear them. Some are smaller – eight paces or five paces long, or just one pace.

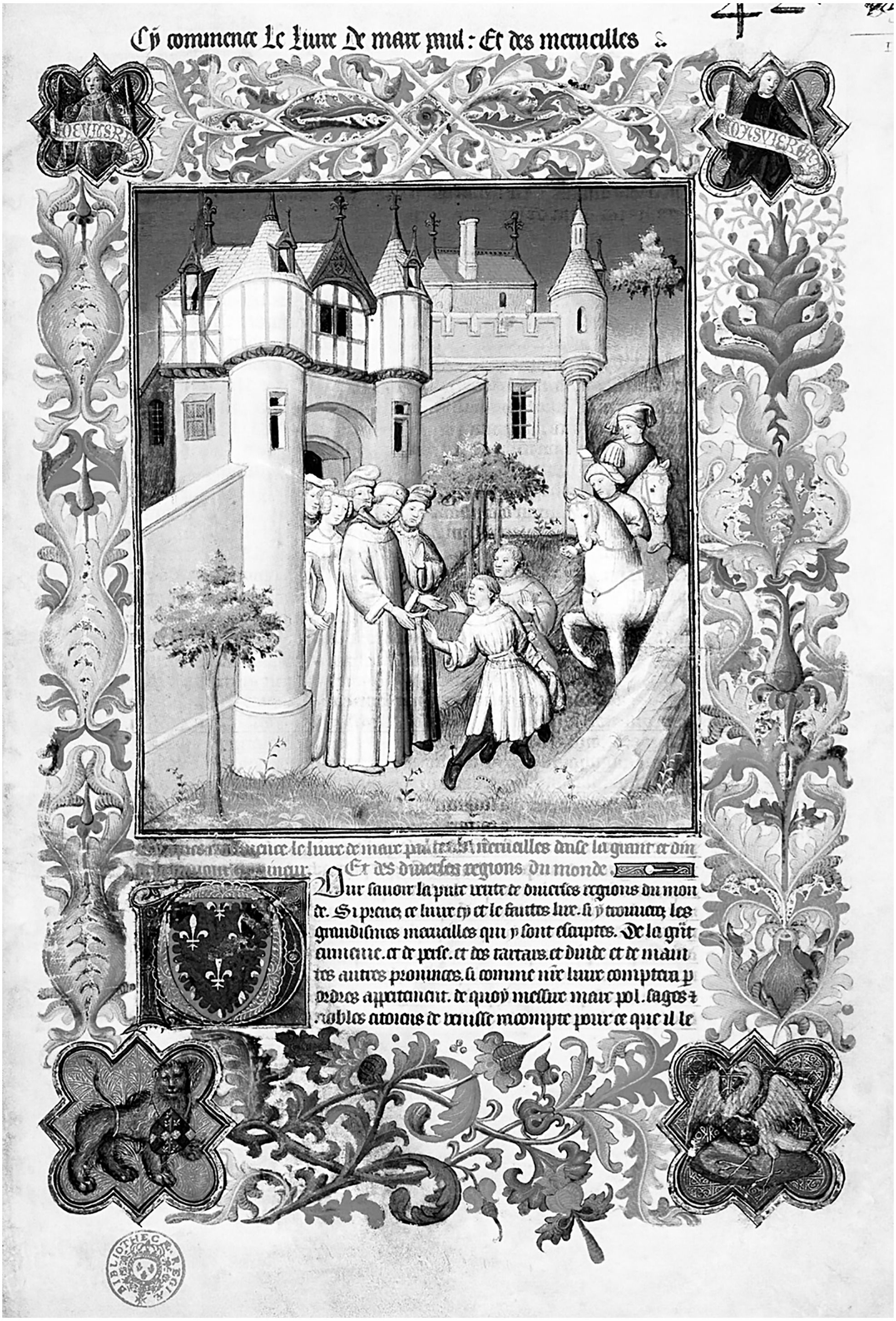


Fig. 14.13. First page from Marco Polo's book. The beginning of Nicholas and Marco Polo's voyage – Constantinople. Taken from [1263], folio 1, page 8.

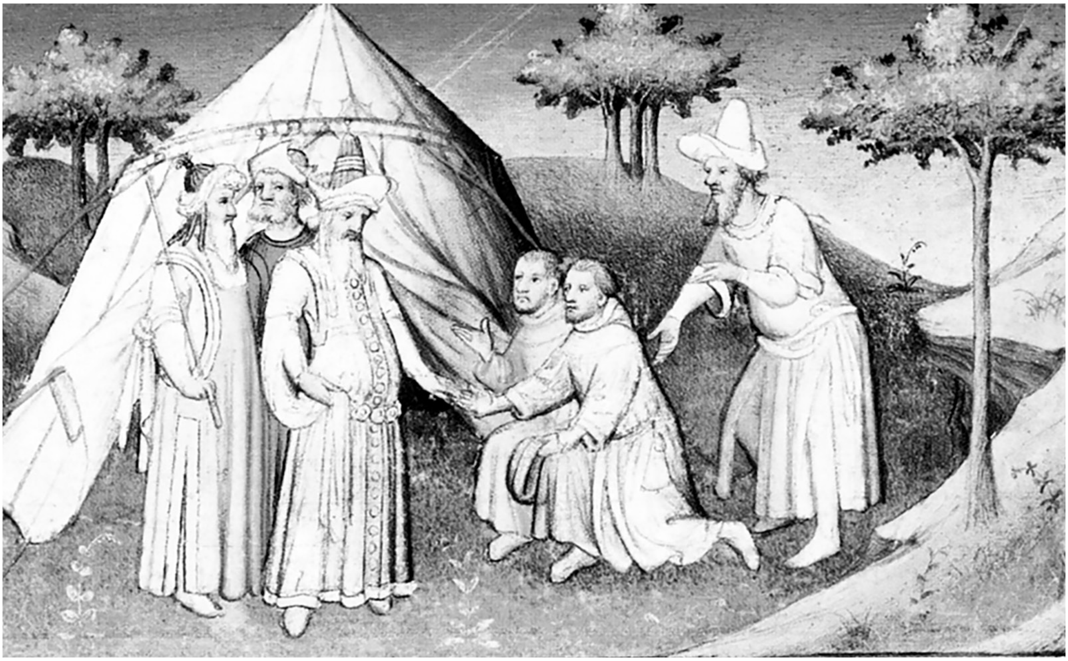


Fig. 14.14. Nicholas and Marco Polo in Bukhara, Persia. Ancient miniature from Marco Polo's book. Taken from [1263], folio 2, page 10.

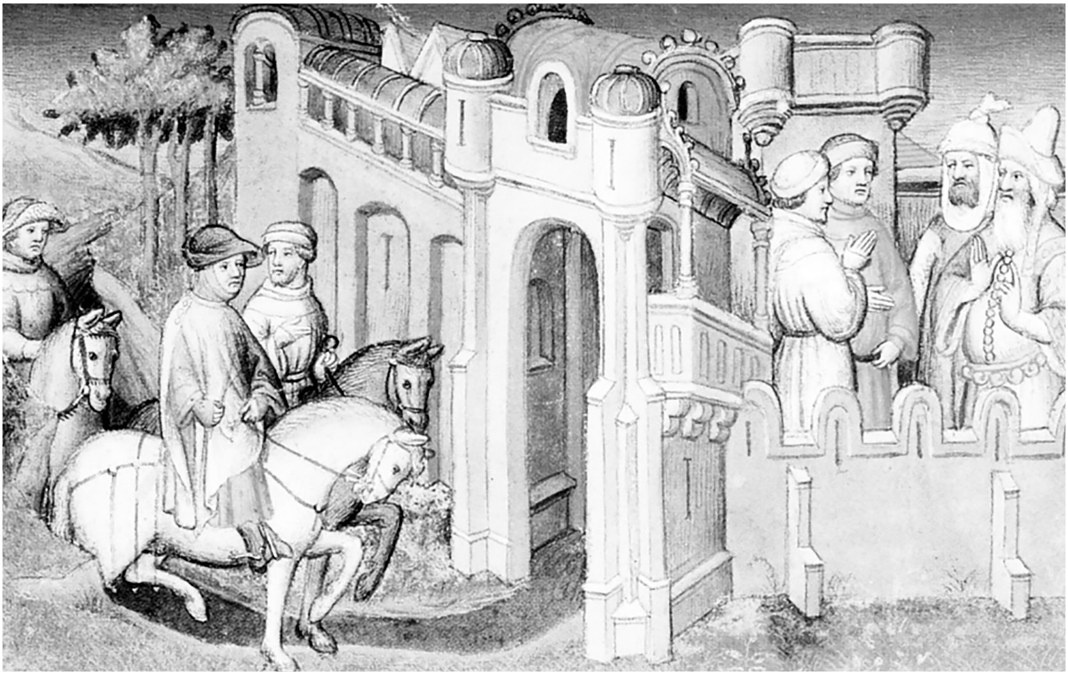


Fig. 14.15. Entering the city of the Great Khan. Ancient miniature from Marco Polo's book. Taken from [1263], folio 2v, page 12.

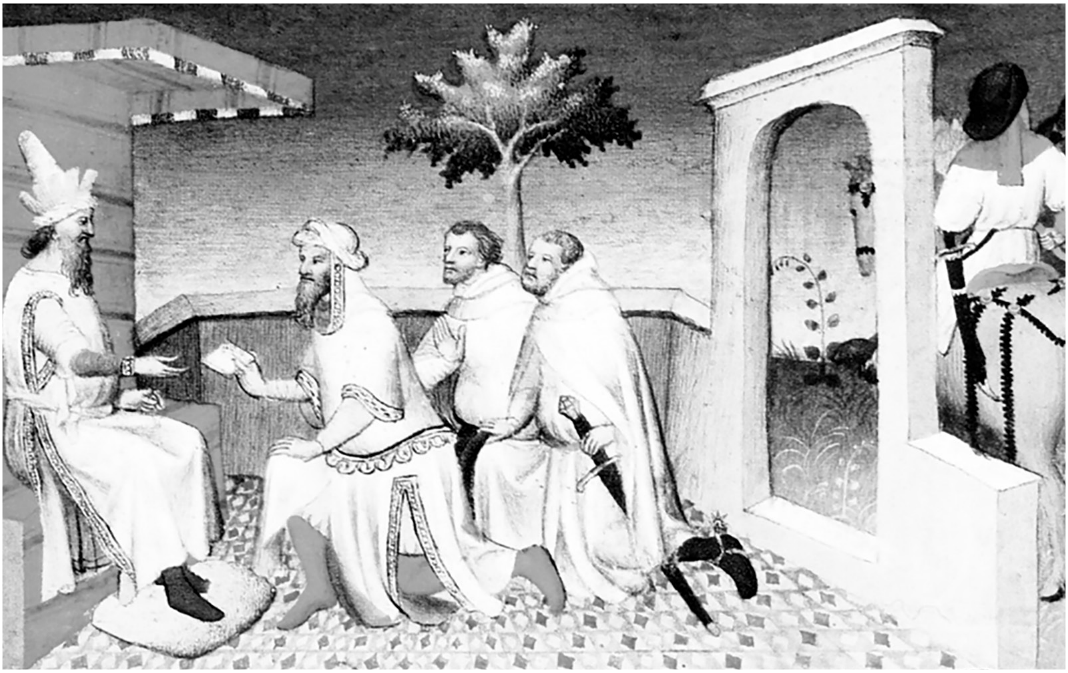


Fig. 14.16. The Great Khan receives a letter from the Pope. Ancient miniature from Marco Polo's book. Taken from [1263], folio 3, page 12.

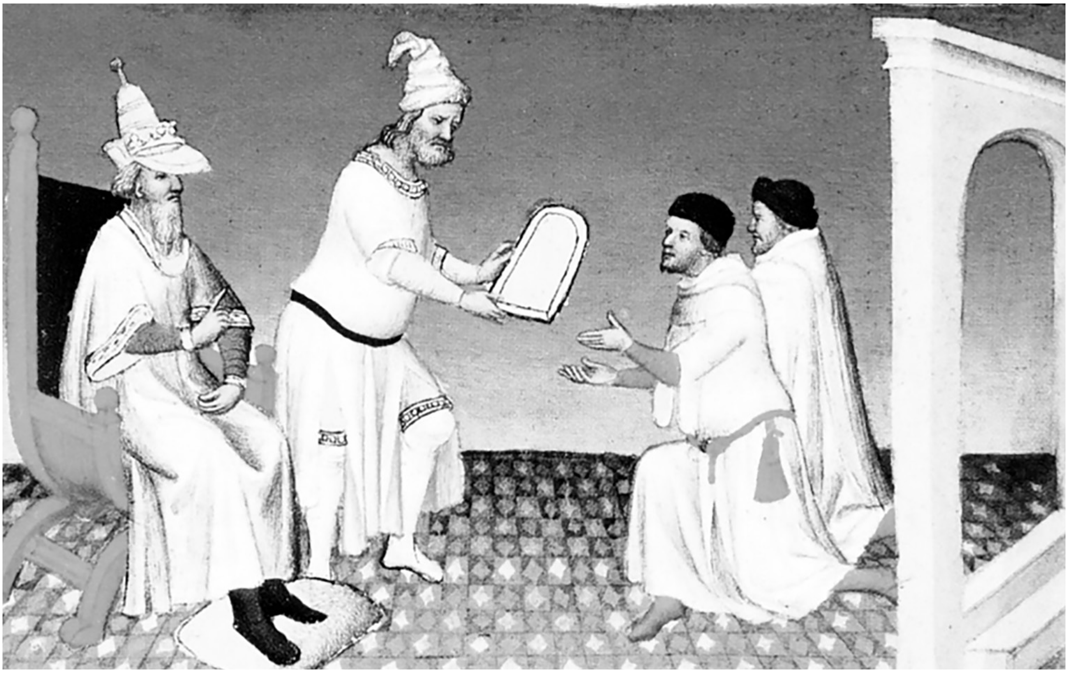


Fig. 14.17. Nicholas and Marco Polo receive a golden board from the Khan (used as a travelling document). Ancient miniature from Marco Polo's book. Taken from [1263], folio 3v, page 15.

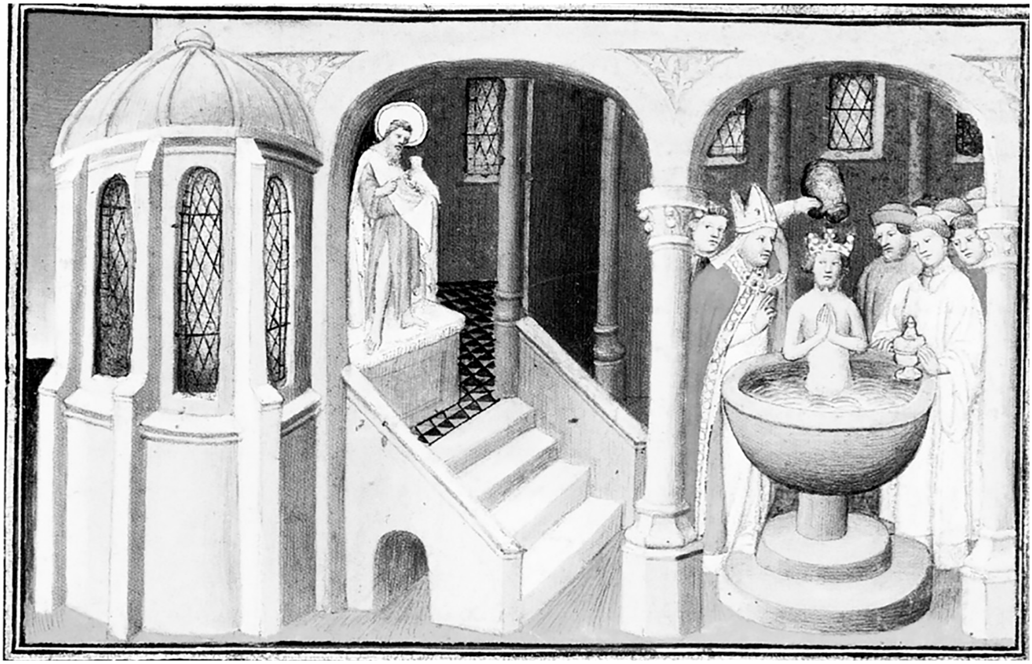


Fig. 14.18. Christian baptism of a relation of the Great Khan. Ancient miniature from Marco Polo's book. Taken from [1263], folio 20v, page 52.

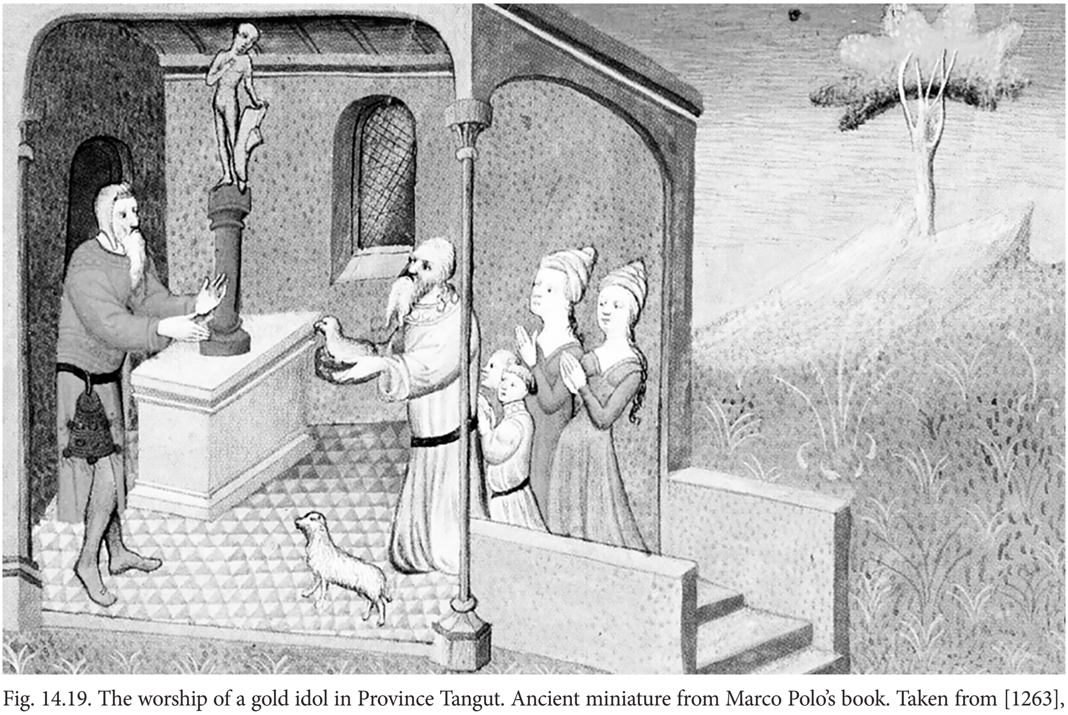


Fig. 14.19. The worship of a gold idol in Province Tangut. Ancient miniature from Marco Polo's book. Taken from [1263], folio 22, page 57.

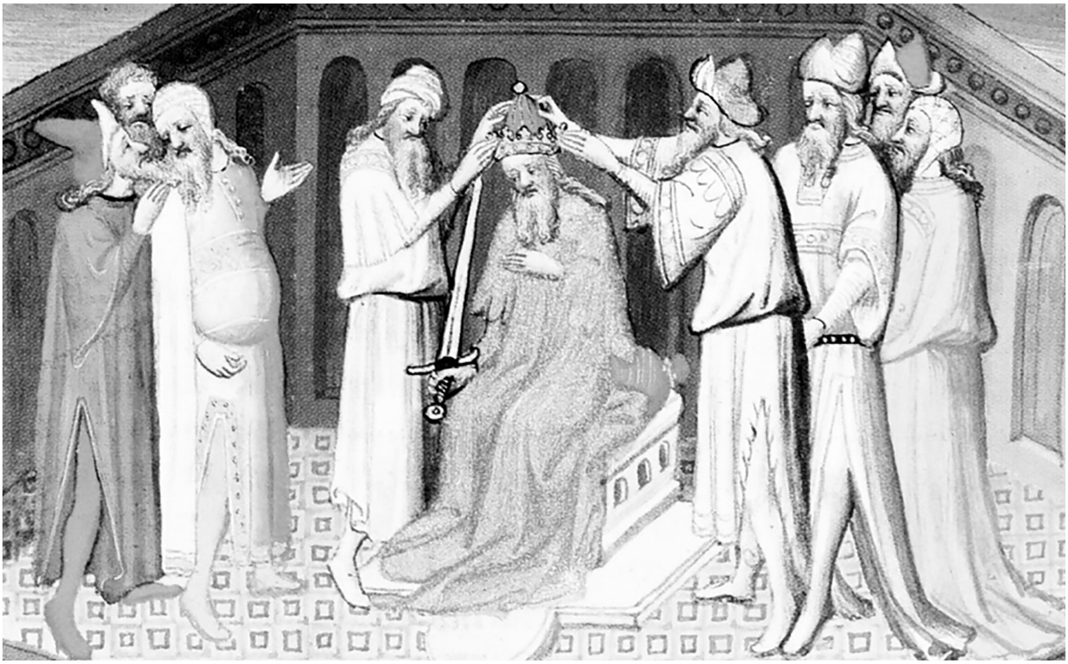


Fig. 14.20. Genghis-Khan's inauguration ceremony. Ancient miniature from Marco Polo's book. Taken from [1263], folio 25v, page 64.

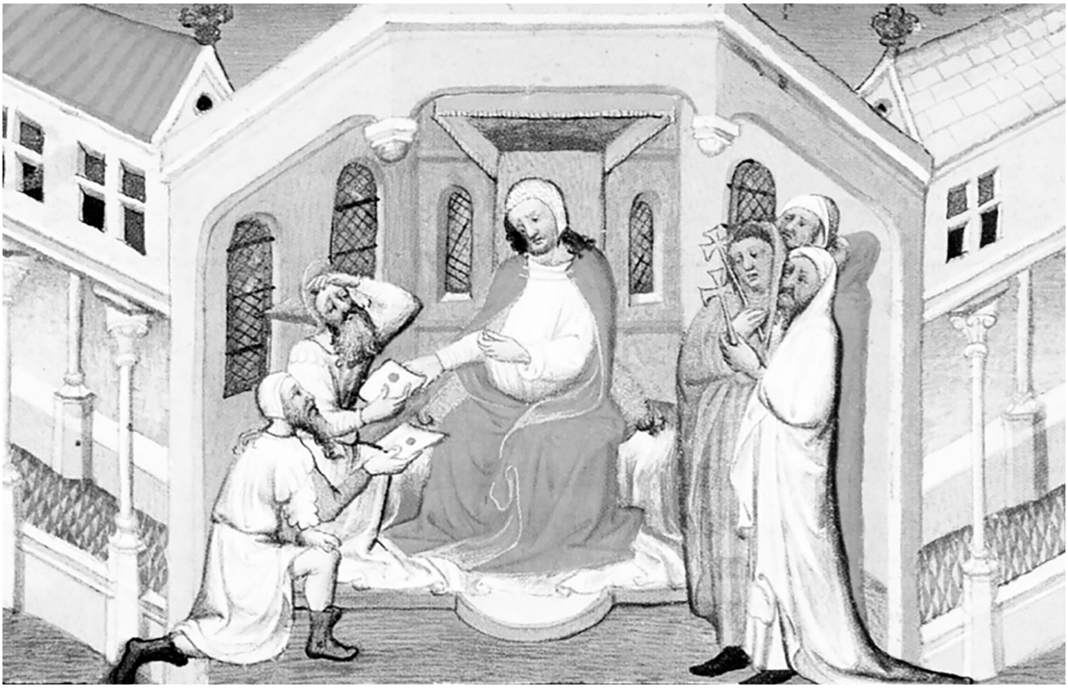


Fig. 14.21. Genghis-Khan's matchmakers addressing the daughter of Presbyter Johannes. Ancient miniature from Marco Polo's book. Taken from [1263], folio 26, page 64.

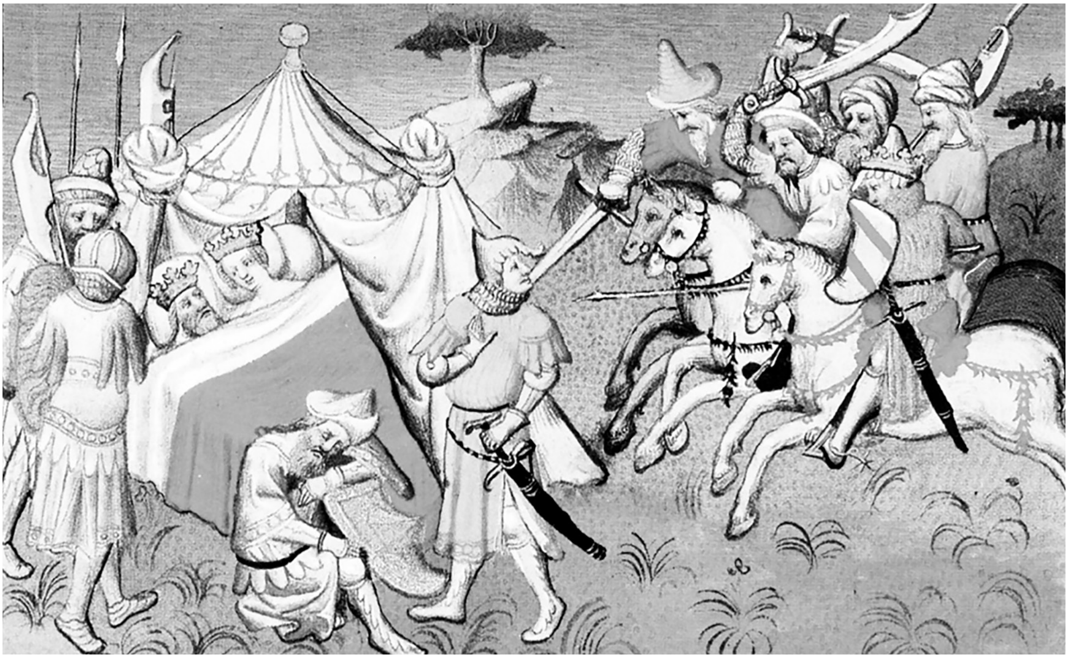


Fig. 14.22. The beginning of the battle between the great Kubla-Khan and his uncle (Nayan, or Nayam). Ancient miniature from Marco Polo's book. Taken from [1263], folio 34, page 82.

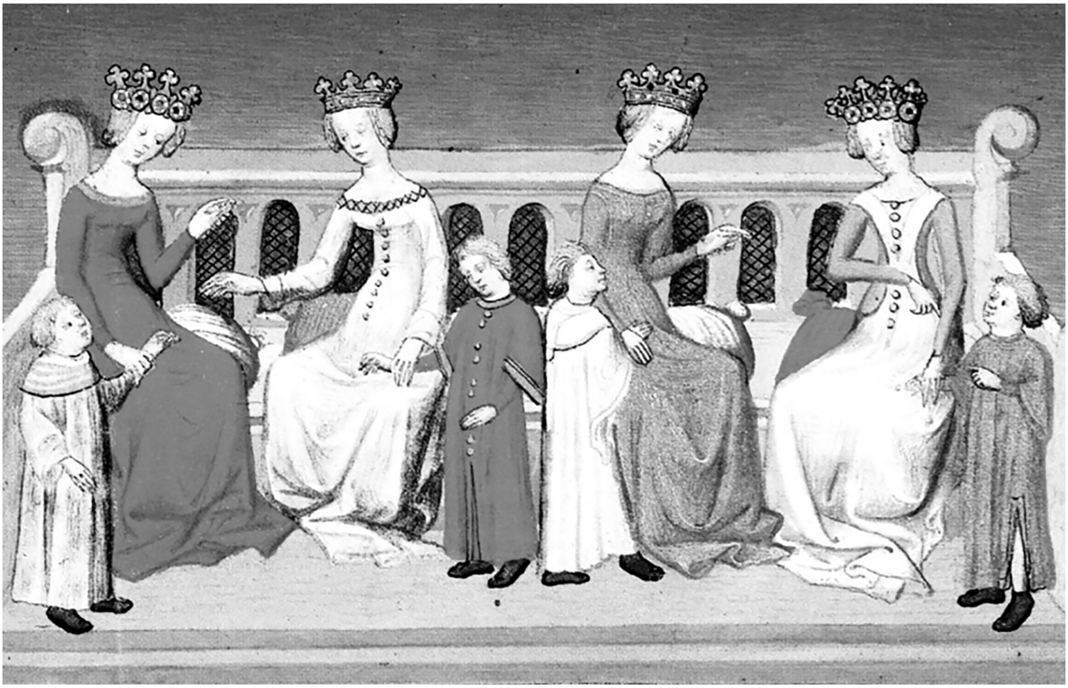


Fig. 14.23. The four wives of Kubla-Khan (or Dmitriy Donskoi, according to our reconstruction). Ancient miniature from Marco Polo's book. Taken from [1263], folio 36, page 86.

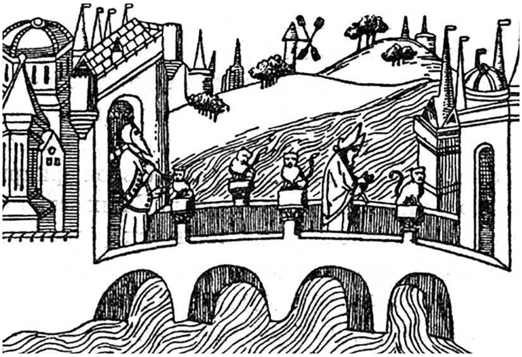


Fig. 14.24. Bridge over the great river Pulisangin next to the capital of the Great Khan. We see a windmill. Ancient miniature from Marco Polo's book. Taken from [510], page 166. See also [1263], folio 49, page 109.

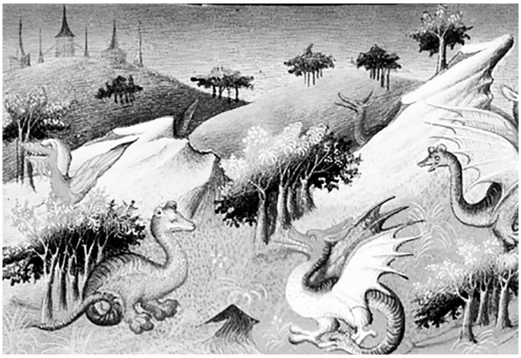


Fig. 14.25. The fable-like "serpents" hunted by the subjects of the Great Khan. The initial reference was to the Russian bear-hunt method involving sharp stakes. Ancient miniature from Marco Polo's book. Taken from [1263], folio 55v, page 121.

This is how they are hunted … the hunters set a trap on their path – they dig a thick and sturdy wooden pole into the ground with a keen metal end, sharp as a razor or a spearhead … The serpents crawl along that path and impale themselves upon these poles so that they are pierced up to their very snout, and instantly die; this is how the hunters catch them … and, let me tell you, the meat of these serpents is sold dearly; it is tasty and a welcome delicacy" ([510], page 188).

One wonders about these "tasty serpents," fat, with eyes larger than bread loaves and large snouts, killed with the use of poles driven into the ground that these beasts impale themselves on? Anyone wishing to think that the author is writing about the hunting of some strange animal that became extinct ages ago and remain a mystery to the modern science is free to do just that. We shall voice a simple consideration. The author is telling us about the famous Russian bear hunt. Bear hunters do the following: when the bear attacks and stands up straight, a sharp pole is driven into the ground in front of it instantly; the furious animal hurts itself against the sharpened end of the pole and keeps pressing onward without realising the danger of doing so, finally dying pierced by the lethal weapon – the bears "kill themselves" in a way, which is precisely what Marco Polo tells us about. The authentic text of Marco Polo (or the Pole) has not reached our day and age – only a later Western European version of the XVII-XVIII century did.

Western European editors of Polo's book must have been completely unfamiliar with such hunting, and introduced fantasy elements into Polo's text. They even drew a picture in colour, awed and aiming to awe their readers (fig. 14.25). The serpents look truly terrifying – however, they somehow made one of them look very much like a bear, paws, snout and all, the fantasy tail and wings notwithstanding (see fig. 14.26).

It is therefore perfectly obvious that Marco Polo's book has undergone some heavy editing. The editors from Western Europe may have honestly tried to understand the old text that they were processing; however, by either failing to understand it or deliberately making things obscure, they have transformed the original work of Marco Polo (the Pole) into a fairy tale, which nonetheless contains some traces of the real state of events, just like the miniatures with bear paws and snouts showing through.

Whence appeared a name "snake" for Russian bear in the book of Polo? We formulate the hypothesis here. In Latin, the *bear* is *ursus* or *ursa* ([237], sec. 1048-1049). A Latin word for Snake is: *serpens* or *morsus* [237], p.923. It is quite clear that words *ursus* and *morsus* could easily be confused converged into each other. Editor or translator of the XVII-XVIII centuries, already barely un-

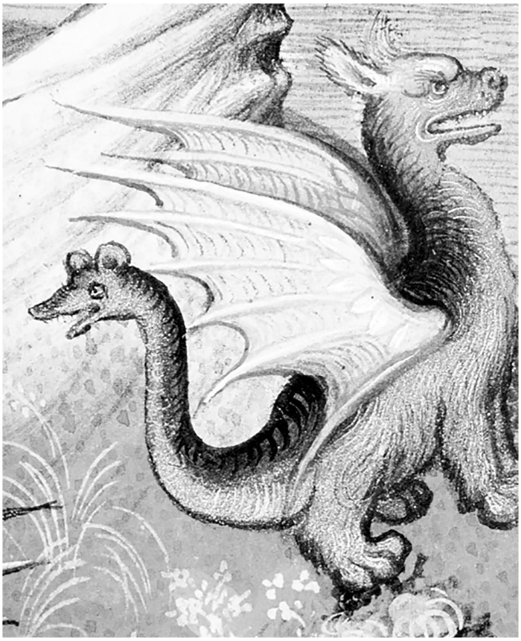


Fig. 14.26. A close-in of the miniature with the "serpent" (or the bear) from Marco Polo's book. See also [1263], folio 55v, page 121.

derstanding the nature of the matter, could readily turn the *bear-ursus* into *snake-morsus*. After which the artists took up the brush and confidently painted a winged snake-bear. It turned out fantastic.

13.
THE "KUZNETSKIY MOST" IN MEDIAEVAL CHINA

We read the following in Marco Polo's book: "Let us now consider the great Bridge that crosses the River in this city. The bridge is made of stone, seven paces wide and half a mile long… There are marble columns on both sides of this Bridge; they support the roof. Thus, the Bridge is fully covered with a roof, and lavishly decorated. There are houses upon this bridge, and they are all made of wood: put up in the morning and taken away in the evening [? – Auth.]. Also the Customs of the Great Khan can be found upon the bridge – this is where they collect fees and tax for his benefit. I must tell you that the deals made on the Bridge bring the Suzerain thousands of gold pieces every day, and maybe even more" ([1264], Vol. 2, p. 37).

The description is thoroughly strange. What's the use of a bridge across a river? It is a means of crossing it, that's right; moreover, crossing it without much tergiversation so as not to block the way. Have you actually seen any bridges that would support houses? Even in China? One might think that Polo's account is an exaggeration of some sort; however, another point of view is also viable. The Russian word for "bridge" ("*most*") also translates as a "paved street" (the verb for "pave" is "*mostit*").

This makes everything perfectly normal. Such paved streets have indeed been known as vibrant marketplaces for centuries – suffice to recollect the Kuznetskiy Most Street in Russia, historically the location of the most expensive shops in Moscow; it is paved in stone.

Once again, the restoration of Polo's text to its original location – Russia, or the Horde, makes its formerly obscure and incomprehensible parts perfectly clear.

14.
THE ITINERARY OF MARCO POLO

> "Marco Polo, during the period of his administrative activity in China, has studied the countries that comprise Kublah's Empire so thoroughly and describes them in such great detail that one needs to conduct a great deal of preliminary research in order to comprehend the account of the great Venetian."
>
> From the preface to [416] by N. Veselovskiy.

14.1. Futile attempts of the commentators to retrace the itinerary of Marco Polo

We shall cite a number of passages from the book entitled "The comments of Archimandrite Palladiy Kafarov to the voyage of Marco Polo through northern China" ([416]). Let us recollect that Archimandrite Palladiy (Kafarov) is a famous Christian missionary of the XIX century who had spent a long time in China.

He writes: "In the comments related below I mean to verify certain evidence given by Marco Polo about his arrival in China … with the aid of Chinese documents…

Charchan. No such name can be found in either the XIV century map or any other surviving document of the Mongolian nation …

Lop, etc. Neither Chinese history or geography mention the existence of a city called Lob near a lake named similarly …

Shachiu. Sha Chow … has always been considered a very important location … Marco Polo does not mention a certain trait of Sha Chow, a sandy hill … or a hill of "rumbling sand": the sand slides down the slope of the hill and makes a special noise that resembles the sound of distant thunder …

This fact, namely, the existence of a road from Ichin to Kharakhorum must have given Marco Polo a reason for taking a trip (a vicarious one, I believe) into the steppes of the Mongolian Khans' Horde …

Calachan, or the capital of the Yerighai region; Marco Polo continues to isolate the Tangut Kingdom and refers to phenomena that already had not existed by his time, yet stayed alive in folk memory" ([416], pages 5, 6, 8, 13-14 and 22).

And so on, and so forth.

It is known that Marco Polo's book contains a description of several journeys. It is traditionally assumed that they all took place in different places and spanned territories from Italy to the South-East Asia, including India, China and Indochina. Traditional attempts of reconstructing the true geography of Marco Polo's travels can hardly be called successful. See for yourselves.

In order to make Polo's reports correspond to the modern map in any way at all, the commentators are forced to make the following geographical re-identifications ([1071], pages 108-109):

1) Central India was moved to Africa (!) – near the source of the Nile, no less.

2) The Great Turkey was relocated into the region of Lake Baikal.

3) They refer to the entire Siberia as to "Dominion Conehi."

4) River Volga becomes Tigris ([1078], map after page 144).

Well aware of the problems arising from the parallels drawn between Marco Polo's descriptions and modern, or de facto Scaligerian geography, historians often say that "Marco Polo … refers to lands that he heard about, but never visited, as to islands" ([473], page 245).

Our reconstruction implies an altogether different and a great deal more trustworthy picture of Polo's journey. Apparently, he never travelled any further than the Ural, and therefore he never visited China or India (or the territories known as such today), let alone the modern islands of Java and Sumatra.

His book does indeed contain reports pertaining to several journeys – maybe made by a number of characters, which is what the commentators appear to imply, saying that the very first voyages were made by Polo the senior. As a result, the same locations, and primarily Russia, or the Horde, became described several times.

The journey would begin from Constantinople. The first volume of [1264] contains a part of Polo's book that describes Tartary primarily. He tells us about Genghis-Khan, his struggle against Presbyter Johannes and the customs of the Great Khan's court. We have already mentioned all of the above, so let us merely make a small number of additional remarks.

14.2. The location of Karakorum, or the Great Khan's capital

Due to their incorrect perception of Polo's voyage, commentators locate Karakorum, or the Great Khan's capital, in the area to the south of Baikal in Siberia. We hardly need to remind the reader that the archaeologists are still searching for this city here, but to no avail, qv in CHRON4, Introduction:2. Nevertheless, as we have already mentioned, one must recollect the city of Semikarakorsk in the lower Don, not far away from the Crimea. This leads us to the hypothesis that "Karakorum" translates as "black Crimea," since "*Kara*" is the Turkic for "black," whereas "*korum*" must stand for Crimea (see [831], page 128).

Furthermore, Karakorum, the "Tartar" capital, was formerly known as Kara Balgasun ([1264], Volume 1, pages 228-230). This name probably means "black Volga" or "Black Bulgaria." Therefore, the very name of the "Tartar" capital is a reference to Don or the Volga, and not Central Siberia. Apparently, Balge-Su(v) translates along the lines of "River Volga," since the Turkic "Su" or "Suv" does in fact stand for "river" or "water."

This is in good correspondence with our reconstruction, according to which Marco Polo, who visited the headquarters of the Great Khan in Yaroslavl, or Novgorod, in the epoch of the XIV-XVI century must indeed have travelled up the Volga, possibly, visiting Crimea prior to that.

Actually, modern historians when they reconstruct the itinerary of Marco Polo (qv in [673]) believe that he had covered the distance between the Black Sea and the Volga Bulgars, and only after that they trace it towards Mongolia – Polo needed to reach the capital of the Great Khan, after all ([673], page 21).

14.3. Cossacks on the pages of Marco Polo's book as the Great Khan's guard

Polo reports that "in order to maintain order in his empire, the Great Khan used his guard of twelve thousand horsemen known as Cossacks ("Keshican," qv in [1264], Volume 1, page 379). Thus, the Cossacks are named explicitly. Further on, Polo describes how the military force of the Cossacks is organised. Incidentally, in some manuscripts of Polo's book we find the word "Casitan" here ([1264], Volume 1, page 379, comment 1). That is, Kaz + Tan, or, possibly, "Don Cossacks," which makes our suspicions even stronger.

14.4. The Black Sea

Polo mentions "the great River Caramoran … it is so great that no bridge can be thrown across it, since its width and depth are great, and it even reaches the Great Ocean which surrounds the Universe. There are many settlements and fortified cities of stone there, and it is visited by many traders" ([1264], Volume 2, page 22).

The actual name of the "river," which is "Kara-Moran," is doubtlessly referring to the Black Sea ("Kara" = "black," "moran" = "sea"). We needn't be confused by the fact that Polo called a sea "river." In the Middle Ages, the epoch of coastal trade, seas were often called rivers, and reproduced upon maps as such – for example, they are drawn as narrow rivers in [1160] and [1177]; see also CHRON5, Chapter 13:3.1.

Modern commentators also note that Polo calls Red Sea river ([1078], page 93). The description of the "Chinese river" Caramoran that we find in Marco Polo's book corresponds to the characteristics of Black Sea.

14.5. The country of Mongolia

Leaving Caramoran, or the Black Sea behind, Polo comes to the city of Mangalai, the Great Khan's son ([1264], Volume 2, page 24). The city is surrounded by sturdy walls, five miles long. There is a large market inside the city, where there are many goldsmiths, as well as other craftsmen.

Our reconstruction explains everything perfectly – Polo comes to Mongolia, or the Great Kingdom = Russia, or the Horde.

14.6. Amazonia

As he moved further, Polo ended up in the country of Manzi ([1264], Vol. 2, p. 33). This is where we find the Azov sea, to the north of Black Sea, and the land of the Amazons was just there (see Orbini's book, for instance; also CHRON4, Chapter 4:6). The land of the Amazons was called "Manzi" by Polo – the original name is easily recognizable.

Let us also recollect the ethnic group of Mansi, known well in Russian history – they lived on the Middle Volga ([952]). Once again, perfect correspondence with Polo's "Manzi" as well as our reconstruction.

Polo returns to the Amazons once more when he describes the land of Scotra, or Scotia (Scythia). See more in re Scythia = Scotia and the Amazons in Part 6. Polo writes about the existence of "two islands" in those parts, or two "Asian lands," as we have explained already, "one female and one male" ([1264], Volume 2, page 404). The husbands inhabit one of the "islands," and the wives, the other; they only meet for three months each year – between March and May.

It is curious that the amazons are described in similar terms in the Russian "Povest Vremennyth Let" ([716], page 15). They are even named similarly to Polo's version – "Masonians," qv in [716], page 15. Let us quote this passage according to [715]: "And the Masonian [in other manuscripts "Mazon" and "Amazon"] women have no husband … but one spring day they leave their land and mate with men from neighbouring countries. Those who give birth to boys have to destroy their offspring, whereas the ones who bear girls raise them with great care" (quoted according to [715], Volume 2, page 22; see also [716], page 15.

14.7. The great market and the customs office in the Russian city of Azov

Next Polo comes to a large city where he sees an enormous market and a customs office that collects taxes and fees ([1264], Volume 1, page 36-37). The city is called Thindafu (in some manuscripts – Sindu), qv in [1264], Volume 2, page 37, comment 1. If we disregard the standard suffix "fu," which must have been added in a later edition to make Polo's book more "Chinese," we see the city of Tind or Tana.

However, Tana is one of the famous mediaeval names of Azov, a city in Russia ([1078], page 140). It stands on the Azov Sea, right next to the Don (Tan, or Tanais). Moreover, commentators themselves tell us that "in the XIV century … the overland trade between Italy and China went through Tana (or Azov), also through Astrakhan" ([1078], page 140). Thus, Marco Polo followed the general trade route between Italy and Russia, finally arriving in Azov.

According to the modern commentators of Polo's book, all of the above took place on the territory of the modern China. This is erroneous.

14.8. Polo's further itinerary

In the description of Marco Polo's voyage to India we see that he had "visited the place where the holy remnants of St. Thomas the apostle were kept" ([673], page 188). St. Thomas is known to have read his sermons in India: "Indian Christians have long called themselves 'Christians of St. Thomas,' and they trace the history of their church back to this apostle. Thomas died in the city of Malipur" ([936], Volume 3, page 131). This might be the famous city of Mariupol on the shores of the Azov Sea. One of the oldest and largest burial mounds in Europe was found in Mariupol ([85], Volume 26, page 288). Then the city of Edessa mentioned nearby is most likely to identify as Odessa or some ancient settlement in its vicinity. "The holy relics of St. Thomas the Apostle were taken to the city of Edessa in the year of 385 AD" ([936], Volume 3, page 131).

Doesn't the above imply that Marco Polo paid a visit to Odessa during his journey through India, or "a faraway land"?

We shall refrain from making our narrative even more cumbersome by further details of Marco Polo's voyage. His text is genuinely old, the names were translated from one language to another several times, and have also undergone several editions. Polo's descriptions are very general and often built according to the same scheme: a great king (or several great kings), an abundance of gold, idol-worshippers and the subjects of the Great Khan.

Marco Polo appears to have travelled in the area of the Volga for a long time; he may have visited the source of River Kama. The salt mines that impressed him so greatly must have been located in those parts – the old Russian city of Solikamsk still stands here.

It is possible that Marco Polo's Sumatra and Java derive from the names of the Russian rivers Samara and Yaiva in Middle Volga. The city of Samara stands on the river of the same name; we have already mentioned it, as well as its connexion with Marco Polo's name. The names reflect that of Sarmatia, another alias of Scythia, or Russia.

The Russian River Yaiva is also located here – it is a tributary of Kama, and its name has never been changed ([952], pages 15 and 61). Marco Polo could indeed have visited these parts, since an ancient trade route passed through these parts, as well as an ancient Russian road known as Cherdynskaya ([952], page 16), two thousand verst long. Hence the likelihood of Marco Polo's travels through these localities. Then the Scaligerian paper migration of Russian names to South-Eastern Asia transformed these names into "the two isles – Java and Sumatra."

Apart from other things, Marco Polo declares: "Their money is golden; they use pig-shells [?! – Auth.] as small change" ([1264], Vol. 2, p. 85).

Polo or his later translators must have become confused here. They were clearly unaware that the word used for referring to a pig's snout and a five-kopek coin is the same in the Russian language – namely, "*pyatak*"; this is how a small Russian coin transformed into a mysterious "pig-shell" in one of the translations.

The legendary Rukh Bird is referred to as "Rus" by Marco Polo – Russian bird, no less ([1264], Vol. 2, p. 412). This is hardly surprising, seeing as how the graphical representations of a large bird are indeed found in Russian architecture quite often – in churches particularly. An interesting picture of the Rukh Bird, which is based on an ancient Arabic drawing, is reproduced in fig. 14.27.

Finally, Polo appears to have headed Westward via Western Ukraine, Poland, Germany and France.

He calls Western Ukraine "Great Turkey," making a reference to the haiduks (or "Caidu"), adding that there is never any peace between King Caidu and the Great Khan, his uncle. The two constantly wage war against each other, and there were many large battles fought between the armies of the Great Khan and King Caidu. The original dispute between the two began when Caidu demanded a share of his father's conquest loot from the Great Khan – parts of the Cathay and Manzi regions ([1264], Volume 2, page 457).

The Great Khan refused to satisfy Caidu's request, and the two rulers' armies started to engage in skirmishes: "Still Caidu [the haiduk – Auth.] raided the Great Khan's lands… He has many princes near him whose bloodline is imperial, or Genghis-Khan's" ([673], page 212). The Great Khan's son and the grandson of Presbyter Johannes fights against Caidu. Let us consider the description of one such battle: "They grabbed their bows and started to shoot at one another. The arrows filled the air like rain … When all the arrows came out, they put their bows back into their quivers and grabbed their swords and maces as the two armies engaged in hand-to-hand combat" ([673], page 213).

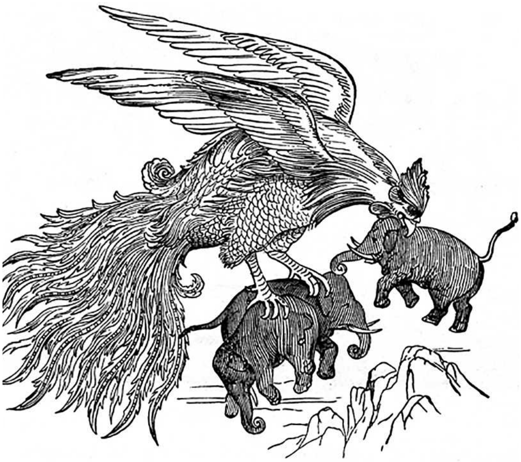


Fig. 14.27. The famous Rukh Bird ("Russ" bird, or the Russian Bird). Copy of the ancient Arabic artwork (see Lane's "Arabian Nights"). Let us point out that the Rukh Bird was also called Garuda, or Horda (Horde). The Westerners often referred to the Horde as to "Horda," hence "Garuda." The enormous Rukh Bird (Russia, or the Horde?) was much respected in the Orient. Many legends mention it. Taken from [1264], Volume 2, page 415.

Polo continues: "Nevertheless, King Caidu shall never assault the lands of the Great Khan, forever remaining a menace to his enemies" ([1264], Volume 2, pages 458-459).

The readers must have realised it a long time ago that Polo could have been describing the relations between Russia and West Ukraine (or Poland) - a well-known scenario of frequent disputes. However, they cannot predate the XVI-XVII century, which is when the Great Empire fell apart. No such thing could have happened in the "Mongolian" times of the Ottomans, or the Atamans.

Actually, Polo provides a correct localisation of the Great Turkey as Ukraine, which lays to the Northwest of Hormos ([1264], Volume 2, page 458). Modern commentators are completely incorrect to insist on contradicting Polo's text and indicating the location of Polo's "Great Turkey" in far Siberia ([1078, pages 108-109) or Turkistan ([673]).

Polo also mentions a nephew of Prince Haidu, simply calling him suzerain (Yesudar, which is almost identical to "Gosudar" – the Russian for "ruler"). See [1264], Volume 2, page 459). He also mentions that all of them are Christians.

It is possible that Marco Polo's book also includes the descriptions of Lombardy and France as "Lambri" and "Fansur" ([1264], Vol. 2, p. 299).

Finally, let us comment the constant references to the alleged idolatry of all these characters as made by Marco Polo. Some might actually think that such words can only apply to savages and the primitive worship of idols somewhere in the insular part of the South-East Asia.

We must disappoint the reader. The word "idolatry" was frequently used in mediaeval religious disputes. It is often mentioned in the Bible as well. This is what the mediaeval traveller, Brother Jourdan from the Order of Confessors is telling us in the alleged XIV century:

"I can only tell what I have heard from people about Great Tartary … This empire has temples with idols, as well as male and female monasteries that resemble ours, and they observe fasts and pray there just like we do; the head priests of these idols wear crimson attire and hats, just like our cardinals. It is amazing just how splendid and grandiose their idolatry really is" ([677], page 99).

Therefore, the West Europeans referred to the Orthodox Christians as "idol-worshippers" – it would be expedient to compare these data to the account of S. Herberstein, who wrote about Russia in the alleged XVI century AD ([161]).

"To the East and the South of River Mosha … we find the people of Mordva, who have a language of their own and obey the Muscovite king. Some call them Mohammedans, others, idol-worshippers" ([161], page 134). Carrying on with his description of the Muscovite kingdom, Herberstein writes the following, presumably referring to some Russian guidebook ([161], page 160): "Many black people come from the region of this lake" ([161], page 157). Herberstein writes about some Chinese lake that he believes to be at the source of River Ob. It is important that Herberstein writes about these things while sitting in Moscow, without any attempts of concealing it. He honestly tells the reader that these fable-like things were translated to him from a guidebook of some sort (pages 157 and 160). Had he been less sceptical about it, wishing to pass for an eyewitness, we would get a text resembling the edited Marco Polo. In general, could Herberstein's book of the alleged XVI century have served as one of the originals of Marco Polo's book?

15.
AFTER MARCO POLO

It would be curious to compare the book of Marco Polo to the writings of European travellers who visited the modern India in the alleged XIV century (as we understand today – in the XVI-XVII or even the XVIII century – see [677]). There were few of them, but they already describe the South-East Asia correctly, with specific details that give us no reason to doubt the real identity of these lands. In the XVII-VIII century, already after Marco Polo, the West Europeans finally found a route to the South-East Asia.

This is how the transfer of Marco Polo's geography (including that of "India") began in the minds of the Westerners – they started their "discovery of the lost India" in the South-Eastern Asia. Why did they lose it, and when did it happen?

Our reconstruction answers the question perfectly well. "India" was lost by the Western Europe during the epoch of the religious schism, or the XVI century. Having severed relations with the Orthodox Christians and the Muslim, the Roman Catholic Europeans de facto lost their former route to the Orient – Russia, or the Horde, and the Ottomans (Atamans) simply denied them the right of passage.

This is when "India," or the Horde, started to transform into a fable-like land for the West Europeans, becoming ever more legendary. The fantasy version was made more or less uniform in later editions of Marco Polo's book – the ones that have reached our day.

It is obvious that the West Europeans started to search for a new way to the East – towards the spices, silks etc, which still reached them through the Russian markets, but for exorbitant prices. This is how the epoch of the Great Discoveries began – we all know that the seafarers of the Western Europe were looking for India – the land of spices, gold and diamonds.

As we already mentioned, the seafarers took Marco Polo's book along with them, and, landing on the shores of faraway countries and islands that they discovered, they named them in accordance with Marco Polo's book, failing to realise that Marco Polo has never been anywhere near those parts. Even if they did realise this, they must have been chasing the dangerous thought away from themselves – otherwise they would have to sail further in order to find the evasive India, and they were already mortally tired, wanting nothing more than reporting victory to their king…

16.
SUMMARY

This is how the "lost India and China of Marco Polo" were rediscovered. The names were naturally of little importance. The Europeans found what they wanted most – sources of silk and spices. Their only mistake was that they were certain that the old names India and China as written in Marco Polo's book have always referred to the exotic lands that they have discovered and euphorically dubbed thus, simultaneously suppressing the association between these names and Russia, or the Horde.

This actual error was generally harmless – multiplying geographical names on the map and not much else. However, the implication was a great deal less harmless, since, according to Marco Polo, the court of the Great Khan, the famous "Mongolian" conqueror, became relocated to China. Now, Marco Polo's book used this name for referring to the Horde, or Russia; when it travelled to the Far East in the XVII century, this is where the centre of the "Mongolian" conquest has moved. Archaeologists started their diligent search of the Great = "Mongolian" capital of the world, or Karakorum, in the Far East, which was a serious mistake.

17.
ADDENDUM. ALASKAN HISTORY

We shall be quoting additional books here ([al1] – [al4]), which weren't indicated in the main bibliography to the seven volumes, and are listed at the end of the present section.

Let us begin with relating the consensual version of Alaskan history. It is believed to be as follows. Presumably, up until the XVII or even the XVIII century, Alaska was inhabited by the indigenous tribes of Indians and Eskimos, whose lifestyle was primitive and savage-like. Historians believe that civilisation only reached Alaska in the XVIII century. The discovery of the Bering Strait and Alaska is associated with the names of Bering, Cook and other seafarers of the XVIII century. However, according to other sources, this strait was discovered by the Cossack Semyon Dezhnev in 1648: "The proof that America doesn't connect with Asia was given by the Cossack Dezhnev in 1648 – he was the discoverer of the Bering Strait, visited by Bering in 1725-1728 and named accordingly" ([al1], Vol. 2, p. 637). But, as we are told, Russians only came to Alaska after Bering. If we're to believe the Great Soviet Encyclopaedia, "in 1784, Shelekhov founded the first Russian settlement on Isle Kodyak; Russian settlements in the nearby parts of the American continent started to appear in 1786" ([85], Vol. 2, p. 205).

The colonisation of Alaska was started by a trade company founded in 1798 in St. Petersburg for this actual purpose ([797], page 1232) that became known as the Russian-American Company [85], Vol. 2, p. 205). In 1799, the Company "received the exclusive right of monopoly over the use of the former Russian discoveries in the North Pacific, as well as further discoveries, trade and colonisation of lands unclaimed by the other nations, starting with the 55th degree of Northern Latitude on the American continent unto the Bering Strait and beyond, and also on the Aleutian, Kurilian and other islands" ([85], Vol. 2, p. 205).

We must instantly note that all the "first colonisation" dates fall in the range of the first few years after the defeat of Pougachev in 1774.

It is interesting that the Russian capital of

Alaska, or Novoarkhangelsk, was founded in 1784 near the "former fortification on Isle Sitka, which was destroyed by the Tlinkit Indians in 1802" ([85], Volume 2, page 205). We must be hearing the echoes of the wars in Alaska, which rolled over the former land of the Horde after the defeat of Pougachev by the Romanovs. According to our reconstruction, Alaska had formerly belonged to Muscovite Tartary, which was defeated in 1774. After that, the conquest of this country's vast territories started – up until the very North of the American continent, Alaska in particular. Obviously, the Romanovian invasion here was of a military nature. It is likely that the consensual version of history represents the battles against the last remnants of the Horde, or "Mongolia," as skirmishes with "Tlinkit Indians." Incidentally, aren't we hearing a repercussion of the name "Kitai," or Scythia, in their name?

"In 1812, the fortification of Ross was created … on the coast of North California … as a base for Russian seamen and entrepreneurs" ([85], Vol. 2, p. 205). However, the Romanovian Russian-American Company didn't venture any further in its conquest of America, since another Company instantly expressed an interest in the lands that instantly became "free for colonisation," created by the nascent United States of America, which were made an independent state in 1776 during the "War of Independence" fought in 1775-1783, qv in [797], p. 1232 – this war started immediately after the victory of the Romanovs over Pougachev. See CHRON4, Ch. 12, for more details.

Basically, a struggle over the vast territories of the Horde started between the Romanovs and the newborn USA. The Romanovs were approaching from the East, and the USA, from the West. They must have run into each other at some point – it is possible that there was military action between the two. Modern history is silent about this. The local populace must have inevitably been involved in military action – after all, they lived upon the land for several centuries on end. However, the Russians were caught between the hammer and the anvil here. Nevertheless, they provided resistance for a long enough time.

A very interesting question about Alaska concerns the time and the circumstances of its sale, as well as whether it was "sold" in the first place. There are different versions voiced on this matter. The most popular point of view today concerns the fact that Alaska was either sold, or rented out to the USA by the Romanovs in 1867 for a preposterously small amount of money. Modern encyclopaedias have been using the term "sold" ever since the second half of the XX century ([797], page 47; also [a2], Vol. 2, p. 206). However, earlier sources, such as the 1890 edition of the "Encyclopaedic Dictionary" of Brockhaus and Ephron, for instance, as well as the "Concise Soviet Encyclopaedia" of 1928, are using the term "ceded for severance." We quote: "These territories … are made up from former Russian territories in America, which were ceded to the United States of North America for a severance of 7,200,000 dollars according to the agreement signed in Washington on 30 March 1867 and ratified by the Senate on 28 May" ([al1], Vol. 2, p. 598). As for the "Concise Soviet Dictionary," it tells us "Alaska was handed to the United States for a severance of 14,320,000 roubles" ([al4], p. 248).

The term "sale" wasn't used until much later, in other words. The sources that date from the epoch of this event tell us the territory in question was "ceded for a severance." This term must be reflecting the matter with much greater exactitude – it is in perfect correspondence with our idea that none of this land had originally belonged to Russia or the USA and couldn't be sold by one party to the other for this very reason. These lands could only be ceded by one party to the other in a territorial dispute over the lands that belonged to neither party. The Romanovs must have realised finally that they would not be able to hold Alaska, and demanded a severance fee as a reward for their withdrawal from America. The offer was taken. The price suited the Romanovs, even though it had equalled a mere 7 million dollars. As we realise, this price would be preposterous if we are to understand it as the cost of a whole country with its endless resources – gold, silver, oil, coal, copper, lead etc ([al4], Vol. 4, p. 250). Even the land itself, being an enormous territory, cost more than the sum in question.

However, if we're to regard it as a "severance fee," or compensation for withdrawal from a land that could not be taken by force, everything becomes perfectly clear. The Romanovs were happy with as little – it was better than nothing, after all.

Our opponents might counter that the action in question wasn't really the annexation of another country, but rather the colonization of an "uninhabited territory." However, later events are difficult to associate with such a viewpoint. Namely, it turns out "the territorial government of the USA, founded in Alaska in 1869, didn't exist for too long due to the paucity of the country's white population – a governmental apparatus of this size turned out quite extraneous, and the united government entrusted all of its Alaskan affairs to the captain of one of the ships anchored at the shore" ([al1], Vol. 2, p. 598). Moreover, before 1884 Alaskan matters "were taken care of by the American Ministry of Defence" ([797], p. 47).

These facts correspond to the reality of pacifying unquiet territories of the Horde, but hardly to the colonization of deserted lands populated by a handful of savages – armed with nothing but bows and spears, as we are told today. Why would the military governor of Alaska have to hide away on a ship, ready to hoist away every second and flee for his very life? Afraid of pirogues and tiny kayaks? The captain of an American battleship, armed with heavy cannons?

Up until this very day there is a large indigenous population in the Alaska, which still speaks Russian. Could they be the offspring of the Russian-American Campaign's individual expeditions for over half a century? After all, in order to keep a language alive for some centuries, one needs more than three or four hundred people – tens of thousands at least, and firm roots.

The American state of Oregon appears to be yet another piece of Muscovite Tartary in America – it only became part of the USA in 1859 ([1447], p. 627). Some of its indigenous populace had spoken Russian up until very recently. Incidentally, there was some struggle about Oregon as well during the same epoch that the Alaskan dispute dates from. According to the Encyclopaedia, "after the decades of conventions signed in 1824 and 1825 [between Russia and Great Britain – Auth.], Americans and Brits alike, despite bitter confrontation around the Oregon Issue, kept on delivering new blows to 'Russian America' [Alaska, that is – Auth.]" ([85], Vol. 2, p. 205).

One still encounters Russian guests from America in the Muscovite Pokrovskiy Cathedral, on the Rogozhskoye Cemetery – from Alaska and Oregon. The younger generation is already incapable of speaking Russian for the most part, whereas their seniors usually speak Russian fluently enough. They are of the opinion that their ancestors have always lived in America and didn't escape there after the schism of the XVII-XVIII century, as official history insists. Let us point out that official sources, be they Russian or American, demonstrate a great scarcity of information about the indigenous Russian populace of America. This topic is hushed up – deliberately, as we believe; otherwise, the consensual version of the history of America's colonisation becomes a virtual can of worms and spawns an enormous amount of questions.

One might enquire about the following. If it is true that Siberia did not actually belong to the Romanovs before the defeat of Pougachev, how could St. Petersburg have sent the expedition of Bering in order to "discover" the Strait of Anian (soon to become Bering Straits)? Some surviving documents have kept the answer to this question – the expeditions of Bering were organised and carried out as secret affairs, especially the second, and there was hardly any information available" ([al2], page 347).

Moreover, the ensuing expeditions of Chichagov to the Kamchatka Peninsula, which took place in 1765-1766 were also considered "classified information" – top secret, in fact, since all reports of the expedition's activity were to be kept secret "even from the Senate" ([al3], page 35). Also: "The first publications about these expeditions were made in 1793" ([al3], page 35) – already after Pougachev, that is.

Our opinion is that the reason behind such great secrecy was securing Russian priority in the discovery of lands previously unknown ([al2], page 347). However, we still encounter the same

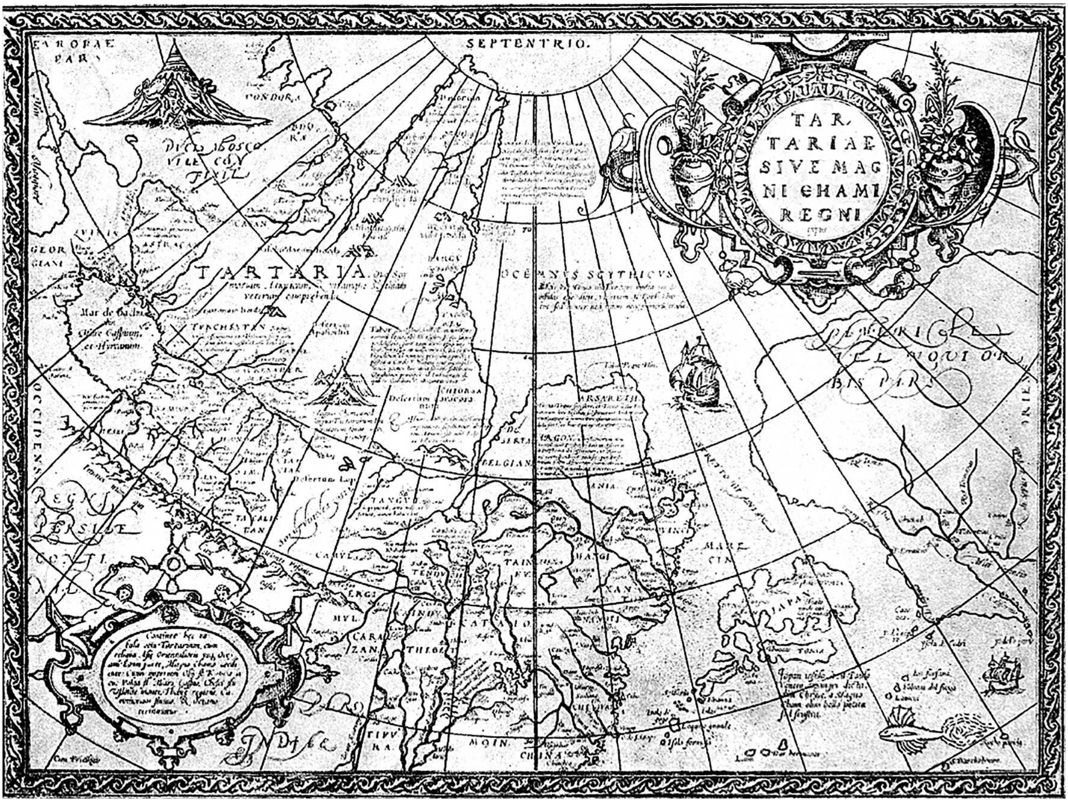


Fig. 14.28. Map of Great Tartary compiled by Ortelius in the alleged year 1570 A. D. (after L. Bagrov). Bering Strait is called "Stretto di Anian." Taken from "The Discovery of Kamchatka and Bering's Expedition" by L. S. Berg (Moscow and Leningrad. Published by the USSR Academy of Sciences in 1946. Inset between pages 16 and 17.

old temporal boundary of 1774 (the defeat of Pougachev). All Romanovian expeditions that predate it were top secret for some reason; the secrecy only disappeared after the victory over Pougachev. Our opinion is as follows. The expeditions of Bering, Chichagov and other Romanovian travellers of that epoch were military reconnaissance sent along the coasts of a neighbouring hostile country – the enormous Muscovite Tartary. Clearly enough, all information of this nature (reconnaissance, espionage and the like) was always kept secret – not simply from the enemy, but from the allies as well (even the Senate in this case). After the victory over Muscovite Tartary there was no reason left to keep the information secret, and so the Romanovs didn't make any secret of the ensuing maritime expeditions.

Let us also note that the authentic journals of Bering's expedition vanished, with nothing but their copies remaining intact ([al2], page 348). This is somewhat odd. In the epoch of the Romanovs, the originals of old documents constantly burn or vanish without a trace, unlike copies. Therefore, we are unlikely to find out about the initial content of Bering's journals.

The old name of the Bering Strait is very interesting – "Anian Strait," qv in fig. 14.28. This is how the strait was called long before the "successful discovery" made by Vitus Bering in the XVIII century. Incidentally, the existence of the Land of Anian in the borderlands of Asia and America was even known to Marco Polo. Modern commentators are thus put in a very ambiguous position indeed. On the one hand, they may not allow for

Polo knowing about the existence of any country in these parts, since they are certain that the itinerary of Marco Polo's travels should be localised to latitudes that lay further to the South, the territory of modern China ([al2]). On the other hand, the text of Marco Polo is perfectly clear and understandable. Let us quote from L. S. Berg:

"The name Anian should most definitely be traced back to Marco Polo, who mentions a province called Anin. In some manuscripts and editions … the fourth chapter of Polo's third volume is followed by another, an obvious insert (although, according to Jules, it was possibly made by the traveller himself): 'If we sail past the haven of Zaitum (or Zaiton) and sail Westward, and also some 1500 miles to the Southwest, we can reach the bay of Cheinan; the length of this bay equals two months of navigation, if one sails Northward alongside the coastline. This bay's entire South-Western part washes the shores of the Manzi Province; the other part is adjacent to the provices of Ania (Amu, Aniu, and Anin in other manuscripts) and Toloman (Coloman in some sources). There are many islands in this bay; most of them are densely populated. They have a lot of golden sand – they pan for it in the estuaries of rivers. They also have copper, and other things galore… They trade with the mainland, selling gold and copper and buying whatever they need… This bay is so great, and it has so many inhabitants that it certainly seems a world apart'" ([al2], pages 15-16).

Marco Polo is clearly telling us about the Okhotsk and Bering Seas, which he calls the "Cheinan Bay" (Khan's?). Further on, he clearly mentions the famous Kolyma (as Coloman); the land of Anian is located on the other side – it must identify as either Alaska, Kamchatka or both. It becomes obvious just why Polo emphasises the amount of gold panned for inside rivers. It is common knowledge that gold was panned for in the rivers of Kolyma and Alaska, and they pan for it in those parts to this very day, since there is a true abundance of gold in these parts.

Moreover, the Bering Strait, which separates Alaska from Kamchatka, was really referred to as Anian Strait on many ancient maps ([al2]), in full accordance with Marco Polo's description of these parts. Thus, on the one hand, historians declare Marco Polo's text to be fictitious, since he

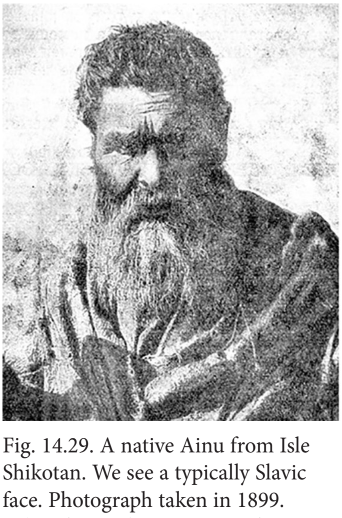


Fig. 14.29. A native Ainu from Isle Shikotan. We see a typically Slavic face. Photograph taken in 1899. Taken from *The Discovery of Kamchatka and the Expedition of Bering* by L. S. Berg (Moscow and Leningrad. Published by the USSR Academy of Sciences in 1946, p. 134).

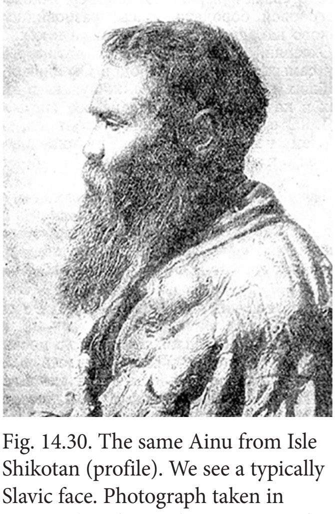


Fig. 14.30. The same Ainu from Isle Shikotan (profile). We see a typically Slavic face. Photograph taken in 1899. Taken from *The Discovery of Kamchatka and the Expedition of Bering* by L. S. Berg (Moscow and Leningrad. Published by the USSR Academy of Sciences in 1946, p. 135).

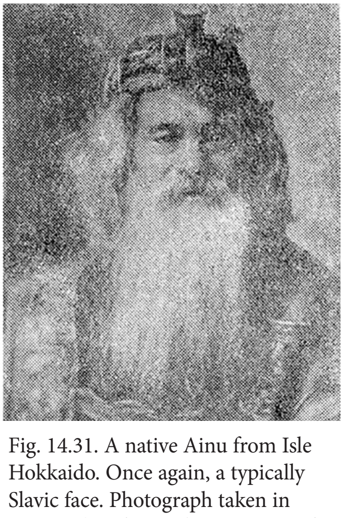


Fig. 14.31. A native Ainu from Isle Hokkaido. Once again, a typically Slavic face. Photograph taken in 1899. Taken from *The Discovery of Kamchatka and the Expedition of Bering* by L. S. Berg (Moscow and Leningrad. Published by the USSR Academy of Sciences in 1946, p. 139).

is supposed to have never visited these parts. On the other hand, everything that he writes corresponds to reality and to the ancient maps. At the end of the day, Polo may not have visited the Far North and the Okhotsk Sea; nevertheless, it is clearly obvious that his description is based on some XIV-XVI century documents originating from the Horde.

It is amazing how L. S. Berg disentangles himself from this situation, which is truly dire to any historian. He writes: "Doubtlessly, the Anian Strait is but a cartographic fantasy – an invention of Italian cartographers made in the second half of the XVI century… However, the fate of this cartographic myth is truly a wonder – it served as one of the reasons why Bering's expedition set forth, discovering the Bering Strait right where the mythical 'Stretto di Anian' was located" ([al2], pages 23-24). No comments are needed here.

Our viewpoint makes everything perfectly clear. Marco Polo was describing the Great = "Mongolian" Empire. We have already written about it, qv in CHRON5, Chapter 14. It comprised East Siberia, Kamchatka and Alaska, as well as a wealth of other territories. Marco Polo uses the term "Province of Anian" for referring to Kamchatka, Alaska or both. Obviously, the strait between the two should be known as the Anian Strait, as discovered and reproduced on many maps of the Horde back in the epoch of the "Mongolian" Empire (many such maps became destroyed and forged later). Russians must have populated Alaska around the same time – in the XIV-XVI century.

Later on, after the decline of the "Mongolian" Empire in the XVII century, East Siberia, Alaska and a great part of North America became part of the new land with a capital in Tobolsk. When this country was defeated after the war against "Pougachev," a rapid divide of its lands began between the Romanovs and the USA. However, for obvious reasons, the victorious countries (Britain and Romanovian Russia) were interested in presenting matters in such a way as though they were dividing lands that hadn't ever belonged to anyone (this is how the Romanovs presented the annexation of Siberia and Central Asia). This has resulted in a number of oddities and obscure instances inherent in the consensual version of history. Just like the "embarrassing" (for both the USA and the modern Russia) presence of an indigenous Russian populace in America (Alaska in particular). There should be no such presence as per the laws of Scaligerian and Millerian history. But it carries on existing persistently enough, despite the glum taciturnity of the reference books and encyclopaedias. Our Russian guests from Oregon told us in 1996 that the indigenous Russian youth in America was taught in school that their ancestors were latecomers, and appeared much later than the British and French "pioneers." Everything was different in reality.

Actually, traces of the name Anian remain in those parts to date. For instance, the indigenous populace of the Kurily Islands is called Ainu. A photograph of an Ainu called Ivan, no less, from Shikotan Isle, made in 1899, can be seen in figs. 14.29 and 14.30. We see a typically Russian face. In fig. 14.31 we can see an Ainu from Isle Hokkaido (Ieso). The face also looks typically Russian. According to the encyclopaedia, the Ainu are a "people facing extinction, which belongs to the initial inhabitants of Siberia… They inhabited most of Japan before the invasion of the Mongoloid race, and were almost completely destroyed by the latter in violent struggle" ([al4], Vol. 1, p. 174).

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CHAPTER 15

The disappearing mystery of the Etruscans

> "The Etruscans, historically known for their energy, have conquered a vast territory and founded numerous cities. They created a mighty fleet and remained masters of seas for a long time … having also attained great perfection in military organisation… They discovered literacy, studied the science of the gods with much diligence, and made great achievements in their observation of the lightning. For this reason, they are still of great interest to us…"
>
> Diodorus of Sicily. XIV, 113.
> Quoted according to [574], reverse of the cover.

1.
THE MIGHTY, LEGENDARY AND ALLEGEDLY ENIGMATIC ETRUSCANS

Scaligerian history retains the unsolved mystery of the Etruscans and their identity.

They are the nation that lived in Italy before the foundation of Rome in the alleged VIII century BC, having left a legacy of highly evolved culture and then disappeared mysteriously, leaving numerous enigmatic artefacts behind. The latter are covered in a script that remains insoluble, although it is worked upon by generations and generations of scientists, who have invested an enormous amount of effort thereinto.

"Currently, many prominent researchers from a variety of universities are working on the mysteries of the perished world of the Etruscans … Ever since 1927, a magazine entitled 'Stadi Etruschi' has been coming out; it tells the reader all about their successes and problems [those of the Etruscan studies – Auth.] … One still cannot quite evade the impression that great efforts of whole generations of talented and hard-working scientists have made our entire body of knowledge only marginally greater, and only in the sense that now we see the Etruscan problem with much greater clarity, but not the actual Etruscan world. Out of many insoluble problems that have accumulated in every department of Etruscan studies, two are of particular importance and acuteness – the progeny of the Etruscans and their language" ([106], page 28).

However, our conception appears to offer a final solution to the "Etruscan enigma." Apparently, as early as in the XIX century the scientists A. D. Chertkov and F. Volanskiy suggested a solution. It became clear why the actual Etruscans called themselves "Rasenna" – "Racenes," or "Russians" ([106], page 72).

However, their suggested solution of the Etruscan problem, despite the unambiguous interpretation of a number of Etruscan texts at least, contradicted the Scaligerian version of Chronology and history completely – in the spirit, for the most part.

This sufficed for the scientific community to distrust A. D. Chertkov and F. Volanskiy, although nobody has come up with anything in the way of counter-argumentation (at least, we have discovered none such in the research materials that were accessible to us). Obviously, there was indeed nothing to counter – A. D. Chertkov and F. Volanskiy have indeed managed to read a number of Etruscan writings at the very least.

This is precisely why the specialists in Etruscan studies have remained completely silent about the results of Chertkov's and Volanskiy's research for over a century.

Moreover, apparently in the absence of other means of countering Chertkov and Volanskiy, somebody started to parody them, straight-facedly publishing the results of "research" with allegedly similar, but obviously absurd "decipherments." The replacement of one's opponent's arguments by similarly sounding absurdities (parody, in other words) is an unfair, but common method of "scientific opposition."

This position is easy to understand. On the one hand, what can anyone say if certain Etruscan inscriptions can truly be read with the aid of Slavonic grammar. This can hardly be interpreted as a "chance occurrence."

On the other hand, agreeing to such a hypothesis is also a non-option. If we are to admit that the Etruscans were of Slavic descent, the next assumption that we have to make is that they can be identified as the Russians.

So where are we at? Could the Russians have indeed founded the Italian Etruria, "the hearth of the most ancient culture in Italy and the eternal protector and benefactor of religions," according to Cardinal Egidio from Viterbo ([106], page 4).

So what? Could the Russians have in fact inhabited Italy before the foundation of Rome? In the Scaligerian conception of history it makes no sense at all. However, the New Chronology makes the results of A. D. Chertkov and F. Volanskiy easy enough to understand.

Moreover, it would be very odd if the "Mongolian," or Russian and Turkic, invasion hadn't left any trace in the mediaeval Italy of the XIV-XVI century. Indeed, it is true that the Etruscan "Mongols," or Great Ones came to Italy in the XIII-XIV century, prior to the foundation of Italian Rome in the XIV-XV century, qv in CHRON4.

Fig. 15.0. A. D. Chertkov (1789-1858). From a portrait by Prof. Zaryanka. Taken from the title page of [618:1].

There is much written about the presence of the Slavs in Italy. A couple of examples are as follows: "Ottocar [or the famous Odoacer – Auth.], King of the Rugian Slavs, took over the whole Kingdom of Italy… This city (Rome), presumably the capital of the world, didn't suffer such a defeat from any other nation but the Slavs… Ottocar, also known as Odoacer, was a Rugian Slav … who had ruled the Italian kingdom for a whole of fifteen years" ([617], pages 90-91). The reference is most likely made to the famous Gothic War of the alleged VI century AD (and, according to CHRON1, the war that was fought in the XIII century AD). The implication is that Italy was conquered by the Slavs in the XIII-XIV century. Is it a wonder that Etruscan relics are still found in that area (we believe them to predate the foundation of Rome, and date from the XIII-XV century AD).

Furthermore, "The Historical Notes of Bishop Tria … tell us the following: 'The Slavs, who came from European Sarmatia … started to wreak devastation upon Apulia"… It is assumed that the Slavs have later founded Montelongo [in Italy – Auth.], and Bishop Tria tells us that back in his time the old men of Montelongo spoke a corrupted Slavic language.

The 'History' of Paul Deacon (Book V, Ch. 2), and the Chronicle of Dukes and Princes of Benevent report that new nations came to settle in Italy around 667 AD: 'These nations were the Bulgars, who come from the part of Asian Sarmatia that is washed by the Volga'" ([962], pp. 12 and 25). The New Chronology dates this event to the XIV century AD, identifying it as the "Mongolian" conquest of Italy.

Finaly, the Italian Giovanni de Rubertis reports the following in his article entitled "Slavic Settlements in the Kingdom of Naples": apparently, the Slavs founded the cities of Montemiro, Sanfelice, Tavenna and Serritello in Italy in 1468 ([962], page 21). Everything falls into place instantly.

In fig. 15.0 we reproduce a portrait of Alexander Dmitrievich Chertkov.

2.
WHAT WE KNOW ABOUT THE ETRUSCANS

A. I. Nemirovskiy, writes: "A country called Etruria had once existed in Middle Italy, between the rivers of Arno and Tiber. The power of its denizens – the Etruscans, known to the Greeks as Tirrenians, reached to the Adriatic in the East and the North and South of these two rivers" ([574], page 3).

The greatness of the Etruscan fame is reflected well in the very existence of the currently lost encyclopaedia entitled "History of the Etruscans" written by the Roman Emperor Claudius – in twenty volumes, no less ([574], page 3).

"All the incomprehensible inscriptions found in Italy around that time [the late Middle Ages – Auth.] were considered Etruscan; there was even a saying: 'Nothing is readable in Etruscan'" ([574], page 3).

"In the XIV-XVI century, the area between the rivers Arno and Tiber [or Etruria – Auth.] became the hotbed of the Renaissance culture. Together with a revival of interest in the Greeks and the Romans, the Etruscans become an object of great attention as the oldest inhabitants of Tuscany" ([574], page 3).

Moreover, even in the XVIII century "the study of the glorious history of the Etruscans, whom the inhabitants of Tuscany considered their ancestors, gave the latter moral satisfaction, becoming an outlet for their patriotism" ([574], page 5). The memory of the "ancient" Etruscans was so fresh in the XVIII century, after all!

This is hardly anything to wonder about. "In the municipal archives of the cities of Tuscany there are surviving drawings of Etruscan fortifications, made in the XV-XVI century, and accurate copies of the lettering that covered their walls" ([574], page 3).

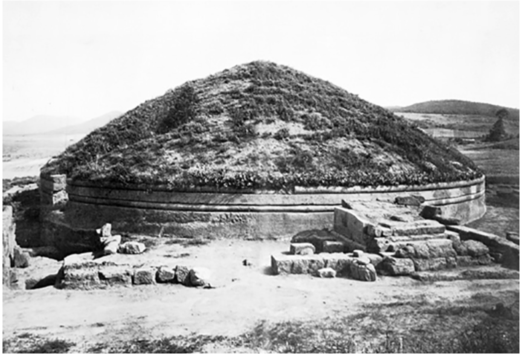


Fig. 15.1. Large ancient Etruscan necropolis in Italy, allegedly dating from the XVII century B.C. It bears a great resemblance to the Scythian burial mounds. Taken from [1410], pages 48-49.

And so, in the XV-XVI century there were still Etruscan fortifications in Tuscany – some with Etruscan lettering that is presumed to have survived for twenty centuries on end.

"The Etruscan tombs excited my imagination the greatest. At the end of the XV century many were interested in the excavation tombs and the unearthing of marble columns and statues" ([574], page 3). In fig. 15.1 we see one of the numerous Etruscan graveyards, or necropolises in Italy (the so-called *necropoli della Banditaccia a Cerveteri*) dated to the VII century BC by modern historians. It resembles the Scythian burial mounds. In fig. 15.2 we see the inside of another Etruscan necropolis in Italy, allegedly dating from the VI century BC ([1410], page 42). Another

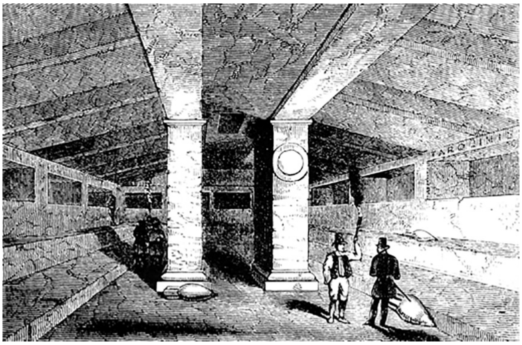


Fig. 15.2. The inside of the Etruscan necropolis of the alleged VI century B.C. Taken from [1410], page 42.

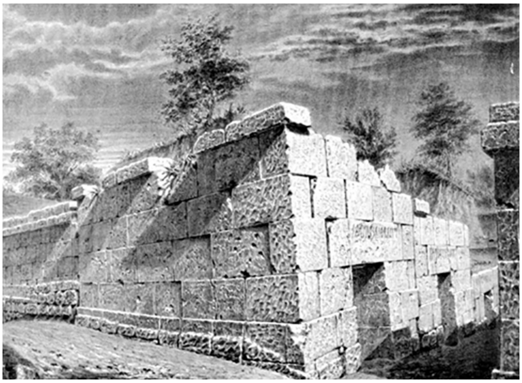


Fig. 15.3. The ruins of an ancient Etruscan necropolis: "Orvieto, necropoli del Crocefisso del Tufo: particolare" ([1410], page 364).

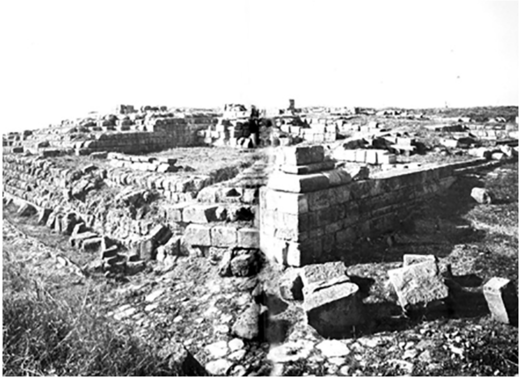


Fig. 15.4. The ruins of a huge Etruscan temple in Italy: "Ara della Regina" (the alleged IV century B.C.). Taken from [1410], pages 144-145.

kind of Etruscan necropolises is represented in fig. 15.3. In fig. 15.4 we see the remnants of an Etruscan temple.

Now let us provide an overview of the Etruscan studies according to A. D. Chertkov, who calls them "Pelasgians," as it was customary in his time.

"There are artefacts bearing Pelasgian lettering … all across Italy. However, nobody was paying any attention to them before the XV century … In 1444, nine large copper plaques were found near Gubbio, with Pelasgian lettering carved upon them. Two of these plaques were taken to Venus, and we have no knowledge of their further fate [destroyed, perhaps? – Auth.] …

Although the Gubbio plaques were found in 1444 … their real studies only began in 1549 … Gori and Bourgeut presumed the language of these plaques to be pre-Trojan, while Freret and Tiraboschi declared them illegible, and the Pelasgian language, lost for eternity … It became known as Etrurian eventually" ([956], pages 1-3).

It would be interesting to note that the abovementioned researchers, before even setting down to an in-depth study of the lettering, somehow managed to understand it "instantly" that said lettering was illegible, and that the language itself, lost forever. The fate of the Etruscan studies was foretold for four centuries to come. Whence such foresight? Could it result from a successful attempt of reading the lettering that horrified the researchers so much that they instantly pronounced the language illegible? Study is allowed; interpretation is verboten. This is how it has been to date.

"The interpretation of the lettering was attempted with the aid of the following languages: Hebraic, Egyptian, Arabic, Coptic, Celtic, Cantabrian, Teutonic, Anglo-Saxon, Runic and even Chinese. All of it despite the positive evidence of all the ancient historians and geographers" ([956], page 4).

A. D. Chertkov continues: "A scientist called Ciampi writes it in his "*Osservazioni intorno ai moderni sistemi sulle antichita Etrusche, etc*" suggested to turn towards the ancient Slavic language for the interpretation of the Etruscan writing ("*l'antico linguagio Slavo*"). He was trying to convince the Italian scientists of the following: given the futility of Greek and Latin for the interpretation of the Pelasgian writings in Italy, it would make sense to turn towards other languages … namely, Slovene (Ingh. Monn. Etrus. II, 233, 468) … This happened in 1825; Ciampi had just returned to Italy from Warsaw then, where he had taught for several years as a Professor, and was familiar with the Polish language to some extent" ([956], page 13).

Everything becomes clear. An Italian specialist in Etruscan studies ended up in Poland, studied Polish and was amazed to discover that he can read and, to some extent, understand the Etruscan writing. He was overjoyed, and tried to share the results of his research upon return to Italy. However, this was to no avail – it was pointed out to him that the Germans, the most authoritative scientists in Europe, had proved it long ago that the Slavs appeared on the historical arena in the VI century AD the earliest – possibly, much later. And the Etruscans predated Rome by many centuries; in other words, they had existed a long time before the foundation of Rome in the VIII century BC Slavic roots were therefore utter nonsense. Ciampi was greatly discouraged.

The above is by no means an invention of ours. We have rendered a passage from A. D. Chertkov's book more explicitly – he writes the following: "No scientific activity involving the Church Slavonic studies is possible in Italy. Nobody knows our holy language there… Of course, it would … make sense for them to study Church Slavonic, so as to lift the shroud of obscurity from all the ancient artefacts found in Italy. But the Germans … have long ago declared that the Slavs … could not have come to Europe … any earlier than in the VI century AD. This is why no one in Italy paid any attention to Ciampi's claims" ([956], page 13).

Chertkov tells us further: "The first pact signed between Rome and Gabia was set in Pelasgian lettering … Polybius reports that in his time even the most enlightened Romans were already unable to comprehend the peace agreement signed between Carthage and Rome in the first years after the banishment of Tarquin. This agreement was written in a language that differs from Latin so much that even Polybius himself was only very barely capable of understanding its text. Therefore, the Romans … have completely forgotten their original Pelasgian language, transforming into the Latin race, whose language is of a later origin" ([956], page 4).

Chertkov is perfectly right. The "ancient" Polybius, who must have lived in the XVI-XVII century, according to our reconstruction, was already poorly familiar with the Slavic language spoken in Italy in the XIV-XVI century. The Slavic language started to get extinct from Italy after the banishment of the Tarquins, or TRK – Turks. As we understand, the latter can largely be identified as the Slavs in the epoch in question. The Tarquins were banished in the late XVI or the XVII century, as we understand it – during the European reformation.

"Yet even after that, the folk spoke a language that differed from the written greatly (Maffei, Stor. di Verona, XI, 602). The Oscans and Volscans, even during the efflorescence of the Latin language, retained their dialect, which was understood by simple Roman townsmen – a proof that the scientific Latin language was crafted artificially and differed from the folk dialects of all the Pelasgian tribes" ([956], page 5).

When the humanists of the "Renaissance" epoch and the writers of the XVII-XVIII century already learned how to write in the freshly constructed "ancient" Latin, they must have had to shut their windows well in order to block away the Roman profanes who remained a disgrace to the "ancient" Rome by their use of the vulgar Slavic language.

3.
THE "ANTIQUITY DISPUTE" OF FLORENCE AND ROME

"At the end of the XV century, a number of tractates about the Etruscans surfaced in Florence [the capital of Tuscany – see [797], page 1338 – Auth.]. They were written by natives of Tuscany, representatives of the Catholic Church. Cardinal Egidio from Viterbo characterises Etruria as 'the hearth of the most ancient culture in Italy and an eternal protector and benefactor of religions. Thus, the Christian writer appears to be unaware of the differences between the pagan Etruria and the Tuscany of his epoch" ([574], page 4).

We see that at the end of the alleged XV century (most likely, at the end of the XVI), the Tuscan cardinals remembered the Etruscans very well. A. I. Nemirovskiy shouldn't try to "justify" the high-ranking patriarchs of the Catholic Church, presenting their actions as a form of "Tuscan patriotism." We believe that they were telling the truth and do not need to be justified in any way.

"In the XVI century [most likely, in the XVII – Auth.] completely outrageous conceptions of Etruscan history had reigned – they transformed into what we can call 'the Etruscan myth.' Its propagation was assisted greatly by F. Dumpster, the author of 'Regal Etruria,' a large work that came out in 1619; it was based on his perception of the ancient authors that hadn't been sufficiently critical… F. Dumpster believed them [the Etruscans – Auth.] to be the very first philosophers, geometricians, priests, builders of cities and temples, inventors of siege machines, doctors, artists, sculptors and pioneers of agriculture. F. Dumpster appears to have completely neglected the question of what remained for the Romans and the Greeks in terms of culture and technology.

The work of F. Dumpster was only published in 1723, some 100+ years after its creation, coinciding with a new surge of interest in the Etruscan history" ([574], page 4).

It is easy to understand why Dumpster's book took a century to publish. The time in question is the epoch when "the Austrians were sole rulers of the ancient Etruria; the study of the glorious Etruscan history, considered ancestral by the denizens of Tuscany, gave them a feeling of moral satisfaction and provided a suitable outlet for their patriotism" ([574], page 4-5). Alternatively, we might be confronted with the centenarian chronological shift, which has resulted in the erroneous relocation of Dumpster's book from the XVIII century to the XVII.

As we have already mentioned, this is the epoch when a campaign of creating an ancient history was implemented in Rome – revised to leave more discoveries creditable to the Greeks and the Romans, qv above. The Tuscan Etruscans were moved further into the past for that end – deep into the antiquity, so as to preclude them from meddling in the affairs of the Great Rome. Many must have been aware of the Etruscans' true origins back in that epoch – they must have been the Russians that remained here after the Great = "Mongolian" conquest of the XIV century.

Since the history of Russia, or the Horde, also known as "Mongolia," needed to be distorted as well in order to provide for a more veritable "Italian history of Rome," the Etruscans were really getting in the way of this "Roman patriotic process."

This might also be a reflection of some struggle for supremacy between Rome and Florence in actual Italy during the XVII-XVIII century, since Tuscany with a capital in Florence was one of the mightiest republics in mediaeval history. It is known to have struggled against Rome for supremacy, also trying to defend its version of history, according to which the dominant role was played by real Etruscans and not the mythical "ancient Italian Romans" and Greeks.

Vatican of the XVII-XVIII century, which came to replace the former Vatican of the Horde, dating from the XIV-XVI century and a derivative of "Batu-Khan" name-wise, was striving to inculcate its new and blatantly erroneous version of the "ancient Roman" and also the "ancient Greek" history. There was a conflict of interest, and Tuscany has lost. Therefore, the "Etruscophile" work of Dumpster, written in 1629 and reflecting a much more correct version of history than the more recent Roman version, fell under the Roman veto.

It took 100 years to publish – this happened when Tuscany was invaded by the Austrians. The overjoyed Florentines, out of Roman control for a short while, tried to get their revenge, and instantly published the book of Dumpster.

However, they were too late. The false history of the "ancient Italian Rome" was already firmly made part of school curriculum. Everybody was laughing at the Tuscans.

Nevertheless, the Tuscans still attempted to prove themselves right: "In 1726 the 'Etruscan Academy' was founded, whose members were the noblemen of Cortona and other Tuscan cities … Their reports and claims, void of any serious scientific basis [as A. I. Nemirovskiy tries to warn the reader, compromising the impression left by the work of the Etruscan Academy – Auth.], claimed that nearly all historical works of art were Etruscan in origin – not only in Italy, but also in Spain and Anatolia [Turkey – Auth.]" ([574], page 5).

Moreover, there was a museum of the Etruscan Academy, "counting a total of 81 exhibited items by 1750" ([574], p. 5). A. I. Nemirovskiy, being a historian, can't help crying out in indignation that about three fourths of them "were constituted of forgeries and works of Classical art" ([574], p. 5).

The Scaligerites fought the resilient Florentines for quite a while, and only managed to break the backbone of their resistance in the XIX century.

"The first serious [the readers shall see for themselves below just what 'serious' means in this context – Auth.] works on the Etruscan studies appeared at the end of the XVIII – beginning of the XIX century. They heralded the first victory of history over the Etruscan myth," as Nemirovskiy gleefully remarks ([574], page 5).

Why was the myth so resilient, then? Apparently because it was telling the truth.

And so, the version of Italian Rome only proved victorious in the XIX century – it was a domestic victory, since all the foreigners had already complied with the Roman falsification; only the Florentines carried on with their opposition.

4.

THE TWO THEORIES OF THE ETRUSCANS' ORIGINS – THE NORTHERN AND THE EASTERN

4.1. The Eastern Theory

Until the middle of the XVIII century, it was assumed that the Etruscans came from the Orient – namely, Asia Minor. This is the so-called Eastern theory, based on the authority of many ancient authors. The "ancients" have left us plenty of evidence about the Etruscans in the XIV-XVI century. These "ancient" authors already lived after the Great = "Mongolian" conquest, and managed to describe the dispute between Florence, which became a stronghold of the "Mongolian," or Russian conquerors, and Rome, the centre of the nascent Catholicism. These descriptions were also declared "ancient" later on.

The dispute only became a possibility in the second half of the XVI century. Before that time, the mighty Florence must have paid little attention to a parochial Italian settlement that had recently titled itself with our name of Rome, clearly borrowed from New Rome (Constantinople) or Third Rome (Moscow).

"Over several centuries, even before Rome started to claim supremacy over Italy, the Etruscans reigned over most of the Apennine Peninsula. Therefore, the Greek and Roman historians have written much about the Etruscans" ([574], page 7).

"The proponents of the theory that the Etruscans came from the Orient were few and far between up until the end of the XIX century, and didn't have much authority in academic circles. A. Chertkov was among the proponents of the 'anachronistic' thesis… Chertkov's interpretation of the Etruscan names is completely anecdotal (as the learned historian A. I. Nemirovskiy assures us – Auth.). However, the numerous anecdotal situations that involve Chertkov do not diminish any of his numerous merits… He brought the Etruscan issue out into the broader historical and linguistic arena, acting as a forerunner to many of the modern researchers" ([574], pages 9-10).

"In Russian science, argumentation in support of the 'oriental thesis' was provided by V. Modestov" ([574], page 10).

Further also: "French scientists, for but a few exceptions, were supporters of the Oriental theory insofar as the Etruscans were concerned… The problem of the Etruscan origins was researched by V. Brandenstein for a long time… He voiced his support of the theory that the Etruscans came from the Orient… Indo-European elements of the Etruscan language were explained by the contacts between the Tirrenian populace and the Indo-Europeans in the East. He has found a number of Turkicisms in the Etruscan language. This gave him reasons to assume that … the ancestors of the Etruscans had lived in Central Asia, whence they migrated to the Northeast of Asia Minor" ([574], page 13). Then the Etruscans came to Italy from Asia Minor.

Actually, V. Brandenstein eventually "abandoned the Turkic thesis" ([574], page 13). It is easy enough to understand why – he must intuitively realised that the implied corollaries are way too dangerous.

What did the Etruscans actually look like as a people? "Analysing the data that characterise the religion and the art of the Etruscans, as well as their language, P. Ducati … points out a few traits alien to the Latin nations and to other peoples residing in Italy. He believes this to be sufficient reason to support the old tradition about the East Mediterranean roots of the proto-Etruscans" ([574], p. 11).

So much for the "Eastern" theory.

4.2. The Northern theory

In the middle of the XVIII century, N. Freret suggested another theory, according to which the proto-Etruscans came from the Alps. "This is how the 'Northern Version' of the Etruscan origins came into existence, based upon nothing in the ancient tradition and by now completely abandoned by its proponents. Nevertheless, in the XIX century it had been regarded as possibly the sole key to the mystery of the Etruscan origins, especially by the German scientists" ([574], pages 7-8).

5.

HOW THE ETRUSCANS REFERRED TO THEMSELVES

Let us begin with the observation that the Etruscans called themselves "Rasenna" ([106], page 72), or "Rassians" – "Russians," perhaps? We learn that "Rasenna was how the Etruscans referred to themselves" ([106], page 72). S. Ferri characterises the Etruscan migration to Italy as "Tuscan, Sabine and Racene" ([574], page 14).

"H. Mühlestein considered Etruscans to be of mixed origins – the offspring of two different nations, the Tirrenians and the Rasenna" ([574], page 11). Turks (or Tartars) and Russians? We have little else to add to this reference.

6.

POSSIBLE TOPONYMY OF THE WORDS "ETRUSCAN" AND "TUSCANY"

Since the Etruscans themselves used the word "Rasenna" (or "Russians") for referring to themselves, Italians must have called them similarly – "Et-Ruscans." The "et" prefix might be related to the Italian *eta,* age, or, perhaps, the French "état," state. Therefore, the Etruscans are either "old Russians" or people from the "Russian land or state."

According to F. Volanskiy, the name "Etruscan" had simply stood for "Get-Russians" or "Goth-Russians" ([388], page 84).

The name Tuscany (the Etruscan homeland in Italy) might be derived from the name Ascania that we already know – New Scythia, qv above. As is the case with the word "Etruscan," we see another relic of the word "état" or something similar – the prefix "T."

7.

THE ETRUSCAN TARQUINS = TARKHUNS = TURKISH KHANS

It is believed that "Rome was guided by the Etruscan kings. According to Roman legends, they were Tarquin Priscus, Servius Tullius and Tarquin the Proud … Etruscan sources really contain mentions of the name Tarkhunies [sic! – Auth.], or 'Tarquins.' It is possible … that the name of the Tarquinian dynasty … can be derived from that of the city of Tarquinia, an important centre in the South of the Etruscan State" ([106], pages 46-47).

Thus, first and foremost, some famous kings of the "Regal Rome" as described by Titus Livy were Etruscan; moreover, they were called "Tarkhuns" in Etruscan, or simply "Tartar Khans." This is in perfect correspondence with our reconstruction.

Let us also remind the reader that we have already discovered that the Tarquins identify as the Goths, basing our discovery on altogether different considerations. Namely, we have discovered that the Tarquinian War and the Gothic War are but two reflections of a single war, whereas the Goths identify as a congregation of Slavic and Turkic peoples. This is what Orbini reports, in particular, qv in CHRON5, Chapter 9.

Therefore, it turns out that according to the high authority of the "ancient" author Titus Livy, some of the Roman kings were Khans of Russian and Tartar origins. They lived in the XIV-XVI century of the new era, and not in the VI century BC, as Scaliger had erroneously opined. The version of Titus Livy is in excellent concurrence with our conception.

Let us also mention the report of "John Lydus, a late author, about the two Tarcons: the first one is presumed to have come to Italy before Evander the Greek, and the second, after Evander" ([574], page 14).

Apparently, the "first Tarcon" is the first Tartar Khan, or Batu-Khan, also known as Great Prince Ivan Kalita; he came to Italy in the XIV century.

The "second Tarcon," or the second Tartar Khan, is Tamerlane, a Khan who came here in the XV century.

8.
OUR EXPLANATION OF THE DISPUTE BETWEEN FLORENCE AND ROME

As we already understand, the "ancient dispute" between the Italian Rome and the Etruscans must be the mediaeval dispute between the Italian Rome and Florence dating from the XV-XVI century. It was later transferred into a distant epoch. Let us consider this dispute in more detail and suggest an explanation.

What do the documents tell us about the allegedly "ancient" dispute?

Modern commentators write as follows: "Nothing can alter the fact that Rome became Rome because of the Etruscans, going down in history as an Etruscan city … the Etruscans were deliberately after transforming this city into the citadel of their domination in Latia … They were obviously unable to predict that the city they would drag into the historical arena would play a dominant part in the destruction of their Italian supremacy.

Nor could they foretell that Rome would make every attempt to destroy and twist every document and fact testifying to the former glory of the Etruscans, while their true role in the ascension of Rome would get diminished and covered by thick layers of hypotheses …

The Romans, famed for their disproportional pride, couldn't allow for the 'fat Etruscans' … to stand at the beginning of their city's history… Instead, they were lulling themselves by legends where the truth was woven together with half-truths and outright fantasy… This is how the myth about the glorious origins of Rome was created, an empire that distinguished itself from its neighbours ever since the foundation… This myth was falsely recognized as historical reality. This is how it was introduced into historical manuscripts, where one historian would borrow it from another…

Romans were partial towards the legends and myths that emphasised that the *urbis aeterna* had been an 'eternal city' in all actuality … cherishing the link with the legendary history of Greece, especially the events that took part during the war between the Greeks and the Trojans… This is why Rome was so persistent about the veracity of the legend that the Roman nation traces its pedigree to the Trojan hero Aeneas, the son of Venus, who reached … the shores of Italy after the fall of Troy …

Ironically, the Romans, who revered Aeneas as a forefather of the Roman nation, borrowed the very legend of Aeneas from the Etruscans" ([106], pages 52-53).

Now let us explain the meaning of the above (according to our viewpoint, of course). The Trojan War breaks out at the very end of the XIII century AD, as a result of which the Goths, or the Tartars (the Turks, or the Trinity Warriors), also known as the Tarquins, the "Mongols" and the Russians, seize Czar-Grad, or New Rome.

The Trojan War took place at the beginning of the 13th century as the revenge of Rus-Orda and its allies for the crucifixion of the emperor Andronicus-Christ (also called Prince Andrey Bogolyubsky, idem Apostle Andrew the First) in 1185 in Czar-Grad (see our book *The Czar of the Slavs*).

The townsfolk flee the city, making their way towards Italy and France, among other nations. Those regions must still have been populated sparsely around that time. A short while later, the "Mongols," or the Great Ones, invade the West as well, inspired by their victory in the Trojan War. They are also known as Tarquins, or the Tartar Khans. These events can be dated to the very beginning of the XIV century.

In particular, they begin to reign over Italy and make Florence their stronghold. This is how the Etruscans, or the Russians, came to Italy and settled there. It is likely that in the late XIV century they also founded a small settlement in Latia, calling it Rome. It is for a good reason that "the very name of the new city (Roma) was of Etruscan origin" ([106], page 46). Russian origin, in other words – the Italian settlement may have received its name from the Russian word "*ramo*" – shoulder, arm, or upper arm. The Old Russian plural would be "*ramena*," an anachronism, according to V. Dahl's dictionary ([225]). The word "*armia*" (army) must be of a similar origin.

It is possible that the founder of the Italian settlement dubbed Rome was the hero known to us as Constantine after his flight from Czar-Grad. However, he is followed by the Great Ones, or the "Mongols," led by the legendary Aeneas ("New One"). They were Russians for the most part, whose name later became attached to the Etruscans. It is possible that the image of the "ancient" Aeneas was particularly inspired by the conquest of the "promised land" in the XV-XVI century by the Ottoman = Ataman army of Joshua son of Nun = Charlemagne = Sultan Suleiman (see Chron6 for more detail).

Initially, after the Great = "Mongolian" = Etruscan conquest of Italy in the XIV century, there could be no dispute between Florence and a settlement on the Tiber, later to be known as Rome. There was no reason, seeing as how the whole of Europe was part of a single Empire the XIV-XVI century.

Time passed by. In the XVI-XVII century the formerly united Christianity split up into several branches. The Great = "Mongolian" Empire split up as well. Italy was on its own, and the new Catholic Church supervened the old Imperial Orthodox Church of Rome based in Moscow, or Third Rome, in the XIV-XVI century.

According to our reconstruction, in the epoch of the "Mongolian" conquest, around 1380, a religious centre was founded in the settlement on the Tiber – an affiliate of the Roman Orthodox Church of the Empire. It was called Vatican after Batu-Khan. The "Mongolian" missionaries, or crusaders, came from Russia, or the Horde, to the Western Europe. This event has left a palpable trace in Scaligerian history as the so-called transfer of the Holy See to Italy. However, nowadays we are told that it was transferred to the Italian Rome from the French city of Avignon. We believe this to be a mistake. It is most likely that the Christian bishops came from Russia, or the Horde, or White Russia (P-Russia). As we demonstrated in Chron1, the name B-Russia (or P-Russia) would transform into Prussia or Paris in certain documents. This is how Paris in France got its name originally. The very name "France" is said to derive from the Franks – Tartars, or the Turks, as we realise already. The name "Turk" could be derived from the word "*troitsa*" (the Russian for "Trinity"). Moreover, some ancient documents keep memory of the fact that the "French" Avignon was formerly referred to as "Babylon," qv in Chron2, Chapter 4:16. However, Babylon was one of the names used by the Volga Bulgars, or once again the Horde (ancient Russia), qv in Chron6.

This is how the history of Batu-Khan's city begins in the XIV century – it will eventually become the international centre of Catholic faith known as Vatican. In the XVI-XVII century the power here must have gone to the reformist Latin bishops. Orthodox priests must have been banished from Italy. The former church, known as "KAPHOLIK" became "Catholic"; the reformists proceeded with a religious reform. The new history of Vatican began. The older version was cast into oblivion; however, before it was, the Italians appropriated every glorious deed and every scientific advance made on Italian territory by the Empire. The same process was going on all across the Western Europe. Alongside the new orientation of the Western Europe – namely, the Reformist kind, the construction of the enormous edifice of the "ancient Roman history" began. This paper myth should have proved that the very ancient Rome of the legends has always been situated here as the capital of the world.

Apparently, when the Florentines were reached by strange and recurrent rumours of the "ancient Rome" constructed right next to them, they must have been flattered to some extent – after all, it is a great honour to be in the vicinity of the "legendary Rome." On the other hand, they could not understand why Vatican was any better than Florence itself. If it were the ancient Rome, as they were forced to admit eventually, Florence was much older, since this very settlement was founded by the Florentines.

However, in this case the Etruscan Florentines would become the founders of Rome in Italy. Rome was only entitled to reject the "ignorant claims" indignantly as a "travesty of historical truth." A dispute flared up consequently.

The dispute must have commenced in the XVI century and not in the XV, as we are being told, continuing well until the XVIII century, qv above. In reality, Rome won somewhere in the XVII century, and the incessant weak attempts of the Florentines to "restore justice" no longer interested anyone. The latter were free to found as many Etruscan academies and museums as they wanted – it would still be obvious to everyone that any item exhibited there was either a forgery or copied from an ancient Greek or Roman original.

Yet the victory wasn't that easy for the Italian Romans. This is how the joy of the recent victory was carried over into the "ancient Roman chronicles" published in the XVII-XVIII century.

This is how the "ancient sources" started to claim loudly that the proud Italian Romans ousted the Tarquinian usurpers, also known as the Tarkhuns and the Tartar Khans. This event presumably dates from the VI century BC. In reality, it was reflecting the XVII century reality, in particular, the weakening role of the Etruscan Florence, whose supremacy was gradually dwindling and finally went over to Italian Rome.

In fig. 15.5 we see an interesting Etruscan sculpture dating from the alleged VI century BC. We see two winged angels who take a warrior's soul up into heaven. This subject is typically Christian.

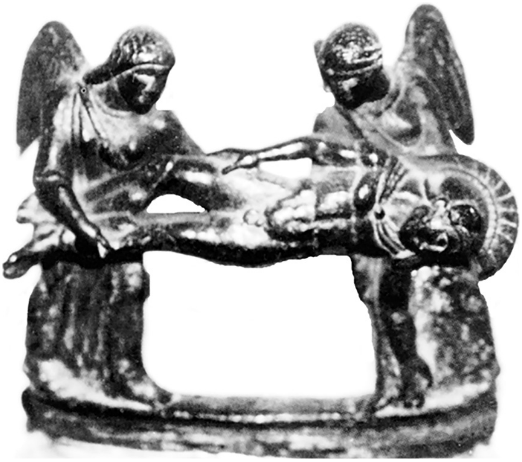


Fig. 15.5. Etruscan sculpture of the alleged VI century B.C. However, we see two Christian angels with wings taking the soul of a slain warrior up to heaven. The artwork is more likely to date from the XV-XVI century. Photograph taken in 1995, Museum of Florence.

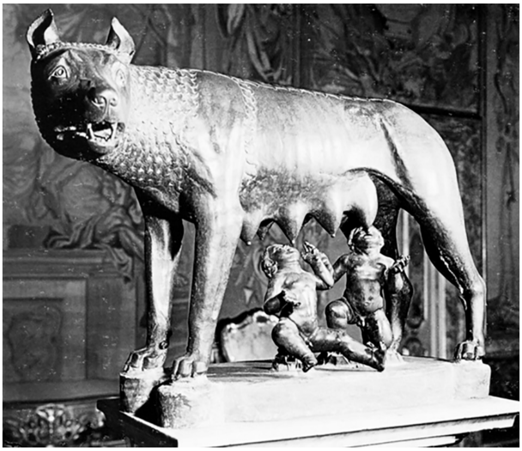


Fig. 15.6. The She-Wolf of Capitol Hill. Bronze figurine of circa 83 centimetres in height. "Palazzo dei Conservatori. Lupa Capitolina. Originale in bronzo VI-V sec. a. C." Plurigraf-Nami (Tr), Italy.

9.

THE FAMOUS ETRUSCAN LUPINE STATUE OF THE CAPITOL AND THE DATE OF ITS CREATION

Everybody knows the famous Roman legend about Romulus, the first King of the "ancient" Italian Rome brought up by a wolverine stepmother, as well as his brother Remus.

One of the most famous Etruscan sculptures to represent this motif can still be found in Rome – the so-called Capitol Wolf-Mother, cast in bronze in the alleged V century BC ([930], page 77). Underneath the female beast we see bronze figures of the two infants sucking it – Romulus and Remus (see fig. 15.6). However, according to our reconstruction, no such artwork could have appeared before the XV century AD.

What do we see? Apparently, historians themselves concede that the figures of the twins were indeed cast between 1471 and 1509 AD ([930], page 77). The art critics are therefore incorrect to try and date the wolverine statue to the V century BC – it must have been made in the same time span, simultaneously with the twin figures and not two thousand years earlier.

10.
ETRUSCANS IN THE BIBLE

"Marionas, a Franciscan monk from Florence [and therefore an authority on the subject – Auth.] links the ancient past of Etruria with the myths of the Genesis in his tractate entitled 'On the Progeny, Nobility and Glory of Tuscia.' According to his opinion, the sons of Noah populated the world after the deluge, and one of them, named Homer, decided to settle in Etruria [sic! – Auth.]. His descendants were the first to embrace the teaching of Christ" ([574], page 4).

And so, we learn that Homer, a son of Noah, came to Italy after the Trojan War of the XIII century and founded Etruria during the Great = "Mongolian" conquest of the Russians (or Etruscans). The Etruscans were also referred to as "Tyrrenians" ([574], page 33); possibly, a version of "Tyrant," "Trojan," "Tartar" etc.

"In our search for data on the Tirren nation, we should by no means reject the Bible. It has preserved a great amount of information about the nations of the Middle East, Northern Black Sea and Mediterranean coast, etc. … The name 'Tarsis' is found in the following context: 'Sons of Javan: Elisha and Tarsis, Kittim and Dodanim' (Genesis X:4)… It has long ago been suggested that Tarsis corresponds to Tartess, a semi-legendary city" ([574], page 33).

It is clearly stated here that Tarsis is Tartess. However, Tartess could have stood for "Tartar," and therefore so could Tarsis.

On the other hand, historians themselves associate Tarsis with the Etruscans ([574], page 33). Therefore, the Biblical name Tarsis may have stood for the Tartars, the Turks and the Russians simultaneously. Thus, the Etruscans were well known to the compilers of the Bible, and rather appropriately called "Tarsis," or Tartars. All of this is in good correspondence with our conception.

As a matter of fact, the Bible had every reason to use the name Tartars (or "Tarsis") for referring to the sons of Javan (or Ivan). Indeed, the Tartars set forth to conquer the world as the army of Ivan Kalita, which we have mentioned many a time (see CHRON4). The Old Testament reflects this XIV century event correctly.

Let us reiterate that the name "Tyrrenians" as used for the Etruscans (or TRRN) is also in perfect correspondence with our reconstruction, since TRRN are likely to identify as the Trojans (see CHRON1), the participants of the Trojan War – dated to the XIII century AD and not BC.

11.
WHAT WAS THE HOLY BOOK OF THE ETRUSCANS CALLED? WHAT WAS THE ETRUSCAN RELIGION?

The Holy Book of the Etruscans turns out to have been known as "Suda" ([574], page 169). Quite simply, the "Book of Judgement" (which is "*Kniga Suda*" in Russian). "Book of the Law," in other words. "Law" and "Judgement" are closely related concepts. It turns out that the Etruscans were familiar with the Russian word "*Sud*" – which stands for "law" and "judgement."

This book has partially reached us in descriptions of the Roman authors ([574], page 169). The scientists have long ago noticed the similarities between the Etruscan book of Suda (Book of the Law) and the first chapters of Genesis: "Modern researchers invested a lot of effort into the explanation of the similarities between the text of the Suda and the Bible" ([574], page 170).

It is possible that the reader accustomed to the New Chronology might fail to understand why we "waste so much effort" in order to explain the correspondences between the Suda and the Bible. We shall have to recollect the old Scaligerian chronology for this purpose. Since the Etruscans had lived several centuries before the Nativity, according to Scaliger, and given that "the contacts between the Etruscans and the adherents of Judaism are undocumented and unlikely ([574], page 170), the objective of the Scaligerites becomes ever more complex. Needless to say, they haven't reached it, and the problem remains unsolved ([574], page 170).

The New Chronology puts everything in place. The Etruscan conquerors of the XIV century were Christians, and obviously used the Christian Holy Book – in particular, the Book of the Law, or Nomocanon, which contained certain laws and may have been referred to as the Suda, or the Book of the Law; maybe some other ecclesiastical literature as well – early versions of the Pentateuch and so on.

It is therefore nothing surprising about the fact that the surviving remnants of the Etruscan Book of the Law contain parallels with the Genesis – it is the absence of such parallels that we would find strange.

12.

THE APPEARANCE OF THE ETRUSCAN LETTERING

12.1. Which inscriptions are considered Etruscan

In the present section we shall get our readers acquainted with the results of Faddey Volanskiy ([388]).

According to A. I. Nemirovskiy, "in the Renaissance epoch … all the lettering found in Italy that differed from Latin graphically was presumed Etruscan" ([574], page 75).

Etruscan studies have made great advances without having deciphered a single Etruscan inscription so far. Nowadays Etruscan scholars already distinguish between Etruscan and other lettering. We shall refrain from relating the intricacies of this classification here and stay on the initial position of the Renaissance epoch for the sake of simplicity.

If there was a tradition in the Renaissance Epoch that pronounced all incomprehensible and graphically non-Russian inscriptions found in Italy Etruscan, we are inclined to trust this very local tradition.

The important thing is not how you call the inscriptions that remain illegible, Etruscan or not, but whether or not they can be read. Since Volanskiy claims they can be read "almost in Russian," it justifies their name – "Etruscan."

According to Volanskiy, "the Gets [Goths – Auth.] also pertained to the Slavic tribe of nations – there were many tribes known: the Massagets, the Mirogeds, the Tissagets, the Tiragets, the Samogets, the Thracogets etc. Maybe the Russian Gets "*gety russkie*," which used to occupy a part of Russia … gave the Etruscans their name.

As the oldest legends have it, they called themselves Rasi, or Russians… The Etruscan (or Osco-Umbrian) alphabet, known well to everybody, has undergone a great many changes … ever since the emergence of these tribes in history and until they became completely mixed with the Latin nations, their neighbours… The latest artefacts that shortly predate the complete assimilation of these Slavs … demonstrate a modified alphabet; however, we find the two languages woven so closely together that purely Slavic words become conjugated in the Latin manner, and, au contraire, Slavic curves render Latin expressions. The two languages gave birth to Italian" ([388], page 85).

A propos, let us consider the influence of the Slavic languages over Latin. Just a number of examples.

a) The Russian word "*iskhod*" transforms into the Graeco-Latin "exodus," which has the same meaning.

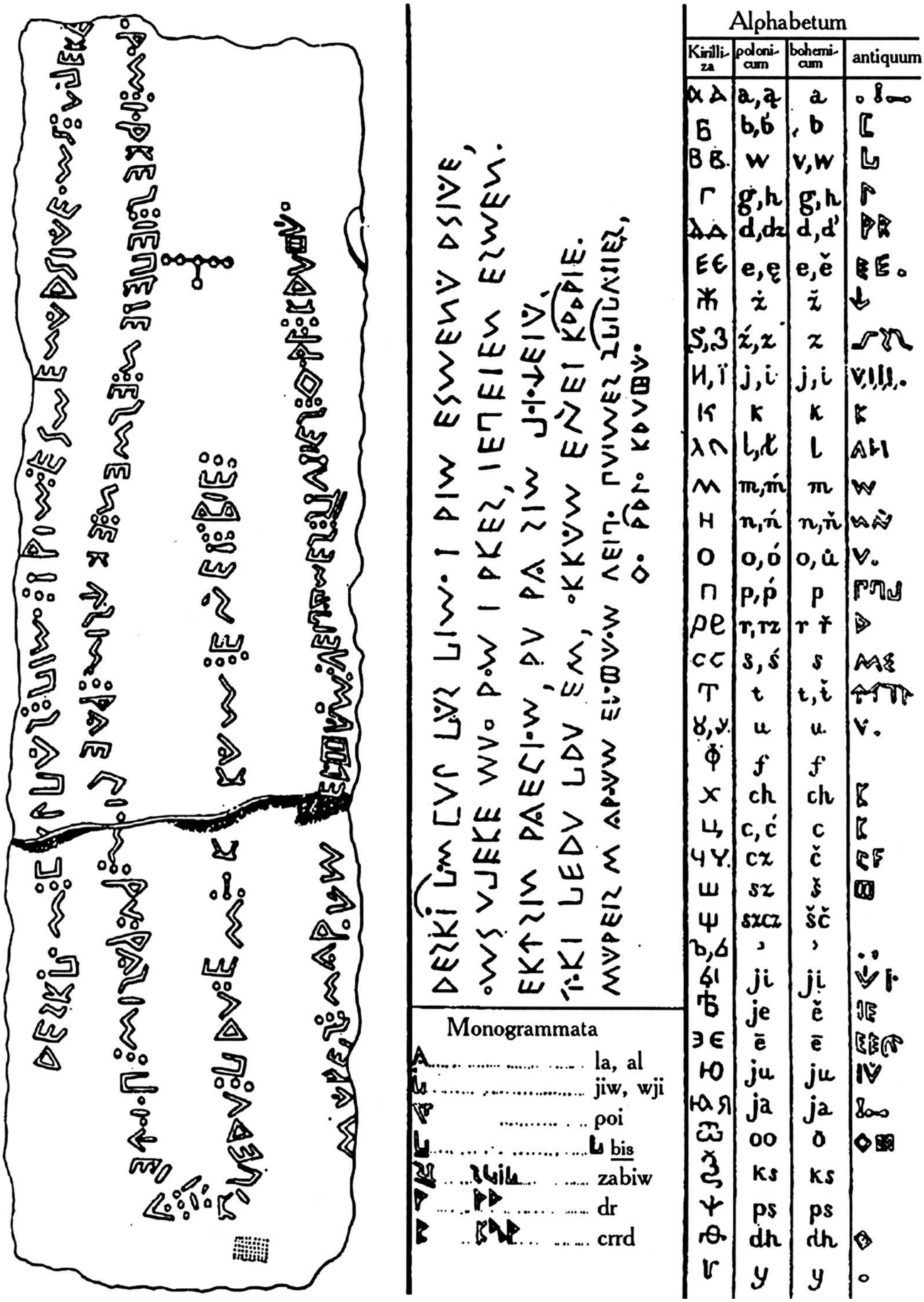
b) The Russian "*kisten*" (a weapon that resembles a morning star) transforms into the Latin "*coestus*," which is a similar weapon. This was noted by the XVI century traveller Sigismund Herberstein: "Their usual weapons [the Muscovites' – Auth.] include bows, arrows, axes and a kind of mace that resembles the Roman *coestus*, called *kisten* in Russian" ([161], page 114).

c) As we have pointed out already, the Old Russian word "*inde*" ("somewhere," "far away" etc, qv in [786]) has transformed into the Latin *inde* with a similar meaning "thence," "from that place" and so on (see [237], page 513).

It goes on like this; more details can be found in the Glossary that we have compiled (see end of CHRON7 and our book *Russian roots of "ancient" Latin*).

Basing his research on Slavic languages, Volanskiy makes several successful attempts of reading not just the Etruscan script as found in Italy, formerly indecipherable, but also many other inscriptions considered illegible previously, which were found in Europe.

Volanskiy is of the opinion that they can be deciphered as Slavic.



Alphabetum

Kirilliza	polonicum	bohemicum
α ᐃ	a, ą	a
Б	b, б	, b
B B.	w	v, w
Г	g, h	g, h
ᐃᐃ	d, dz	d, d'
Є Є	e, ę	e, ě
Ж	ż	ž
Ѕ, З	ź, z	z
И, ї	j, i	j, i
К	k	k
λ ᴧ	l, ł	l
М	m, ḿ	m
Н	n, ń	n, ň
О	o, ó	o, ů
П	p, ṕ	p
ρ є	r, rz	r ř
с ϲ	s, ś	s
Т	t	t, ť
ȣ, у	u	u
Ф	f	f
Х	ch	ch
Ц	c, ć	c
Ч Ү.	cz	č
Ш	sz	š
Щ	szcz	šč
Ъ, Ь	'	'
Ы	ji	ji
Ѣ	je	ě
Э Є	ē	ē
Ю	ju	ju
Ѩ Я	ja	ja
Ѿ	oo	ŏ
Ѯ	ks	ks
Ѱ	ps	ps
Ѳ	dh	dh
Ѵ	y	y

Monogrammata

la, al
jiw, wji
poi
bis
zabiw
dr
crrd

Fig. 15.7. On the right – the table of F. Volanski with parallels between the Slavic and Etruscan alphabets. The first row contains Cyrillic characters, and the second, the Polish transcriptions of corresponding sounds. Taken from [388], page 103. We see an Etruscan epitaph on the left.

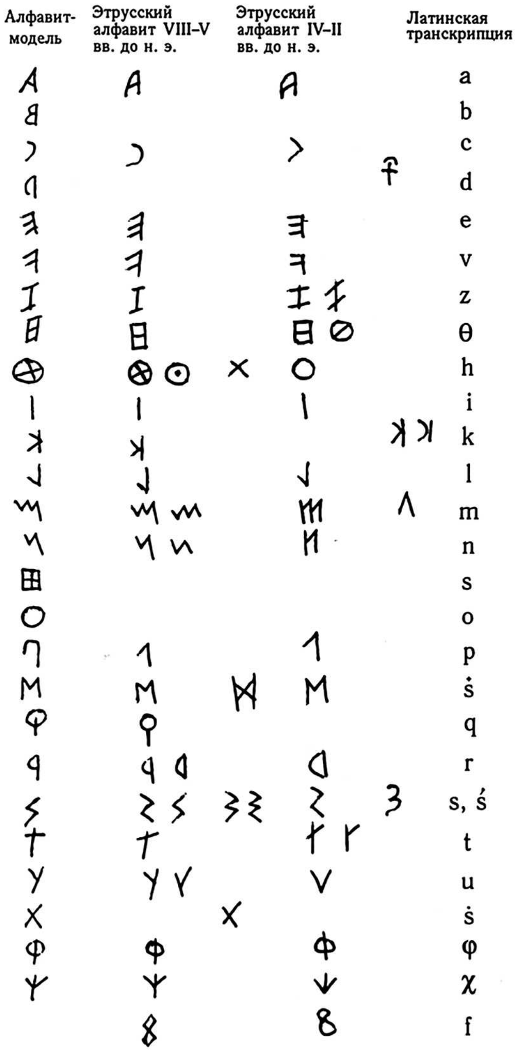

Алфавит-модель
Этрусский алфавит VIII–V вв. до н. э.
Этрусский алфавит IV–II вв. до н. э.
Латинская транскрипция
a
b
c
d
e
v
z
θ
h
i
k
l
m
n
s
o
p
ṡ
q
r
s, ś
t
u
ṡ
φ
χ
f

Fig. 15.8. Etruscan alphabet according to the book of A. I. Nemirovskiy ([574], page 70).

12.2. The Etruscan alphabet

The Etruscan alphabet is reproduced in fig. 15.7 (far right column). The previous three columns demonstrate the correspondence between the Etruscan letters and the customary Cyrillics (first column), Polish letters (second column) and Bohemian letters (third column). Complex symbols comprising several are in the bottom left part of the table. A propos, Cyrillic script had a number of complex letters as well – "*ia*," "*iou*," "*ksi*," "*psi*" and so on.

The table was borrowed from the work of Volanskiy ([338], page 103). Pay close attention to the similarity between the Cyrillic letters and their Etruscan counterparts from the fourth column. About a third of all the letters found in Etruscan alphabet are the same as their Cyrillic counterparts. Actually, we have already cited a XVII-century Russian inscription where only about one third of all letters were Cyrillic, and other symbols used for representing all the others (see CHRON4, Chapter 13:6 and CHRON5, Chapter 3:1). We see a similar situation to be the case with the Etruscan alphabet – Cyrillic letters comprise one third of the alphabet; the remaining symbols are different.

Thus, Volynskiy suggests a pattern of correspondence between the remaining Etruscan letters (including the complex ones) and the usual Cyrillic script. Let us also cite the table of Etruscan letters and their decipherments as used in modern Etruscan studies (fig. 15.8). We have taken it from A. I. Nemirovskiy's book ([574]). The differences are enormous; also, the latter table has so far proved useless in the decipherment of Etruscan texts.

A. A. Neykhardt is forced to admit the following: "If we are to encapsulate the Etruscan mystery in just a few words, the first problem is one of their origin. The second, which is possibly even more serious, is the identity of their language, the language of numerous Etruscan scriptures and a vast body of epigraphic material accumulated over the years that Etruscan studies have existed as an academic discipline – so far an invaluable but, alas, useless array of materials available to every researcher. Isn't that a pity!" ([106], page 218).

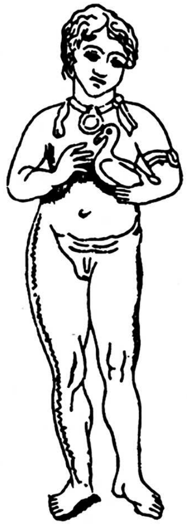


Fig. 15.9. Etruscan figurine known as "Boy with a Goose." Taken from [388], page 184.

Y. Burian and B. Moukhova write the following, almost in unison with the previous author: "The heavy gate that guards the mystery of the Etruscans remains locked. The very appearance of the Etruscan statues that stare into nothingness contemplatively or appear immersed in meditation should be enough to convey that they have nothing to tell us. Etruscan writings are still silent, as though claiming that they won't be read by anyone other than their creators, intending to remain silent forever" ([106], page 83).

We don't want to play the part of judges in the dispute between the table of Volanskiy and the one used by the modern researchers of the Etruscan mystery. Our mission is different – we want to attract the attention of our contemporaries to the work of Volanskiy. It is possible that he has actually managed to find a key to the interpretation of Etruscan lettering. Our chronology might eliminate the obstacles that preclude us from perceiving his results as scientific.

12.3. The interpretation of Etruscan lettering according to Volanskiy

1) One needs to take an Etruscan text (such as can be seen in fig. 15.7 on the left).

2) Next we must change the Etruscan letters for their Cyrillic equivalents according to Volanskiy's table (fig. 15.7, on the right).

3) The direction of writing has to be estimated – either could be used.

4) One can attempt to read the resulting text.

As would be the case with any other Old Russian (not Etruscan) text, it needs to be read several times thoughtfully, so as to decompose the text into individual words. The matter is that there were no gaps between words in many ancient texts; this complicates interpretation to some extent, but does not imply illegibility per se.

According to Volanskiy, the interpretation complexity of an Etruscan text (such as reproduced in fig. 15.7, for instance) is hardly that much higher than that of many Old Russian texts. We encounter certain words that we cannot understand in the Old Russian texts as well; however, most words are clear.

12.4. Volanskiy's examples

12.4.1. The headstone near Creccio

Let us begin with the Etruscan text in fig. 15.7 on the left. Volanskiy writes:

"The lettering from this most amazing headstone of all was copied by yours truly from the new publication of Theodore Mommsen's book entitled *The Dialects of Lower Italy*… This headstone was found near Creccion in October 1846… The humble publisher confesses that even at attempt to interpret this inscription would be a very bold one indeed" ([388], page 75).

Therefore, here is the division of the authentic Etruscan text from fig. 15.7 into individual words as suggested by Volanskiy:

ETRUSCAN ORIGINAL:

Reski ves Bog, vysh Vima i Dima, Yezmenyu Rasiyei,
Im-zhe opetse (moi) dom i detses, lepeyen Yezmen!
Yekatezin dalechim; do dolu zem poyezheyu;
Totsi vero-vero ies! kakoyem, Yenei tsar-rode.
Sideyiz s Ladoim v Yelishom, Leyti poymez, zabyvlayez;
Oi! dorogi, khoroshiy!

TRANSLATION SUGGESTED BY VOLANSKIY:

All-father from Paradise, above Vim and Dim,
you are the Yezmen of Russia.
Take care of my home and my children, greatest Yezmen!
Hekate's domain is far away;
I set forth to the end of the earth;
And, verily, this is so, just like Aeneas was my forefather.
Together with Lad in Elysium, you shall drink from
the Lethe and forget.
O! Dear one, kind one!

Let us comment this translation. One cannot say that the entire text became crystal clear as a result – nevertheless, we have discovered some perfectly transparent Russian phrases that comprise more than one half of the inscription.

At the same time, it is perfectly obvious that Volanskiy was strongly under the assumption that the text he saw had predated Christianity by a long time, and therefore couldn't possibly contain any Christian expressions familiar to us from holy books.

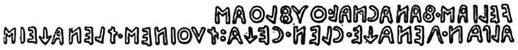


Fig. 15.10. Etruscan lettering on the right leg of the "Boy with a Goose." Taken from [388], page 184.

We have therefore tried to edit Volanskiy's translation somewhat, without fearing to find Christian elements in the Etruscan phrase. This is what we have come up with:

And thus said the Great Lord to Maidim,
Yezmen and Russia,
He is also the guardian of my home and children.
Fair Yezmen!
Yekatezin is far away; I set forth towards the edge
of the earth [possibly, a reference to the dead man's
voyage into the kingdom of the dead].
Only faith – the faith of Czar Yenei [or *Menei*?]
Sitting with Lad and Elisha [or *Elijah*].
Do you remember, or do you forget?
Oh, dear one, kind one!

We see a perfectly comprehensible old Russian text, clear for the most part. We see references to unfamiliar names (Maidim, Yezmen etc); possibly, ancient names of some Italian provinces. Russia is mentioned openly – as "Rasia," a form common for the Southern Slavs.

Let us reiterate that Old Russian texts also occasionally fail to get deciphered completely, to the very last word.

However, if the Etruscan text contains whole phrases that can be read clearly, one gets the impression that the language was chosen correctly, at the very least.

12.4.2. Boy with a goose

See fig. 15.9. Volanskiy writes: "The figurine … represents a naked Get boy carrying a goose. It was found in Tuscany in 1746… Jansen published it as number 33 in his collection of Etruscan inscriptions. For 100 years … there was much talk about this figurine, but nobody has suggested a valid interpretation so far" ([388], page 184). The figurine is located on the boy's right foot, and reads as follows (qv in fig. 15.10).

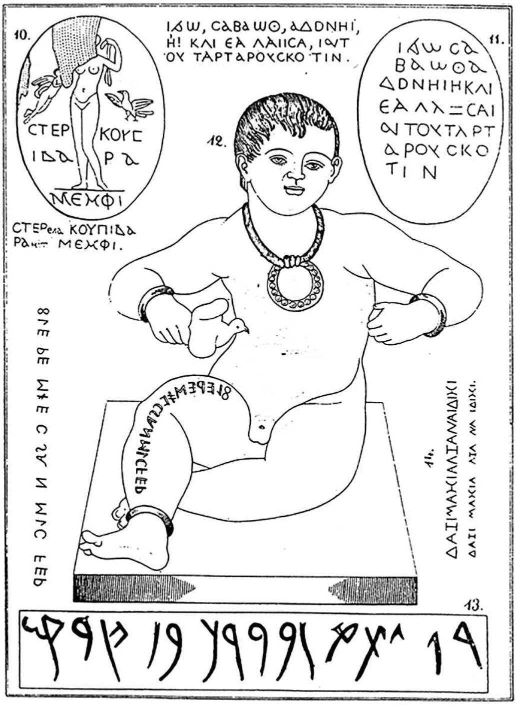

10.
11.
12.
13.
14.
ΙϬω, CΔΒΔ ωΘ, ΔΔΟΝΗΙ,
Η! ΚΑΙ ΕΔ ΛΛΙCΑ, ΙϬΤ
ΟΥ ΤΑΡΤΔΡΟΥCΚΟ ΤΙΝ.
CΤΕΡ ΚΟΥC
ΙΔΔ Ρ Δ
ΜΕΧΦΙ
CΤΕΡεΛΔ ΚΟΥΠΙΔΔ
ΡΔΗΤ ΜΕΧΦΙ.
ΔΑΙΜΑΧΙΛΛΙΑΝΑΙΔΙΚΙ

Fig. 15.11. Etruscan figurine known as "Boy with a Bird." Taken from [388], page 99.

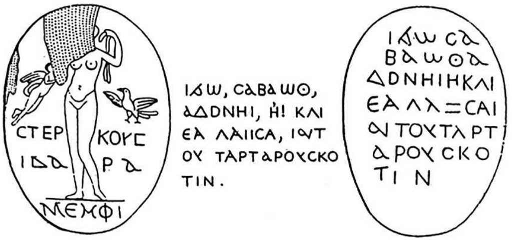

CΤΕΡ ΚΟΥC
ΙΔΔ Ρ Δ
ΜΕΧΦΙ
ΙϬω, CΔΒΔ ωΘ,
ΔΔΟΝΗΙ, Η! ΚΑΙ
ΕΔ ΛΛΙCΑ, ΙϬΤ
ΟΥ ΤΑΡΤΔΡΟΥCΚΟ
ΤΙΝ.
ΙϬω CΔ
ΒΔ ωΘΔ
ΔΟΝΗΙΗΚΑΙ
ΕΔ ΛΛ=CΑΙ
ϬΤΟΥΤΑ ΡΤ
Δ ΡΟΥ CΚΟ
ΤΙ Ν

Fig. 15.12. Two-sided Etruscan cameo. Taken from [388], pages 97-98.

The Etruscan original:
Byelo gas veya nagnala;
do voli dase Alpanu;
Penate!
golen Geta tudi nes tole nadeis.

Translation:
The wind caught up with the white goose,
surrendered itself willingly to Alpan;
Behold!
Geta went there naked, just hoping.

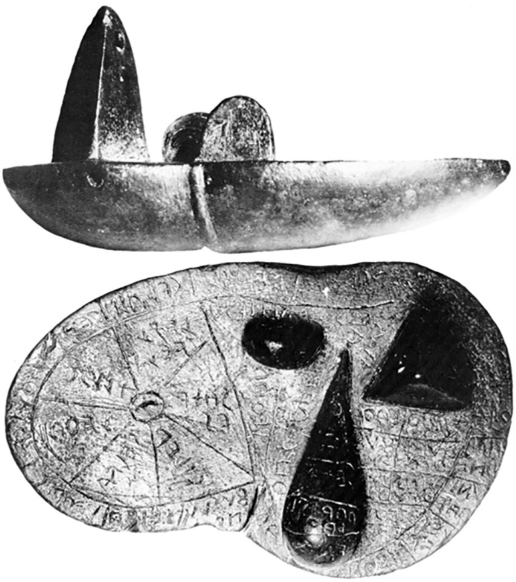


Fig. 15.13. Etruscan bronze liver model, allegedly dating from the II century B.C. The model may have been made as a visual aid for teaching medicine in some Etruscan University. The Italian commentary is as follows: "Modello in bronzo di fegato di pecora con nomi di divinita incisi entro caselle, da Settima presso Piacenza (sec. II a. C.). Piacenza, Museo Civico" ([1410], page 284). Taken from [1410], page 284.

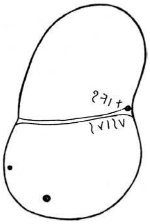


Fig. 15.14. Etruscan liver model. The alleged III century B.C. according to [574], page 180. Drawn copy of the convex part. Piacenza. Municipal museum. Taken from [574], page 180.

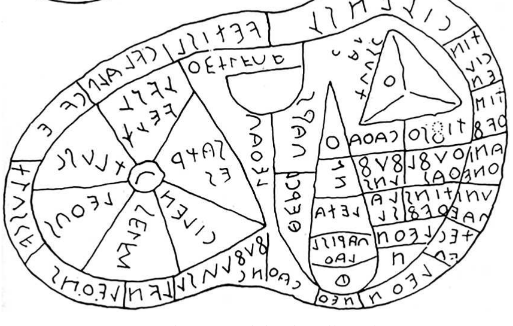


Fig. 15.15. Etruscan liver model. The alleged III century B.C. according to [574], page 180. Drawn copy of the concave part. The Etruscans appear to have been well-versed in medicine. Taken from [1410], page 285. See also [574], page 180.

12.4.3. Boy with a bird

See fig. 15.11. Volanskiy reports: "This famous bronze figure, which has been known to us for over two centuries and a half, was found in 1587; there were many copies and interpretations of it, but no real explanation has been made to date… Dumpster represents it in table XLV, and Gori, in table III, #2" ([388], page 99). The lettering can be found on the leg of the boy, qv in fig. 15.11.

In Etruscan:
Vole dae; mozhe cho za ni milek chaet.
Translation:
I'm giving leave; maybe the dear one awaits something.

12.4.4. Double-sided cameo

See fig.15.12. Volanskiy writes: "Ulrich Friedrich Kopp reproduces this cameo in his work entitled

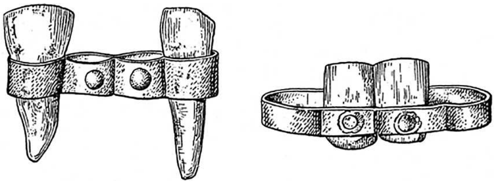


Fig. 15.16. Etruscan prosthetic teeth. Taken from [106], p. 10.

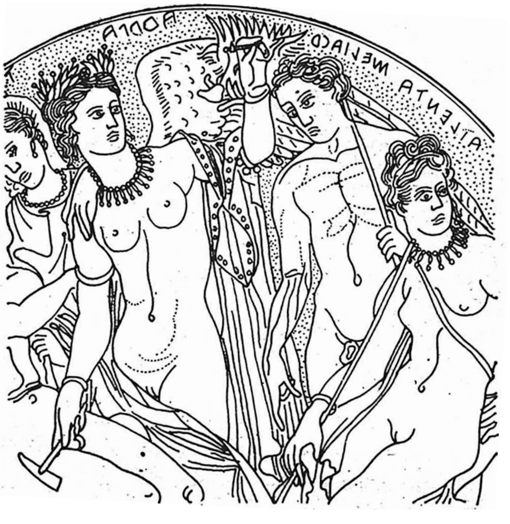


Fig. 15.17. Ancient Etruscan mirror. "Driving in a Nail. Bronze Mirror. Circa 320 B.C. Museum of Berlin" ([574], page 188). Could this be the angel that takes out the nails from the body of crucified Christ? Taken from [574], p. 188.

'De varia ratione Inscriptiones interpretandi obscuras' (1827) … on the title page … without a single comment about its content… The front side [fig. 15.12, left side – Auth.] … depicts the naked nymph Menithea … and Cupid flying towards her… The three lines of text set in the ancient Slavic, or Greek alphabet, the difference being of no importance here, tell us the following" ([388], p. 97).

In Etruscan:
Sterela Kupida ranit Menifei.
Translation:
Cupid's arrow wounds Menithea.

"The reverse [fig. 15.12 – right side – Auth.] is an inscription in Russian – seven lines of texts that can be read as follows" ([388], page 97).

In Etruscan:
Yao, Savaof, Adonei. Yei!
koli yega layitsya, idut v tartaroiskotinu.
Translation:
I, Shabuoth Adonai. Yea!
Those who speak ill of him roll to Tartarus, the swine.

In this particular case our interpretation of the inscription is somewhat different from that suggested by Volanskiy.

We shall stop with citing examples, referring the reader to [388] for more.

12.5. The unspoken taboo to interpret Etruscan inscriptions with the aid of Slavonic languages

Before we stop discussing the Etruscan topic, we must make a comment about the last inscription on the cameo. How is it humanly possible to leave it unnoticed for so many years? It is written in regular Cyrillic script, after all, and from left to right to boot. What could have prevented the learned historians from deciphering the text?

We believe the explanation to be as follows: deliberate reluctance. Why would that be? Our reconstruction provides an answer to that question.

It appears that the West Europeans have done much work in order to wipe out all possible traces of the fact that the Great = "Mongolian" conquest of the XIV century and the Ottoman = Ataman conquest of the XV-XVI century were in fact Russian and Russo-Turkic. After the Reformation, in the XVII-XVIII, an unspoken taboo was introduced on mentioning the former Slavic presence in the Western Europe in any way at all. One of the consequences was the de facto ban on every attempt to use Slavic languages for the interpretation of the so-called "illegible" inscriptions found in the Western Europe.

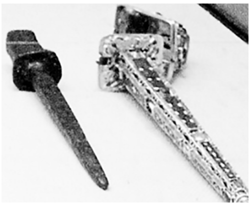


Fig. 15.18. Christian relic – one of the nails that had pinioned Christ to the cross. On the right we see the precious golden encasement where the nail is usually kept; it was taken out and exposed for the public to admire for a short time, which made it possible to take a photograph. The Treasury of Trier Cathedral. Taken from [1393], page 26.

The fate of F. Volanskiy was far from easy. Apparently, he wasn't forgiven for his scientific research concerning the history of the Slavs in the Western Europe. This is what we know about him:

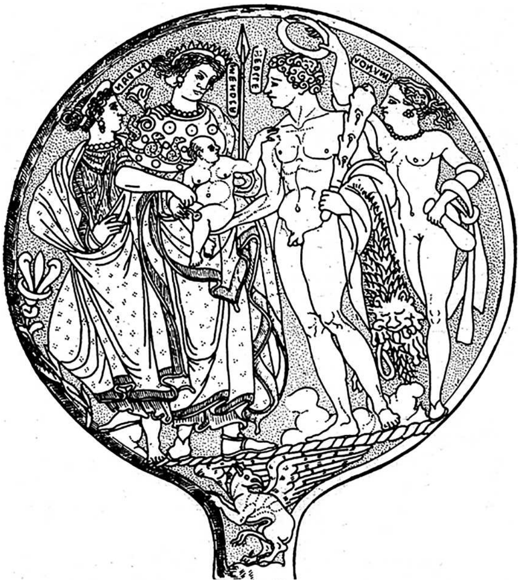


Fig. 15.19. Ancient Etruscan bronze mirror, allegedly portraying Minerva, Kherkle and an infant ([574], page 195). It is very likely that the artwork actually portrays Our Lady and the infant Christ. Taken from [574], page 195.

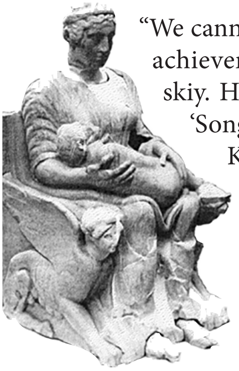


Fig. 15.20. Etruscan sculpture from a Florentine museum. Our Lady with the infant Christ?

"We cannot remain silent about the achievements of Faddey Volanskiy. He was the one to find the 'Song of the Defeat of Judean Khazaria by Svyatoslav the Brave' in 1847… The Jesuits made a pyre … of his books … this is what the Polish Jesuits were like in 1847" ([496], pages 277-278). However, Nikolai I vetoed the actual execution of F. Volanskiy, despite the demands of the Jesuits.

12.6. A fresh view of the Russian history stemming from our new understanding of the history of the Etruscans

A new understanding of the Etruscan history might lead us to a new conception of the history of Russia in the XIV-XVI century. Ever since the XVII century, we have been persistently fed the misconception that Russian culture before the XVII century was inferior to the culture of the Western Europe – and even more so after the XVII century. Therefore, let us withhold from trying to grasp every facet of Etruscan life (or, as we are beginning to realise, the life of the Slavic and Turkic peoples in the Western Europe) and concentrate on the Etruscan achievements in art, medicine etc. It turns out that they made great advances in those fields. We have already used the words of Diodorus of Sicily as an epigraph to the present chapter, where he mentions their tremendous achievements in science, culture and military art. Many of the "ancient" authors wrote about it as well.

In fig. 15.13 we see an Etruscan model of liver made on bronze. Drawn copies of its front and rear side can be seen in fig. 15.14 and 15.15.

In fig. 15.16 we see prosthetic teeth made by the Etruscan, which speaks volumes about their knowledge of medicine.

In fig. 15.17 we see the so-called "scene of hammering in the nail" from an "ancient" bronze

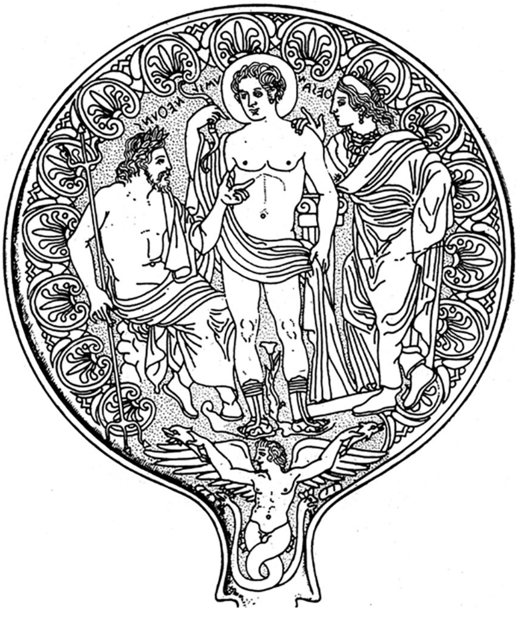


Fig. 15.21. Ancient Etruscan bronze mirror. "Mirror portraying Usiles, Tesan and Neptune. III century B.C." ([574], page 197). Note the Christian halo around the head of one of the characters. Taken from [574], page 197.

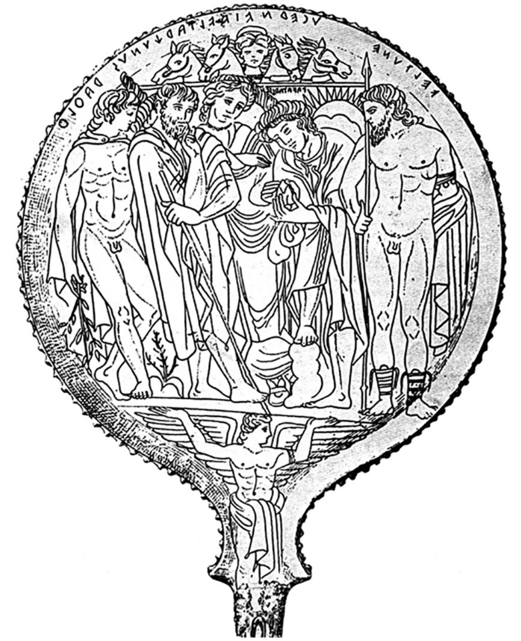


Fig. 15.22. Ancient Etruscan mirror. "Mirror from Tuscany depicting a divination scene" ([574], page 213). Taken from [1410], page 270. See also [574], page 213.

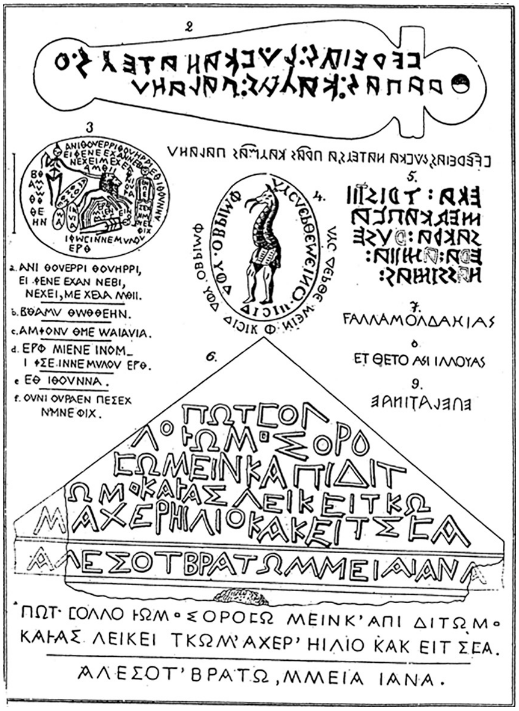

2
3
4.
5.
6.
7.
8.
9.
ΓΑΛΛΑΜΟΛΔΑΚΙΑΣ
ΕΤ ΘΕΤΟ ΑΙ ΙΛΛΟΥΑΣ
ΠΩΤ· ΓΟΛΛΟ ΗΩΜ∘ ΣΟΡΟΓΩ ΜΕΙΝΚ'ΑΠΙ ΔΙΤΩΜ∘
ΚΑΗΑΣ ΛΕΙΚΕΙ ΤΚΩΜ'ΑΧΕΡ' ΗΙΛΙΟ ΚΑΚ ΕΙΤ ΣΕΑ.
ΑΛΕΣΟΤ'ΒΡΑΤΩ, ΜΜΕΙΑ ΙΑΝΑ.

Fig. 15.23. Etruscan lettering. Taken from [388].

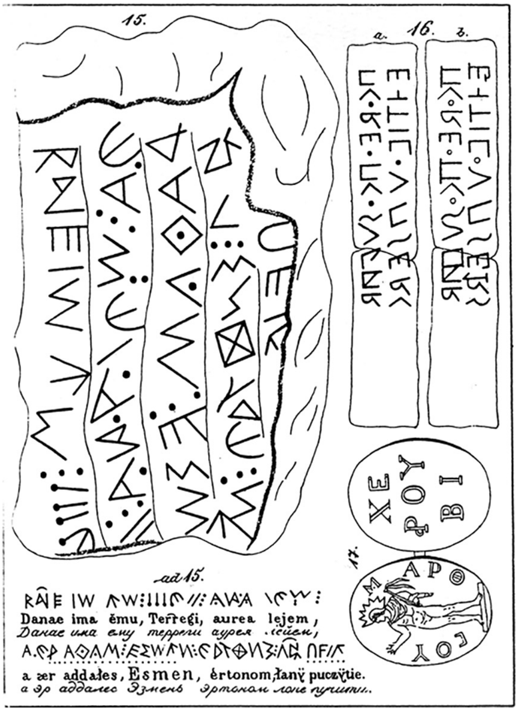

15.
16.
17.
ad 15.
Danae ima ĕmu, Terregi, aurea lejem,
a ær addaes, Esmen, ĕrtonom lanÿ puczÿtie.

Fig. 15.24. Etruscan lettering. Taken from [388].

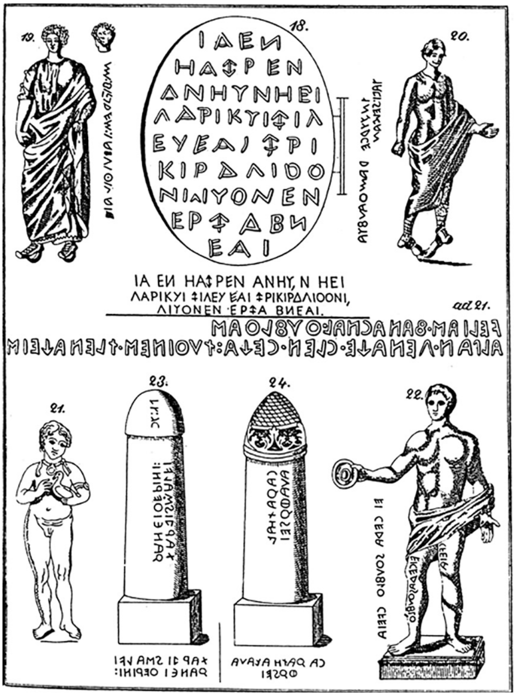

18.
19.
20.
21.
22.
23.
24.
ad 21.
ΙΑ ΕΝ ΗΑΦΡΕΝ ΑΝΗΥ, Ν ΗΕΙ
ΛΑΡΙΚΥΙ ΦΙΛΕΥ ΕΑΙ ΦΡΙΚΙΡΔΑΙΟΟΝΙ,
ΛΙΥΟΝΕΝ ΕΡΦΑ ΒΝΕΑΙ.

Fig. 15.25. Etruscan lettering. Taken from [388].

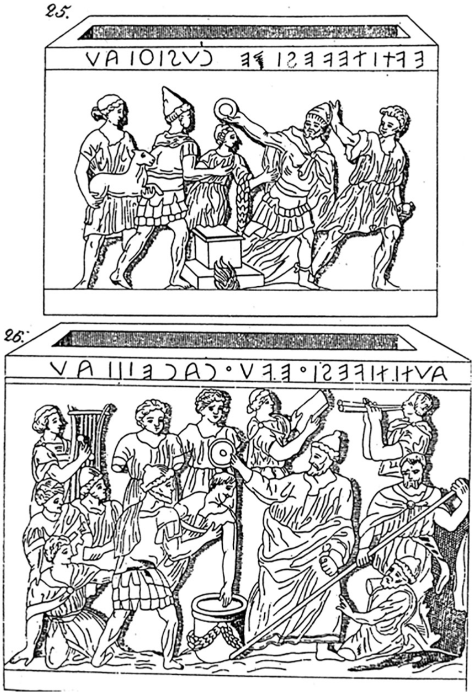


Fig. 15.26. Etruscan lettering. Taken from [388].

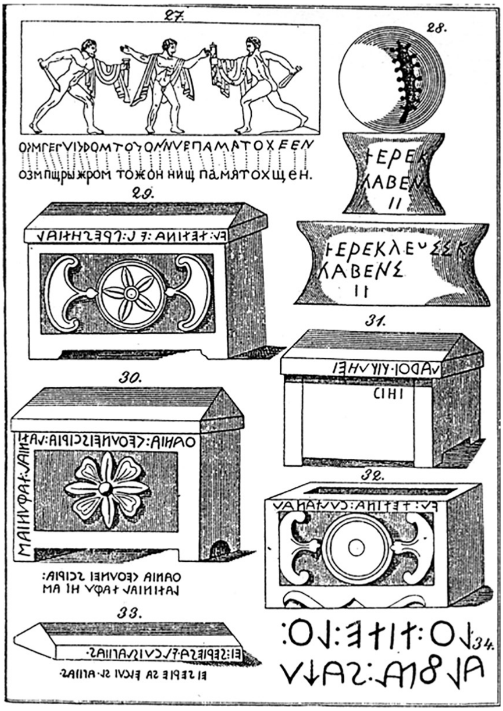

27.
28.
озмпщрыжром тожон нищ памятохщен.
29.
30.
31.
32.
33.
34.

Fig. 15.27. Etruscan lettering. Taken from [388].

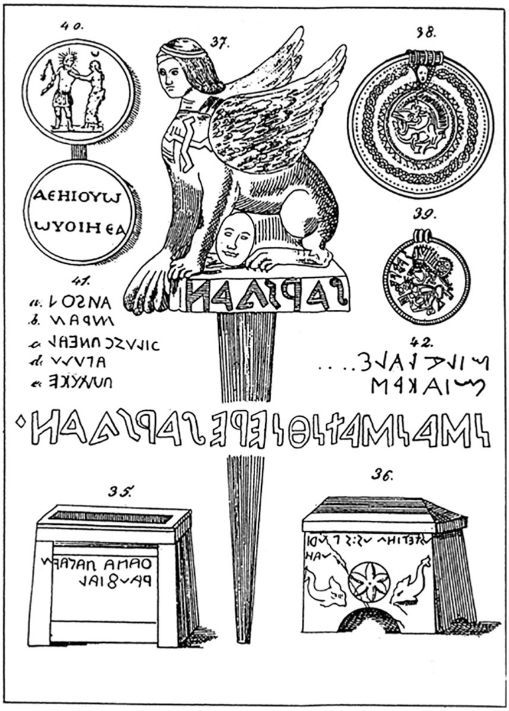

40.
37.
38.
39.
41.
42.
35.
36.

Fig. 15.28. Etruscan lettering. Taken from [388].

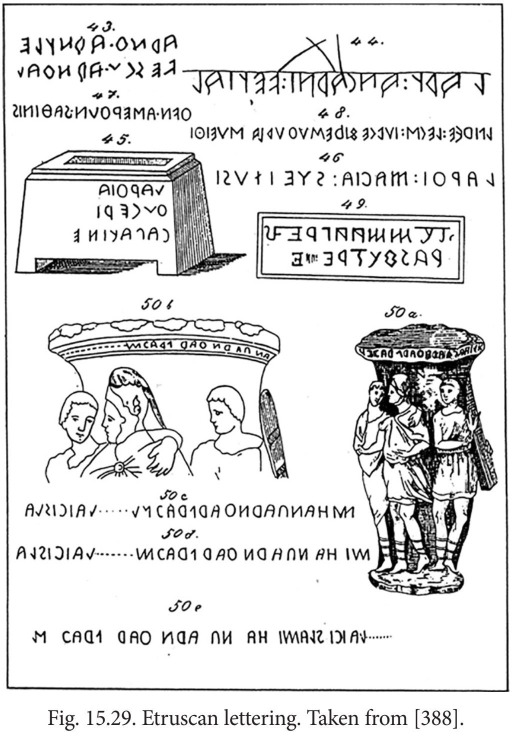

43.
44.
47.
48.
45.
46
49.
50 b
50 a.
50 c
50 d.
50 e

Fig. 15.29. Etruscan lettering. Taken from [388].

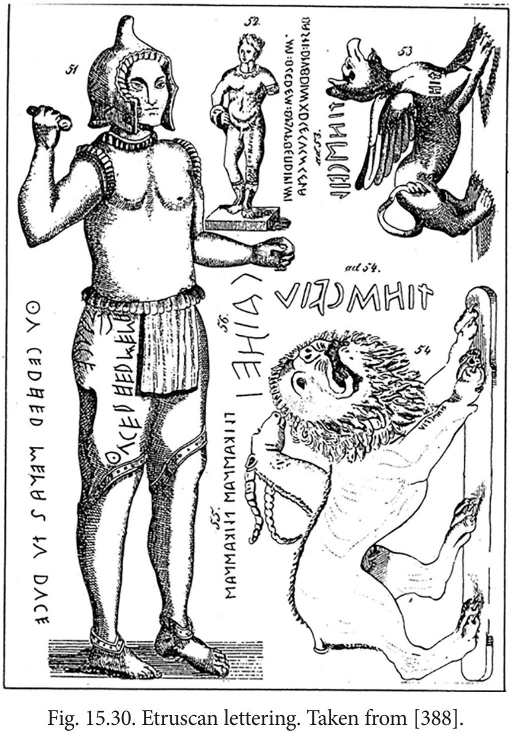

51
52
53
ad 54.
54
55.
56.

Fig. 15.30. Etruscan lettering. Taken from [388].

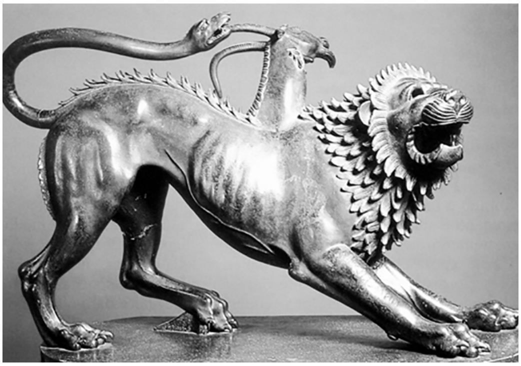


Fig. 15.31. Large bronze statue of the Etruscan Chimaera. We see a huge snarling dog ready to attack, with a tail that looks like a stinging serpent. "Chimera d'Arezzo." Florence, Archaeological Museum. Taken from [1158], page 44. See also [1410], page 380.

Etruscan mirror, presumably dating from 320 BC. However, this interpretation of the scene as suggested by historians appears incomplete and strange, since they fail to mention just what they mean by that. The Etruscan artists are unlikely to have depicted a winged angel building a wooden construction or a church with the use of hammer and nails. The motif is likely to be Evangelical – it is possible that the angel isn't driving the nail in, but rather removing it from the body of Jesus Christ in order to take him off the cross. Let us remind the reader that Jesus is said to have been nailed to the cross; the nails were removed and kept as Christian halidoms. One such nail is still kept in the Trier Cathedral in Germany (see fig. 15.18). Therefore, it is perfectly natural that a famous Christian motif should be pictured on one of the luxurious "ancient" Etruscan mirrors.

In fig. 15.19 we see another Etruscan bronze mirror. It may also depict a Christian motif – Our Lady with infant Jesus. In fig. 15.20 we see a photograph of an ancient Etruscan statue in Florence; one cannot quite escape the impression that it portrays Our Lady with the child as well. This definitely contradicts Scaligerian chronology, but is perfectly normal from our reconstruction's point of view.

Another Etruscan mirror can be seen in fig. 15.21 – it is presumed to date from the III century BC. This mirror was used by Etruscan women – or Russian women, as we realise today. Apparently, the Etruscans were in fact the Russian population of Italy in the XIV-XVI century AD. They built houses, fought in wars and raised children. A propos, they portrayed themselves in the exact same manner as we consider characteristic for the "ancient Greeks and Romans." Laurelled heads, loose southern attire and so on. Actually, in the bottom we see a youth with wings that holds two fishes in his hands – it is as though he was portrayed against the background of a bicephalous imperial eagle, or the Christian cross.

Let us reiterate that all such artwork is confidently classified as "Graeco-Roman" nowadays. This is true in general – however, it has to be stated that the style in question is really the Old Russian style declared "ancient" and "Graeco-Roman" in the XVII-XVIII century, and presumably completely unrelated to the mediaeval Russia, or the Horde, and erased from the history of the Great = "Mongolian" Empire of the XIV-XVI century by force. The Empire itself was cast into deep antiquity and proudly called the "ancient" Roman Empire. The Empire was dyed into new colours, but its "ancient" phantom reflection has retained all of its glory, while the history of the original – Russia, or the Horde, was immersed into obscurity and the darkness of ignorance.

It is common knowledge that divination was very popular in Russia. In fig. 15.22 we see an Etruscan mirror that depicts the divination rite – we apparently see Russian men and women of the XIV-XVI century who try to foretell their future; yet it is doubtful that they could predict the fact that some 100-200 years later their history would be transplanted from the XIV-XVI century into distant past and attributed to a completely different nation.

In figs. 15.23, 15.24, 15.25, 15.26, 15.27, 15.28, 15.29 and 15.30 we see some of the Etruscan inscriptions collected by F. Volanskiy in [388].

Let us conclude with the reproduction of the famous Etruscan bronze statue of the horrifying Chimera (fig. 15.31). It is presumed to date from the IV century AD. Such artwork must have symbolised the Great = "Mongolian" conquest, likewise the lugubrious head of Gorgon Medusa with its serpentine hair.

13.

SLAVIC ARCHAEOLOGY IN THE WESTERN EUROPE

In 1996 the famous Russian artist I. S. Glazunov, Academician of Fine Arts, published a book entitled "Russia Crucified" ([168]). It has an interesting section dedicated to the more obscure facets of Slavic archaeology. The main corollary of I. S. Glazunov can be encapsulated as follows: a tremendous amount of details pertaining to Slavic archaeology remains concealed from the public and even from the scientist – apparently, this is being done deliberately. Our research explains just why this happens. Archaeology very often contradicts Scaligerian history; this is especially manifest in cases when archaeological findings happen to be Slavic. Thus, Slavic archaeology and the inevitable conclusions drawn on its basis remain a forbidden topic in history. This has been happening for many years on end.

I. S. Glazunov draws the reader's attention to the almost forgotten works of Vassily Markovich Florinskiy, a distinguished Russian scientist of the XIX century and the founder of the Tomsk University. I. S. Glazunov writes:

"Vassily Florinskiy (1834-1899) lived for 65 years. He graduated from the St. Petersburg Academy of Medicine and Surgery. The outstanding abilities of the graduate were duly noted, and he was made Professor in a couple of years. However, the name of this man has been made immortal for other reasons than his achievements in the field of medicine. His ultimate passion was archaeology, which became his destiny. Comparative archaeology, to be more precise.

The eminent scientist had searched the answer to the poignant question concerning the ethnical and racial identity of the makers of thousands ancient burial mounds scattered all across the vastness of Siberia, and he found it. Florinskiy's answer was clear and unambiguous – the ancient populace of Siberia belonged to the Arian race; more specifically, to the tribes that later became known as Slavic. Vassiliy Markovich conducted an enormous body of work in comparing the archaeological findings from Schliemann's Troy and the ones related to Adriatic Venetes (known as a Slavic nation – neither Russian historians nor their colleagues from the West dare to deny this fact), as well as the Baltic Venetes, to the findings from the burial mounds of Northern and Southern Russia. The similarity between the artefacts found in the lands of the Venetes, or, rather, the Slavs, and those from the Siberian burial mounds, turned out so striking that every shadow of doubt was swept away" ([168], #8, page 211).

And so we learn that Asia Minor, as well as a significant part of the Western Europe, were formerly populated by the same Slavic nation as Russia and Siberia. It is perfectly obvious why – this was a result of the Great = "Mongolian" conquest of Eurasia, which, as we have demonstrated above, took place in the XIV century and was predominantly Slavic and Turkic.

Now let us consider Troy. It is wrong to assume that the settlement discovered by Schliemann was the actual ancient Troy. As we demonstrate in Chron1 and Chron2, the "ancient" Troy was but an alias of Czar-Grad, or Constantinople. However, this is of little importance to us presently – we are concerned with the fact that there were Slavs among the "ancient" Trojans.

Another quote from I. S. Glazunov: "Florinskiy writes that the Adriatic or Italian Slavs – namely, the Venetes, members of the Trojan tribe union, founded … Venice and also Patava (from the Slavic word '*pta*' – 'bird'; the city is known as Padua today) upon leaving Troy" ([168], #8, page 211).

A propos, we know that Venice is supported by ancient wooden piles, which are several centuries old. One may well enquire about the wood they were made of – according to some sources, it is Siberian larch, which does not rot in water. If this is indeed so, the next logical question is of even greater interest – what was the connexion between the founders of Venice and Siberia? The very existence of any such link is an absurdity in Scaligerian chronology; the research of Florinskiy and our reconstruction make it perfectly natural. Unfortunately, we haven't found any references to the nature of wood used for the piles that support Venice in any literary source; it would be interesting to study this issue further.

I. S. Glazunov tells us further: "I recollect my sojourn in Germany, GDR to be more precise, where I worked on the incarnation of scenic images of 'Prince Igor' and 'The Queen of Spades' – I had a great yearning to see the famed Rugen Island, the former location of the glorious Arcona – an ancient religious centre; a Mecca of our ancestors, the Baltic Slavs, if you will. Soviet history textbooks, likewise our scientists, must have had reasons of their own to forget the millenarian history of our ancestors on the shores of the Baltic Sea" ([168], #8, page 213).

We have the following to add. Our research makes it understandable why historians and archaeologists are indeed reluctant to mention the former presence of the Slavs in the Western Europe, Asia Minor, Africa etc. Although historians have convinced everybody of the "great antiquity" that the Slavic presence should presumably date from, some of them appear to realise that all the extra age was added in a perfectly arbitrary fashion and that many of the Slavic findings made in Europe are in fact mediaeval. This is why archaeologists prefer to avoid touching this sore spot of Scaligerian history.

I. S. Glazunov: "When I visited the Isle of Rugen, I found out about the archaeological excavations conducted there and hurried to get acquainted with the young archaeologists who studied at the Berlin University… One of them … shook his head in dismay and said: 'Such a pity about your being too late!'…

'Too late?' – I asked in astonishment. 'How come?' The young man replied that a wooden vessel of the IX century [in Scaligerian dating, of course – Auth.] was unearthed several days ago, but buried in earth again, since nobody needed it. 'But how? … Why did you do it?' … The young archaeologist answered evasively: 'Who needs it?' – 'What do you mean?' – I could not shake off the amazement. 'You could have sent it to Moscow, after all!' The young German looked at me with his grey eyes of a Viking and then cast his glance aside. 'Moscow isn't interested.' 'But really, for God's sake, we have Academician Rybakov, the famous historian and archaeologist.' A frown appeared on the Viking's tanned forehead. 'We know the name of *Genosse* Rybakov from our leader, *Genosse* Hermann. Our business is to dig and to report our findings to the professor.' Being in a state of deep shock, I asked my new acquaintance about the most interesting findings made by the German expedition. The son of the Teutonic race shrugged and uttered the following phrase in irritation, which became recorded in my memory forever: 'Everything is Slavic here down to the very magma!'" ([168], #8, pages 214-215).

The remnants of the initial Slavic populace still live in Germany and are known as the Sorbs. "Sorbian is one of the Western Slavic languages spoken by the Sorbs residing in the region of Dresden and Kotbuss (GDR). Spoken by some 1,000,000 people" ([485], page 277).

I. S. Glazunov tells us further about his conversation with the assistant of Professor Hermann in Berlin, who informed him of the following: "The only thing I can say to you is that we have an enormous archive here in GDR, stuffed with the Slavic archaeological artefacts and ancient books written in Church Slavonic. We have taken a great many things to this archive, and nobody has sorted through it so far" ([168], #8, page 215).

Glazunov's question about whether the archive also contained Slavic books written on planks of wood was answered as follows: "There might be some … however, none of our scientists have expressed any interest in such matters, nor did any of your Soviet ones" ([168], #8, page 215). One wonders about the fate of this "Slavic archaeological archive" – could it have burned down "purely accidentally"?

As we have already mentioned, it appears to be hard to date any of the Slavic archaeological findings made in Germany to deepest antiquity, since the remains of the Slavic populace live in Germany to this very day. I. S. Glazunov quotes the words of "the writer and publicist Dmitriy Anatolyevich Zhukov, known for his interest in the Russian and ancient Slavic culture" addressed to him: "Have you by any chance … visited any of the Sorbs, the last Slavic tribe resident in the Western Europe? … All that has remained from the Slavs in Germany is the tiny tribe of the Sorbs; however, they aren't mistreated by anyone in the

GDR in any way at all." The word "Sorbs" appears to be a slight modification of the word "Serbs."

Another remark is as follows. Certain scientists are trying to rationalise the fact that the same old Slavic objects are found all across Eurasia. They attempt to find a place in Scaligerian chronology where this vast body of Slavic materials can be placed.

However, since there's no "free space" anywhere in the Middle Ages, they are forced to go deep into the past and invent theories about the mythical "ancient proto-Slavs." We are of the opinion that all such findings are completely unrelated to the "ancient proto-Slavs," which did naturally exist at some point, although we know nothing about them. They pertain to the mediaeval Slavic "Mongols," or "Great Ones." They were the conquerors of Europe and North Africa in the XIV century, and they also conquered the Americas in the XV century, qv in Chron6.

Part V.

ANCIENT EGYPT AS PART OF THE GREAT “MONGOLIAN” ATAMAN EMPIRE OF THE XIV-XVI CENTURY

CHAPTER 16

History and chronology of the "ancient" Egypt. A general overview

1.
OUR HYPOTHESIS

Let us formulate the hypothesis right away. Such a generalised first glance at the extremely rich Egyptian history might help the reader to get a better orientation in the details of further research.

1. History of Egypt gradually emerges from obscurity only starting with the XI-XII century AD.

2. The period of Egyptian history between the XI and the XIII century appears to be covered in the documents that have survived until our day and age very sparsely.

3. The history of the Ancient Russia is closely interwoven with that of the African Egypt. The documented and archaeological history of the "ancient" Egypt in Africa is primarily the history of Egypt as a part of the united Great = "Mongolian" Ataman Empire of the XIV-XVI century AD.

One needn't think that the "Mongols," or the "Great Ones," who invaded Egypt in the beginning of the XIV century, have remained a Russian and Turkic nation for the centuries that followed. They have populated the centre and the north of Africa, subsequently assimilating and forgetting about their origins. However, they have greatly contributed to the history and the culture of mediaeval Egypt.

4. The famous thirty "ancient" dynasties of the Egyptian pharaohs are for the most part phantom reflections of real Ataman dynasties of the Horde dating from the XIII-XVI century.

5. The "ancient" Egyptian pharaohs were Russian and Turkic Czars, or Khans, of Russia, or the Horde, and the Ottoman (Ataman) Empire. They lived and reigned in Russia, or the Horde. They very seldom appeared in African Egypt while they were still alive; however, after they died, they were brought here to be buried at the central imperial "Mongolian" graveyard – in particular, to Gizah and to Luxor.

6. Biblical Egypt can be identified as Russia, or the Horde, in the XIV-XVI century. See CHRON6 for more details.

2.
A BRIEF ACCOUNT OF THE MEDIAEVAL EGYPTIAN HISTORY

Our reconstruction implies that the history of the "ancient" Egypt is but a multiple phantom reflection, or duplicate, of its mediaeval history between the XI and the XVII century, qv in CHRON1 – CHRON3. This is why virtually every event in Egyptian history known to us today is most likely to date from the Middle Ages – the XI century the earliest. These events became multiplied in various chronicles, partially remaining in their "rightful place," or the XI-XVII century, and partially shifted into deep antiquity by the Scaligerite chronologists.

Let us see whether our conception might aid our understanding of the "ancient" Egyptian history in any way at all, seeing as how Egypt is a country associated with many historical mysteries, such as the epoch when the gigantic pyramids, the Great Sphinx and other grandiose constructions of the "ancient" Egypt were erected, as well as the identity of their builders. However, let us first provide a brief account of the mediaeval Egyptian history in its Scaligerian rendition. We shall be referring to the famous fundamental work of Heinrich Brugsch, a famous German Egyptologist of the XIX century, entitled "History of the Pharaohs" ([99]), with notes by G. K. Vlassov.

It turns out that the early XIII century is the "break point" and the beginning of the new epoch in Scaligerian history of mediaeval Egypt. This is where the old Eyubid dynasty ends and the new Mameluke dynasty begins, qv in fig. 16.1. The dates cited below, up to the end of Paragraph 2, are Scaligerian.

1201-1202 – plague and famine in Egypt.

1240 marks the ascension of the last Eyubid – "Eyubid Salekh; the famous Mameluke guard is formed during his reign, which had primarily consisted of Cherkassians and other highlanders from the Caucasus" ([99], page 745).

Salekh-Eyub died in 1250, and the Mamelukes seized power. Led by Fahreddin initially, and by Turan-Shah after Fahreddin's death, they deflect the assault of the French – the crusade of Louis IX the Saint. The Crusaders were defeated in 1250, and Louis the Saint was taken prisoner. "Shagaredor, the widow of Salekh-Eyub, rules over the kingdom together with the Mameluke Council, which is the most influential party" ([99], page 745).

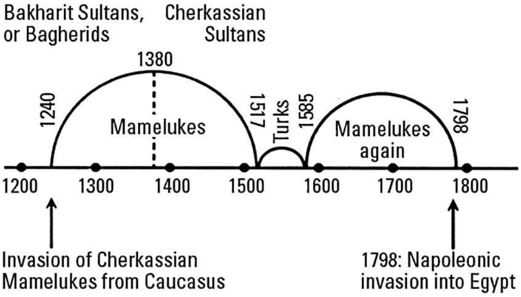

Bakharit Sultans, or Bagherids
Cherkassian Sultans
1380
1240
Mamelukes
1517
Turks
1585
Mamelukes again
1798
1200
1300
1400
1500
1600
1700
1800
Invasion of Cherkassian Mamelukes from Caucasus
1798: Napoleonic invasion into Egypt

Fig. 16.1. Scaligerian chronology of mediaeval Egypt. Compiled by the authors of the present book after [99].

Ibek the Mameluke is crowned Sultan ([99], page 745).

In 1253 Egypt and Syria sign a truce ([99], p. 745).

Up until 1380, Egypt is governed by the Bakharit Mamelukes, or the Bagherids ([99], page 745).

Between 1380 and 1517 Egypt is ruled by the Cherkassian Sultans ([99], page 745).

1468 marks a war against the Turks ([99], p. 745).

In 1517 Selim I, Sultan of Turkey, defeats the Mameluke army in the Battle of Cairo. The Turks come to power ([99], page 745).

In 1585 the Mamelukes recapture the power in Egypt and reign there up until the end of the XVIII century ([99], page 745).

In 1798, Napoleon Bonaparte disembarks near Alexandria in Egypt. The French invasion into Egypt begins; the Mamelukes Murad and Ibrahim retreat ([99], page 745).

On 21 July 1798 the historical battle near the Great Pyramids is fought ([99], page 745).

22 August 1798 is the date of the Battle of Abukir, which basically marks the end of the Mameluke dynasty in Egypt ([99], page 745).

In 1811 a massacre of the Mamelukes took place ([99], page 745).

We shall soon need this synopsis for reference. Now let us briefly recollect what we know about the "ancient" history of Egypt.

3.

THE ERRONEOUS SCALIGERIAN FOUNDATION AND THE OBJECTIVE DIFFICULTIES INHERENT IN THE CONSENSUAL CHRONOLOGY OF EGYPT

> "The main error of the official science isn't the chronology that it suggests, but rather the noncommittal manner that it is presented in, while the actual chronology is usually based on very meagre and even perfectly ephemeral proof."
>
> Jorge A. Livraga, "Thebes" ([484], page 34).

It is believed that before the Napoleonic invasion into Egypt in 1798 this country had largely remained closed for European travellers.

There are assorted pieces of evidence presented by the Arabs that concern Egypt in the IX-XVI century and are nowadays believed to be of a figmental nature for the most part ([464], pages 39-43). For instance, it is said that one of the pyramids concealed "a swimming pool filled with golden coins … the actual pool is said to have been made of emerald" ([464], page 39).

Kaisie, an author of the alleged XII century, reports the finding "of a human body inside a pyramid, clad in a golden cuirass adorned with all sorts of gemstones, with a priceless sword upon its chest and a red ruby at its head, large as a hen's egg and burning bright as fire" ([464], page 40). And so on, and so forth. However, it might be that such mediaeval evidence isn't fiction, but rather largely true and referring to the lavish royal sepulchres in Egypt dating from the epoch of the XIV-XVI century, robbed by the Europeans later, after the dissolution of the Empire in the XVII century.

"Mediaeval pilgrims who dared to take a look at these monuments demonstrate an even greater ignorance" ([464], page 44). In the alleged year 1336 these parts were visited by Wilhelm de Boldensele ([464], page 43). The next one was Chiriaco of Ancona – already in the XV century, or 1440 AD ([464], page 43).

It is believed that the first "reasonable" conceptions of Egypt were formed in Europe as late as at the end of the XV century ([464], page 46). Apparently, the first attentive researchers who made their way to mediaeval Egypt were the Jesuits – fathers Protius and Francois ([484], page 78). Lager, in the XVIII century (1707) another Jesuit, Claude Siquart, was sent to Egypt as a missionary at the personal order of the French king in order to draw a plan of the Egyptian antiquities ([484]], page 78). It is believed that "with the books of Strabon and Diodorus of Sicily at his disposal, he was capable of estimating the sites of Thebes and the Theban necropolis correctly" ([484], page 79).

What we see is de facto a repetition of the story with Marco Polo's book, already well familiar to us. A European traveller of the XVIII century comes to Egypt armed with "ancient" literature and begins to "discover" the names contained in the books "on site." For instance, it is believed that he was the discoverer of the famous "Thebes of 100 Gates" (we shall come back to it later).

"Many of his papers ended up in France, and their extracts were published by the Jesuits … Some part of the extremely valuable materials that he had collected was lost… This discovery awakened the curiosity of his numerous contemporaries. If we are to believe the lettering from one of the sepulchres, which has become obliterated or simply lost [?! – Auth.], another priest, Richard Pocock, visited the Valley of the Kings on 16 September 1739" ([484], page 79).

How are we supposed to understand it? The missionary wrote his name upon an ancient Egyptian sepulchre? Modestly chiselled it on one of its walls, perhaps? Could he have erased something as well, while he was at it? Does this imply that the first Catholic missionaries of the XVIII century tampered with the lettering found upon Egyptian artefacts?

"In 1790 James Bruce released five voluminous books containing an excellent oeuvre on Egypt. His journey was undertaken in 1768" ([484], page 79).

At last, *Jesuits* appear by the end of the XVIII century in Egypt and start to form the "ancient Egyptian" history, apparently carrying out some "work" with the inscriptions.

"At the end of the XVIII century, other digs were undertaken at the location difficult to *determine* accurately. At that time they received the general label of *Turkish* digs (! -Auth.) because of Egypt by that time *became a part*, albeit remote, of residues of the Ottoman Empire" ([484], p. 79).

In re the actual name of Egypt. "In the ancient writings, as well as in the books of later Egyptian Christians, Egypt is referred to by a word that translates as 'black land' – 'Kem' or 'Kami' in Egyptian… It has to be noted that the name 'Egypt' hadn't been known to the dwellers of the Nile region… Wilkinson was one of the scientists to voice the opinion … that the word 'Egypt' derives from the name of a town called Koptos or Guptos" ([99], p. 77).

According to Brugsch, "the name that was used by the foreign nations of Asia for referring to Egypt is a real mystery in what concerns its origin and its meaning. The Jews called it Mizraim, the Assyrians – Mutsur, and the Persians – Mudraya" ([99], page 78).

According to N. A. Morozov ([544], Volume 6), the name Mizraim derives from that of Rome and translates as "arrogant Rome." We shall refrain from discussing the correctness of the "arrogant" part – it is of little importance to us. However, we must definitely note the obvious presence of the name "Rome" in the "ancient" name of Egypt.

We see that real information concerning Egypt only started to reach Europe in the late XVIII – early XIX century, which is very late indeed. Therefore, the nascence of Egyptology as a science also dates from a very recent period – namely, the XIX century. This fact is commonly known, and was discussed at length in Chron1.

The first Egyptologists were working within the framework of the already existing erroneous chronology of Scaliger and Petavius. This is why the scientists were trying to attach the fragments of Egyptian chronological information to the artificially elongated "spinal column" of the Graeco-Roman chronology. This primary, and apparently involuntary error of the first Egyptologists was aggravated further by objective difficulties such as the poor condition of the Egyptian chronological sources.

As we have mentioned it in Chron1, it turns out, for instance, that the work of Manethon has not reached our days – it was lost, and we only know about it from Christian sources. We are of the opinion that this simply means that the initial rough scheme of Egyptian history was drawn up within the framework of the Occidental Catholic Church, since, according to our reconstruction, the history of Egypt isn't any longer than that of the Christian Church. First the Egyptian Christian monks recorded the history of their "ancient" Egypt, or the Egypt of the XII-XVII century AD. Then these records, which ended up in Europe after the conquest of Egypt, were edited by European historians in the XIX century. This is what Brugsch tells us about the work of Manethon.

"Historians of the Classical antiquity were hardly aware of this precious book's existence at all, and didn't use any of the indications contained therein; it was only later that certain authors from the Christian Church compiled a collection of excerpts from this book. Later on the scribes distorted the names and the figures contained in Manethon's original, either deliberately or as a result of errors, and so all we have at our disposal is a pile of ruins instead of a structured edifice" ([99], page 96).

In Chron1, Chapter 7:7.2 we reported that the Egyptologist H. Brugsch "dated" the Egyptian dynasties in a very odd fashion, ascribing 33.3 years to each pharaoh, counting three pharaohs per century. We might hear the suggestion that Brugsch was following Herodotus when he used this dating method.

Indeed, according to G. K. Vlastov, "Brugsch … counts three generations per century, just like Herodotus" ([99], page 69, Comment 1). However, this does not excuse Brugsch in any way at all, since he had lived some two or three centuries later than Herodotus, who must have written his work in the XV-XVI century AD, and should have approached the chronological foundation of the edifice of ancient history, constructed by himself and his colleagues, a great deal more seriously. After all, science made great advances over the course of two or three hundred years, and such uncritical reiteration of the statements made by Herodotus appears perfectly unacceptable.

It is all the more bizarre that, despite following Herodotus in this "dating method," which is strange to say the very least, Egyptologists of the XIX century, likewise their modern counterparts, are for some reason reluctant to follow other chronological conceptions of the very same Herodotus, which strike us as much more natural.

As we point out in Chron1, Chapter 1:4, the time intervals between some of the pharaohs are a great deal shorter than the respective intervals according to Manethon, that have reached us in the "rendition" of the late mediaeval Christian authors.

It is obvious that some important chronological conceptions of Herodotus fail to fit into the chronological framework invented by the chronologists of the XVI-XVIII century and uncritically perceived by their laborious followers, the Egyptologists of the XIX century.

Why did the Egyptologists of the XIX century adopt the abstract "dating method" of Herodotus (three generations per century), which was never actually used by Herodotus himself, refusing to believe his direct chronological indications concerning the order of succession and so on?

The answer appears to be obvious. The nebulous "dating method" of Herodotus could be made correspond with the erroneously and arbitrarily elongated chronology of Scaliger, which had already dominated the minds of the XIX century Egyptologists, whereas the direct indications given by Herodotus, such as the fact that Cheops reigned immediately after Rhampsinitos (Ramses II), qv in [163], 2:124, page 119 and also Chron1, Chapter 6, didn't leave anything of the chronology developed by Scaliger and his predecessors of the XV-XVI century.

This is why they were cast into oblivion by such comments as quoted in Chron1, Chapter 6, so as nobody would pay any attention.

Incidentally, it is perfectly justified to enquire whether Herodotus was correct to state that Cheops reigned immediately after Rhampsinitos, or Ramses II.

Our reconstruction confirms this declaration made by Herodotus – he was in fact correct, as we shall soon witness.

Our opponents might ask about the radiocarbon dating, which is presumed to have confirmed the great antiquity of the Egypt of the pharaohs. However, it turns out that the radiocarbon method in its modern state is unfortunately incapable of answering the important question that concerns the age of the objects whose age amounts to a mere millennium or two. This is covered in detail in Chron1, Chapter 1:15.

In Chron1 – Chron3 we give a detailed account of the astronomical dating of certain "ancient" Egyptian sources, such as horoscopes (zodiacs). It turns out that astronomical dating yields the dates from the interval of the XII-XIX century, qv in Chron1, Chapter 3.

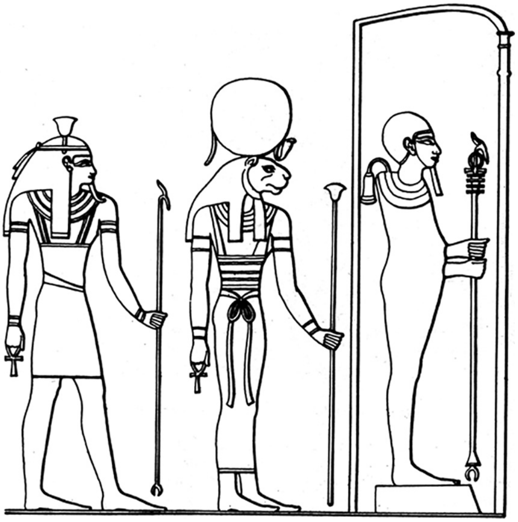


Fig. 16.4. "Ancient" Egyptian Triad of Memphis: Ptah, Sekhmet and Nefertum, accompanied by mediaeval Coptic Christian crosses. Taken from [486], page 30.

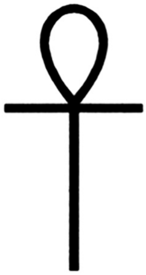


Fig. 16.2. Mediaeval Coptic Christian cross.

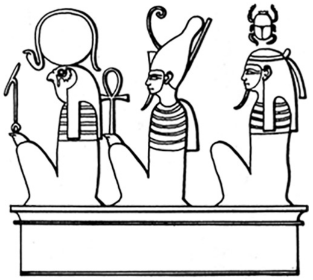


Fig. 16.3. "Ancient" Egyptian artwork (Ra-Atum-Khepri) with a mediaeval Coptic Christian cross. Taken from [486], page 18.

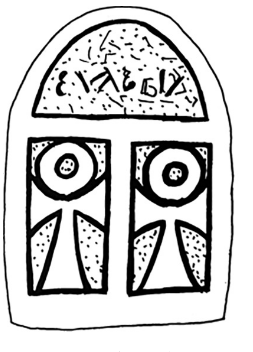


Fig. 16.5. Mediaeval Coptic artwork depicting Christian crosses. Clay tablet No. 8565 (46 cm long). From the "Erment" collection of the Cairo Museum, pl. XXIX. Our drawn copy. Taken from [544], Vol. 6, p. 1063.

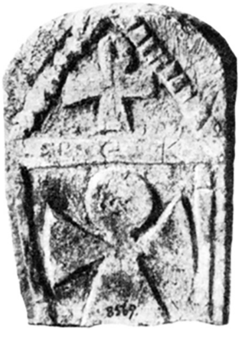


Fig. 16.6. Mediaeval Coptic Christian cross. Clay tablet No. 8569 from the "Erment" collection of the Cairo Museum (45 cm long). Taken from [544], Volume 6, page 1039.

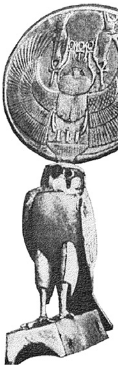


Fig. 16.7. Solar falcon that decorated the beams of the "ancient" Egyptian royal chariots. On the head of the bird we see a disc with mediaeval Coptic Christian crosses. Taken from [374].

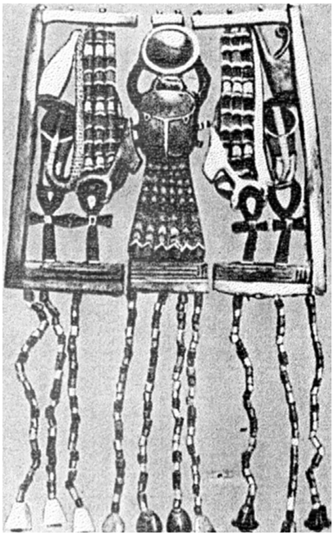


Fig. 16.8. Rear suspension of a ceremonial "ancient" Egyptian armature adorned with Christian crosses. Taken from [374].

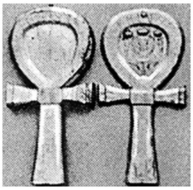


Fig. 16.10. "Ancient" Egyptian mirror frame shaped like a Christian cross. Taken from [374].

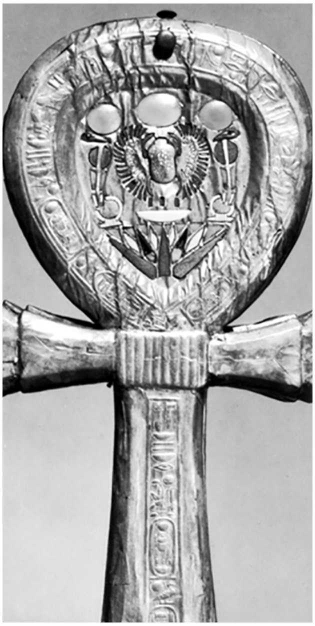


Fig. 16.11. Another photograph of a mirror-holder shaped as a Christian cross. It is made of wood and lavishly decorated. At the very centre we see the Ottoman = Ataman crescent that look like a pair of raised wings with a scarab inside. Taken from [1101], page 188.

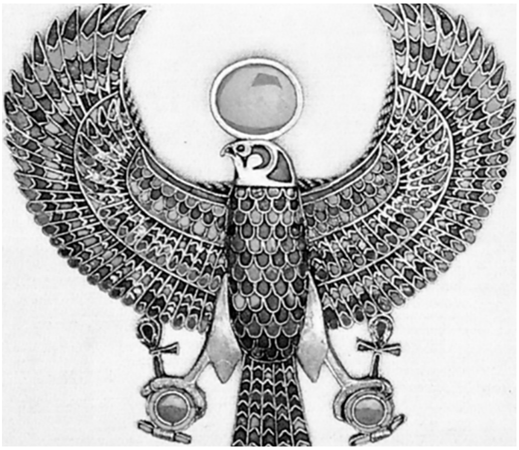


Fig. 16.9. Egyptologists prefer to call this "ancient" Egyptian coat of arms, frequently encountered on the monuments of the "ancient" Egypt, "solar falcon holding the symbols of Life (ankh) and Eternity (shen)." However, this is most likely to be the Ottoman = Ataman star and crescent symbol made to resemble a single-headed eagle that holds the Orb of Statehood in its paws, just like an Imperial "Mongolian" eagle should. This relic was found in the treasury of the "ancient" Egyptian tomb of Tutankhamen. Taken from [1366], page 151.

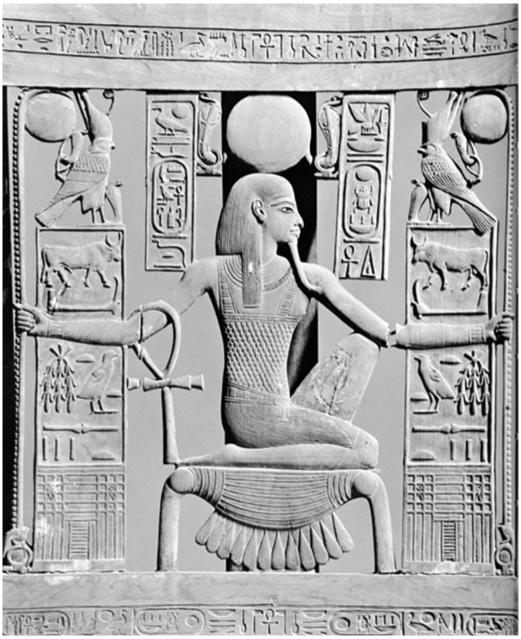


Fig. 16.12. Christian crosses on the carved back of an armchair made of cedar wood from the tomb of Tutankhamen. Taken from [1101], page 70.

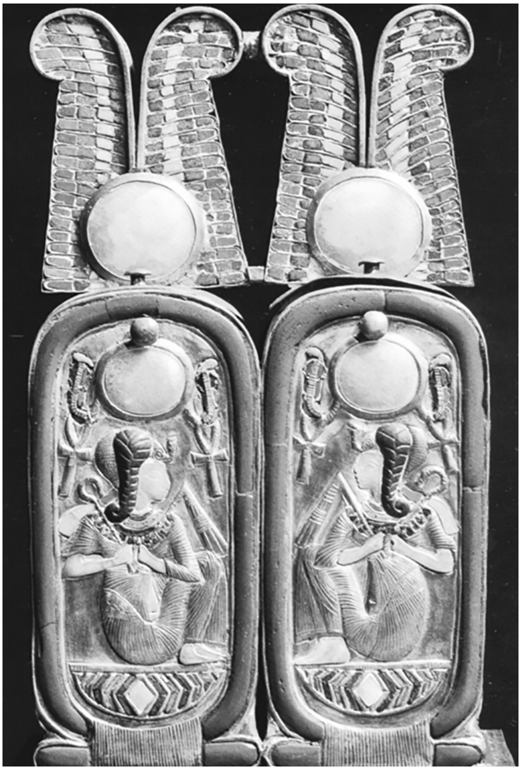


Fig. 16.13. Mediaeval Coptic Christian crosses on ritual artwork from Tutankhamen's tomb. Taken from [1101], page 69.

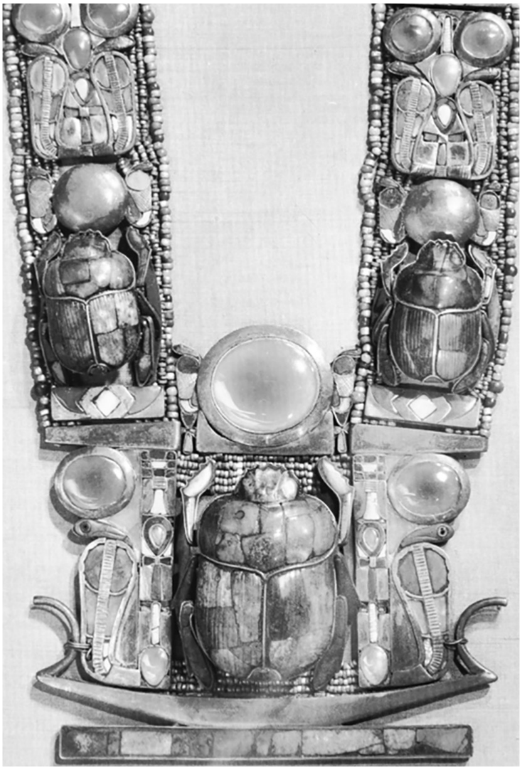


Fig. 16.14. Mediaeval Coptic Christian crosses on a jewelled royal pendant from the tomb of Tutankhamen. Taken from [1101], page 178.

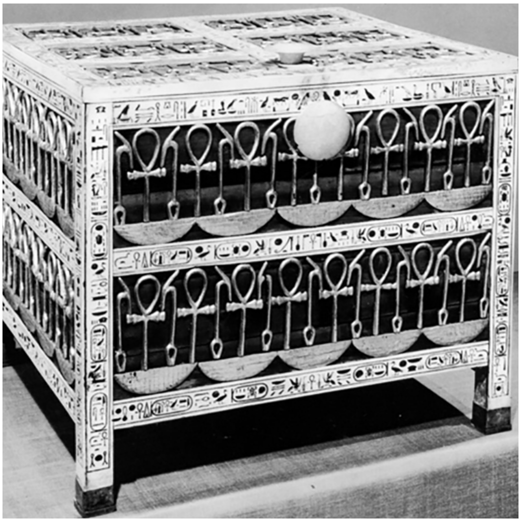


Fig. 16.15. Mediaeval Coptic Christian crosses on an "ancient" Egyptian trunk from the tomb of Tutankhamen. Taken from [1101], page 233.

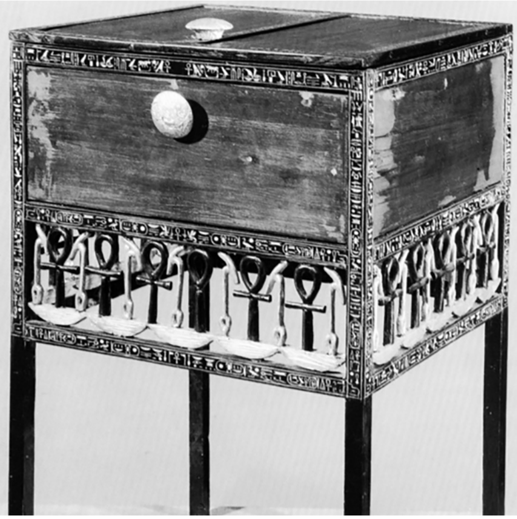


Fig. 16.16. Mediaeval Coptic Christian crosses on an "ancient" Egyptian box from the tomb of Tutankhamen. Taken from [1101], page 233.

4.

THE “ANCIENT” EGYPT OF THE PHARAOHS AS A CHRISTIAN COUNTRY

As we mention it in Chron1, Chapter 7:6.3, the documents and artwork of the “ancient” Egypt clearly reveal Christian motifs known well to us from the history of the Middle Ages. Even in Scaligerian history, the “ancient” Egypt is considered the classical “land of the crosses.” Many of the “ancient” Egyptian deities as portrayed on drawings, carvings, pharaoh monuments and so on are depicted holding one of the mediaeval anagrams of Jesus Christ in their hands – the so-called “Coptic cross,” or an ankh (see fig. 16.2 and also Chron1, Chapter 7:6.1).

In figs. 16.3 and 16.4 we see some of the “ancient” Egyptian crosses, which are completely identical to the mediaeval representations of the Christian Coptic crosses, qv in fig. 16.5 and 16.6. See Chron1, Ch. 7:6.3 for more detailed.

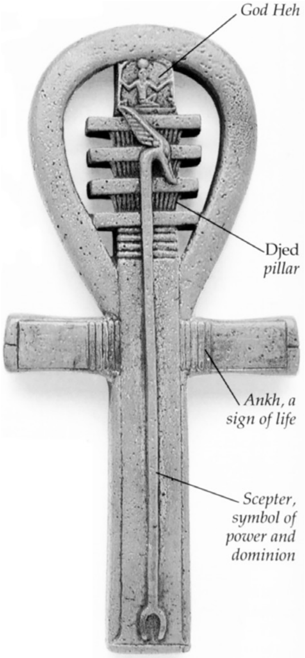


Fig. 16.17. “Ancient” Egyptian cross that looks identical to the mediaeval Coptic Christian cross. On the cross we see artwork depicting a royal sceptre. Taken from [1360], page 48.

“Egyptian kings and queens are often depicted holding this sign [the Coptic cross] in one of their hands, just like Apostle Peter and his key… One of the Egyptian monuments dated to the XV century BC by the specialists, the cross is depicted inside a circle, without any ankh loops,” as we learn from A. P. Goloubtsov, an eminent specialist in the field of ecclesiastical archaeology ([176], page 213). Further on he tells us the following about the possible meaning of the cross symbol as used by the Egyptians: “The cross on the chest of the Egyptian mummies, likewise the crosses on the Etruscan tombstones, may have evolved and been used as a holy symbol of life itself” ([176], page 213).

The findings from the tomb of Tutankhamen are of the greatest interest indeed (given that they are authentic ancient artefacts as opposed to objects manufactured in the XIX century – see below for more details). Some of them are represented in figs. 16.7, 16.8, 16.9, 16.10, 16.11, 16.12, 16.13, 16.14, 16.15,

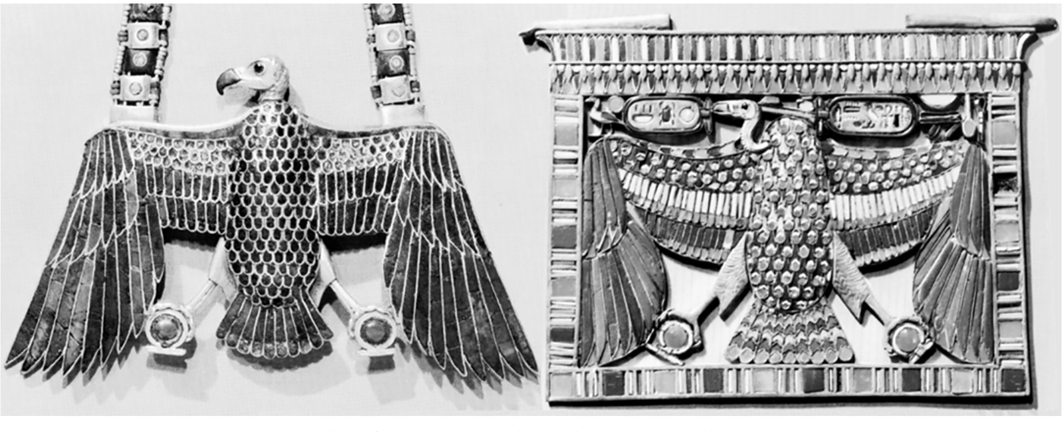


Fig. 16.18. Precious chest-worn jewellery found in Tutankhamen’s tomb, virtually identical to late Russian and German coats of arms. The wings of the Imperial “Mongolian” eagle are no longer raised – the reformists may have wanted to vanquish any association with the Ottoman = Ataman crescent. Taken from [1101], page 177.

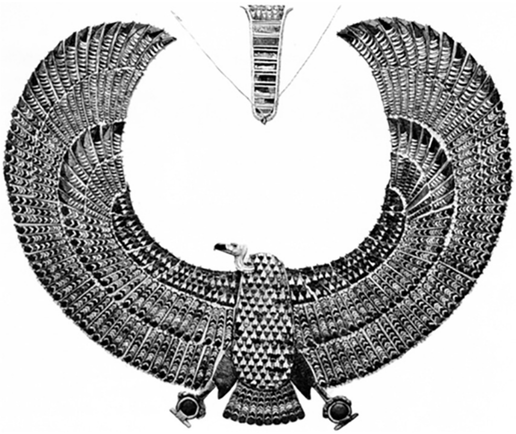


Fig. 16.19. "Ancient" Egyptian coat of arms that is virtually identical to the Imperial "Mongolian" eagle. We can plainly see that the symbol in question is merely a version of the Ottoman = Ataman crescent. Taken from [1366], page 152.

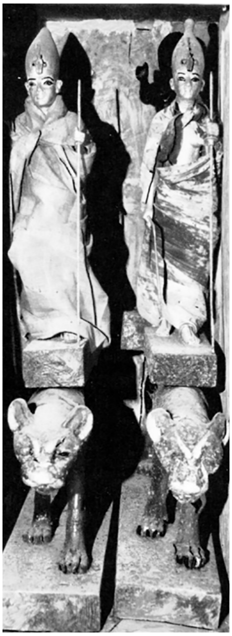


Fig. 16.20. "Ancient" Egyptian ritual figurines of Tutankhamen decorating the crown of Upper Egypt. On the head-dress of the Pharaoh we see the holy cobra ("ureus") that forms a Christian cross. Taken from [1101], p. 249.

16.16 and 16.17. We feel obliged to state it once again that the crosses found depicted upon these objects (which the Egyptologists prefer to call ankhs, or symbols of life) do not differ from the mediaeval Coptic crosses in any way at all.

In figs. 16.18 and 16.19 we see the "ancient" Egyptian coats of arms, which are virtually identical to the "Mongolian" eagle, drawn as the Ottoman = Ataman crescent in fig. 16.19.

The cross is often drawn alongside a cobra (also known as the Ureus) – a symbol often found on the headdress of the pharaoh and the Sphinxes. This is a clear indication that the famous snake of the Pharaohs, known as the Ureus, is also a Christian symbol, presently forgotten. Moreover, in some of the "ancient" Egyptian drawings the Ureus snake has the shape of the cross (see figs. 16.20, 16.21 and 16.22).

It would be interesting to point out that in Christian mythology the serpent isn't necessarily a negative symbol. "According to the beliefs of the Serbs, the Snake is often a positive character, a protector of his genus and a hero … equal to God and the Saints in holiness. According to the beliefs dominant in Montenegro, the Russian imperial family, much revered in Serbia and Montenegro, can trace its ancestry back to the Snake" ([781], page 197).

In fig. 16.23 we see a linen shirt with embroidery that resembles a Christian cross – the "ancient" pharaoh Tutankhamen was buried in this garment ([1101], page 270). In fig. 16.24 we see this embroidered cross separately. Moreover, it turns out that the pharaoh wore gloves ([1101], page 270). One of them can be seen in fig. 16.23. Gloves happen to be a typical mediaeval accessory.

As for the linen attire of the priests with cruciform embroidery (as seen in fig. 16.13), G. Carter reports the following: "The two clothing items

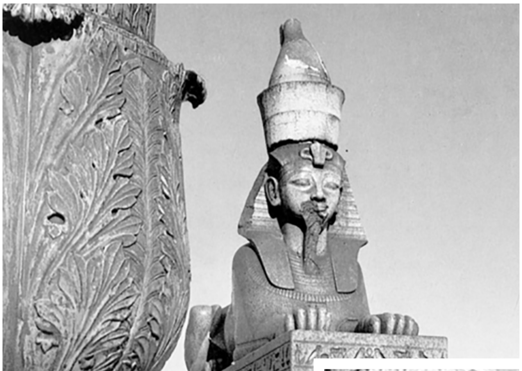


Fig. 16.21. "Ancient" Egyptian sphinx on the Neva Embankment in St. Petersburg.

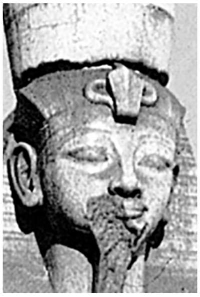


Fig. 16.22. A close-in of the Ureus serpent on the forehead of the Sphinx, cruciform.

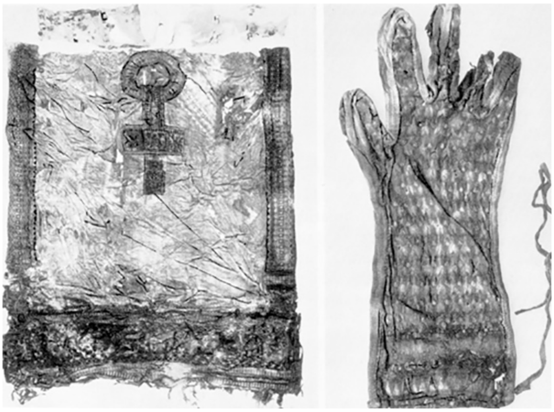


Fig. 16.23. Linen shirt (!) that the "ancient" Pharaoh Tutankhamen was buried in. It depicts a Christian cross. We also see the pharaoh's glove; it has to be borne in mind that gloves were an accessory typical for the Middle Ages. Taken from [1101], page 270.

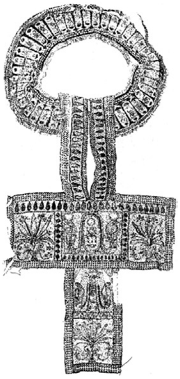


Fig. 16.24. Separate illustration with the Christian cross from Tutankhamen's clothing. Taken from [1366], page 156.

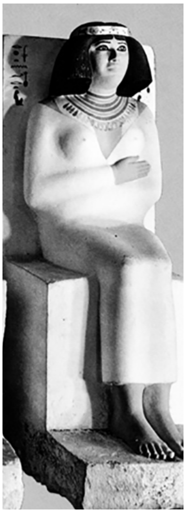


Fig. 16.25. The statue of Nefert, the wife of Pharaoh Rakhotep. According to the Egyptologists themselves, she is dressed in a linen shirt and is also wearing a wig. Taken from [728], ill. 3.

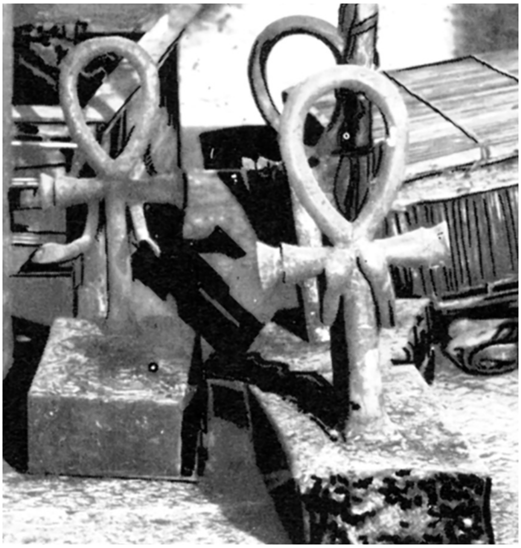


Fig. 16.26. Candlesticks formed as sepulchral Christian crosses from the tomb of Tutankhamen. Taken from [1101], page 65.

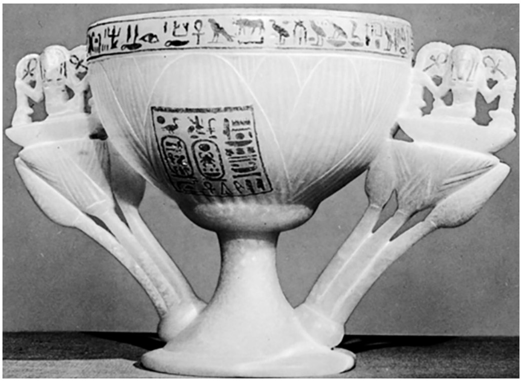


Fig. 16.27. Chalice from the tomb of Tutankhamen adorned with mediaeval Christian crosses. Taken from [1101], p. 98.

that I would prefer to call festive attire clearly resemble official attire of the deacons and the bishops… I am not making any claims about having conducted any historical research concerning such clothes, but the fact that I managed to find fragments of such clothes bearing the name of Amenkhotep II in the sepulchre of Thutmos IV implies that every pharaoh had a garment of this sort" ([374], pages 236-237).

Linen clothing wasn't only worn by Tutankhamen. In fig. 16.25 we see the "ancient" Egyptian statue of Nephert, the wife of Pharaoh Rakhotep from the fourth dynasty. According to the Egyptologists, "the princess is wearing … a linen dress and a wig" ([728], page 31).

One must also pay attention to the "ancient" Egyptian candlesticks shaped as Coptic crosses found in the sepulchre of Tutankhamen (see fig. 16.26). They resemble Christian crosses installed over graves. Similar crosses can be found upon the "ancient" alabaster chalices, lamps and so on (see figs. 16.27 and 16.28).

In fig. 16.29 we see a golden piece of "ancient" Egyptian jewellery from Meroe. Six Christian crosses form a chain. A similar golden chain from the "ancient" Egypt, comprising a total of eight Christian crosses, can be seen in fig. 16.30.

Many similar examples can be easily found in any more or less extensive album on the "ancient" Egyptian art.

Our reconstruction provides a good explanation for the numerous Evangelical motifs reflected in the artefacts from pharaoh Egypt. We have mentioned some of them in CHRON1, Chapter 7:6.3. Apparently, the "ancient" Egypt was part of the Byzantine Christian state in the XII-XIII century, and then the Christian "Mongolian" Empire of the Atamans and the Horde in the XIV-XVI century.

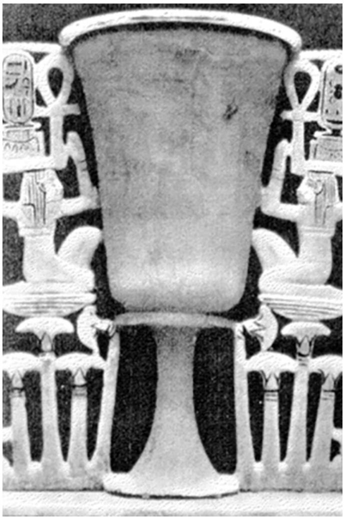


Fig. 16.28. Palace alabaster lamb shaped as a chalice. We see one of the most common details pertaining to the "ancient" Egyptian artwork – a Christian cross with a loop on top, or an ankh. Taken from [374].

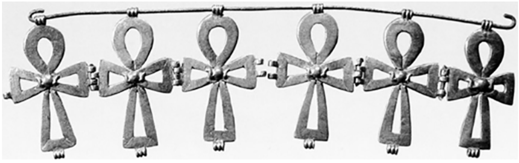


Fig. 16.29. "Ancient" Egyptian golden chain of six Christian crosses. Discovered in the Meroe sepulchre. Taken from [1350], page 25.

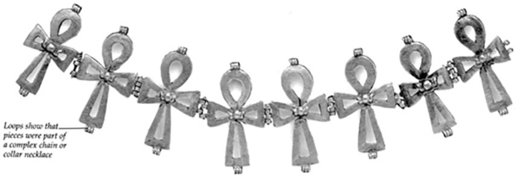

Loops show that pieces were part of a complex chain or collar necklace

Fig. 16.30. "Ancient" Egyptian golden chain of eight Christian crosses. Such artwork is most likely to date from the epoch of the XVI-XVII century. Taken from [1360], page 53.

Jesus Christ appears to have lived in the XII century AD, and therefore all these "amazing" monuments from the "ancient" Egypt with Evangelical artwork upon them cannot possibly predate the XII century. The emperor Andronicus-Christ (also called Russian Prince Andrey Bogolyubsky, idem Apostle Andrew the First) was crucified in 1185 in Czar-Grad; see our book "The Czar of the Slavs."

For example, let us consider how the name of the solar god was transcribed in the epoch of Pharaoh Ekhnaton: "Long live Ra-Khar-Akht, rejoicing in the sky, whose name is Shov and also Yoth" ([650], page 18; see also [1249]).

It isn't too hard to identify the name "Shov, and also Yoth" as that of Sabaoth (given the flection of S/Sh etc, and the possibility of different vocalizations as mentioned above).

Scaligerian history is well aware of the popularity of Coptic Christianity in the mediaeval Egypt. Hence the very name of Egypt, or Gypt (which is derived from the word Copt, according to [99]).

The explanation is very simple – mediaeval Egypt is the same country as the "ancient" Egypt.

5.

THE CONSTRUCTION TOOLS USED BY THE "ANCIENT" EGYPTIANS

Since the enormous Egyptian stone constructions date from the deepest antiquity in Scaligerian chronology, reasonable researchers have long been asking the following question.

How could the "ancient" Egyptians have built all the Gargantuan stone constructions, such as pyramids, obelisks, sphinxes, temples and so on, with the use of the primitive tools that are said to have been available several thousand years before the new era – stone axes, wooden wedges, cane ropes and so on. A propos, Europeans in Scaligerian history had still lived in cold caves and wild woods back in that epoch.

Jorge A. Livraga writes the following, for instance: "Many of Egypt's largest constructions … could not have been built with the use of the methods and materials that are presumed to have been employed by the builders… We also know nothing of how the Egyptians managed to drill the hardest diorite for their canopies with such ease, which is implied by the measurements of the depth of a drill's penetration over the course of a single turn" ([484], page 35).

Let us put forth the following hypothesis. Since our reconstruction claims that nearly all these constructions were built in the XIV-XVII century AD, these drills were made of steel – possibly with diamond heads.

Our hypothesis receives the following indirect confirmation. We have already referred to this fact in CHRON1: "One frequently encounters mentions of a steel chisel found in the external stone masonry of the Khufu Pyramid (the Cheops pyramid dating from the early XXX century BC." Michele Giua instantly tries to calm down the alarmed reader as follows: "However, it is most likely that this instrument got there during a later epoch, when the stones of the pyramid were taken away as construction material" ([245], page 27, comment 23).

Moreover, below we shall acquaint ourselves with the hypothesis of the French chemist Joseph Davidovich, Professor of the Berne University, according to which the "ancient" Egyptian builders had widely used concrete. If this is indeed the case, the mysteries of the megalithic constructions in the "ancient" Egypt disappear.

6.
THE RELIGIOUS CHARACTER OF MANY "ANCIENT" EGYPTIAN MONUMENTS

Chantepie de la Saussaye reports the following: "Most of the surviving monuments with lettering found upon them … are of a religious nature. About nine tenths of the papyri that have reached our day are clearly religious in content… All this material is rather homogeneous, and owes its existence to the existing funereal rites almost exclusively" ([965], page 101).

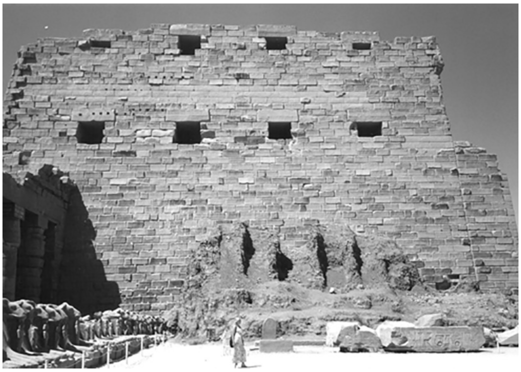


Fig. 16.31. Front wall of the Karnak Temple. Inside view from the first court of the temple. Photo taken in 2000.

It is likely that Egypt was one of the primary religious centres in the X-XIII century Byzantium as well as the Great "Mongolian" Empire of the XIV-XVI century. The cult of the dead was concentrated here. It might be that the custom was introduced after the observation that a corpse does not rot in hot sand, and so the hot and dry climate made these places most suitable for burials.

Traces of the ancient custom to bury corpses in the sand still existed in the epoch of the pyramid construction, when the aristocracy was already buried inside sepulchres. For instance, the spells of the funereal "Pyramid texts" report the rite of "removing the sand from one's face – clearly an anachronism in the times when the pharaohs had long been buried inside pyramids" ([464], page 15).

This may explain the domination of funereal themes in many of the Egyptian artefacts.

The Bible often mentions the mysterious city of Eir-Dud, whose name usually translates as the "City of David." N. A. Morozov collected all the Biblical references to this city and discovered that nearly in every case it is mentioned as the burial ground of the Judaic, or Theocratic kings. Considering the dynastic parallelisms that we have discovered (see CHRON1 – CHRON2), they are likely to identify as follows:

- Byzantine rulers of the X-XIII century;
- The Great = "Mongolian" Princes, or Khans, of the XIV-XVI century;

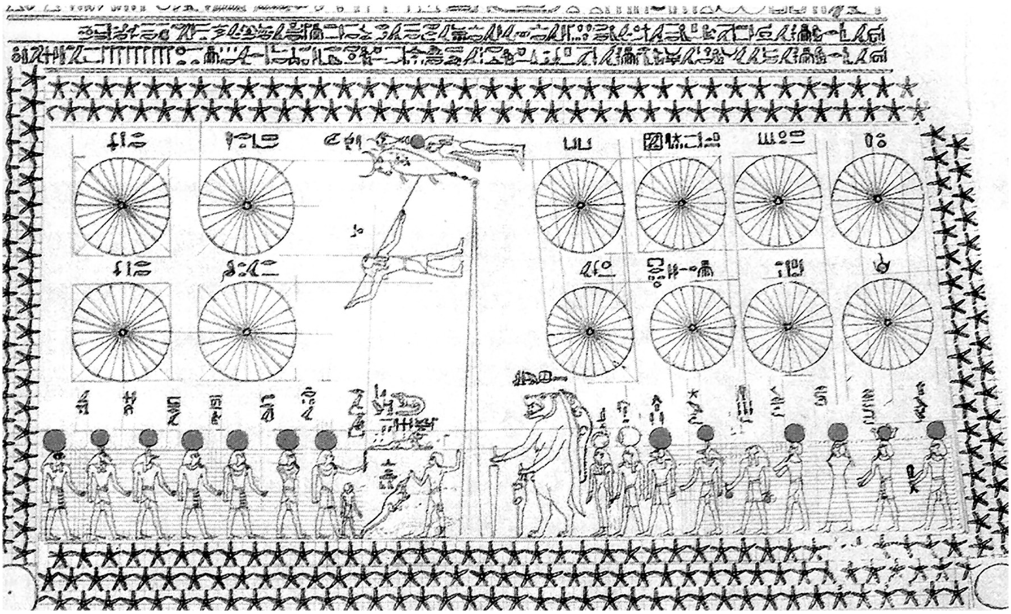


Fig. 16.32. Astronomical artwork from the "ancient" Egyptian tomb of Senenmut in the Valley of Kings, Luxor. Egyptologists believe this to be a horoscope, or a visual representation of a certain planetary disposition on the Zodiac. The horoscope resembles the Colour Zodiac of Thebes, which we consider at length in CHRON3, Part 2. We haven't studied this particular piece of artwork as to yet. Historians date in to 1463 B.C., the epoch of Queen Hatshepsut. We shall cover our analysis of the horoscope in subsequent publications. Taken from Alberto Silotti's book entitled "Guide to the Valley of the Kings and to the Theban Necropolises and Temples" A. A. Gaddis & Sons Publishers. Vercelli, Italy, 1996. Luxor, Egypt, 1999. See page 113.

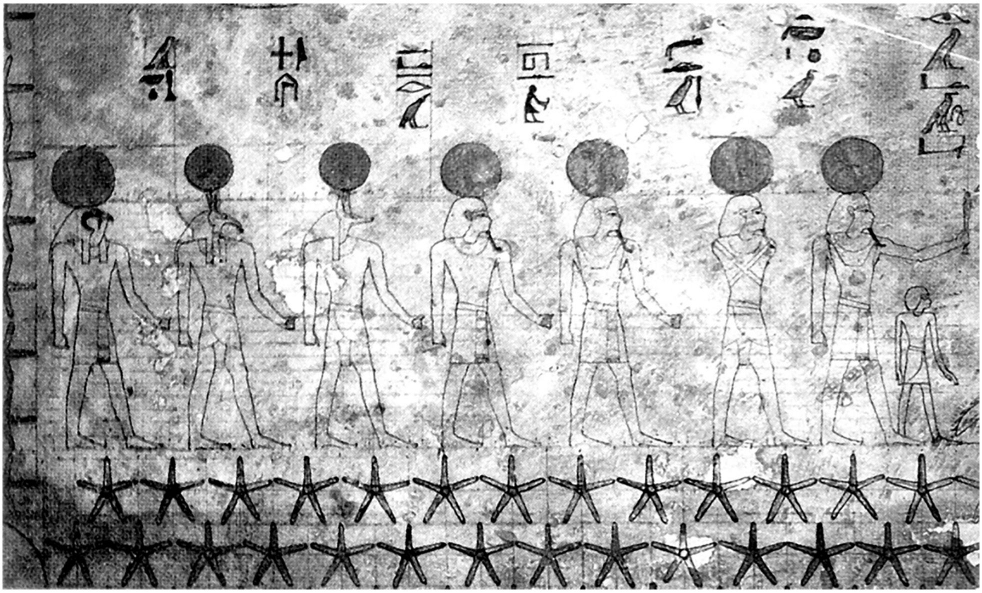


Fig. 16.32a. Close-in of a fragment of the "ancient" Egyptian Zodiac of Senenmut. More details in the publications to follow. Taken from Alberto Silotti's book entitled "Guide to the Valley of the Kings and to the Theban Necropolises and Temples" A. A. Gaddis & Sons Publishers. Vercelli, Italy, 1996. Luxor, Egypt, 1999. See page 113.

- Ottoman Sultans (or Atamans) of the XIV-XVII century;
- The Mameluke, or Cossack rulers of the XIII-XVII century.

It is most likely that the Biblical "City of David" wasn't an actual place of residence, but rather a huge necropolis – the royal cemetery, or City of the Dead. If we are to follow the statistical dynastic parallelisms, qv in CHRON1 – CHRON2, among the rulers buried in this necropolis we find the following "ancient" figures: Diocletian, Constantine I, Constance I Chlorus, Julius Caesar, Pompey, Theodosius I the Great and so on. Incidentally, the sepulchres of these rulers are considered lost in Scaligerian history. It isn't even known just where they may have been buried.

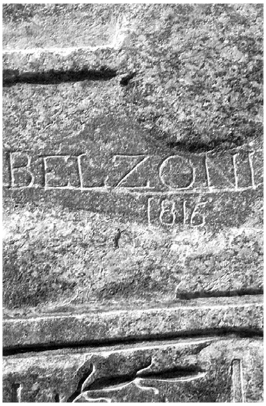


Fig. 16.33. In 1816 Belzoni, the famous archaeologist and Egyptologist, came to the ruins of the enormous statue of the "ancient" Egyptian Pharaoh Ramses II (Ramesseum). Having admired the ancient artwork as seen on the fragments of the monument, Belzoni took a chisel and accurately wrote his name and the date of 1816 on the foundation of the statue, right next to the royal cartouche. As we can see, the Egyptologists of the XIX century had no qualms about taking the hammer and the chisel in order to comment on the ancient lettering found on the monuments of Egypt. In the present case there is no ambiguity involved: we see that Belzoni simply wanted to immortalise his own name. However, the implication is that the Egyptologists could easily edit ancient fragments of Egyptian texts, and also chisel off the fragments they found inappropriate. Taken from Alberto Silotti's book entitled "Guide to the Valley of the Kings and to the Theban Necropolises and Temples" A. A. Gaddis & Sons Publishers. Vercelli, Italy, 1996. Luxor, Egypt, 1999. See page 121.

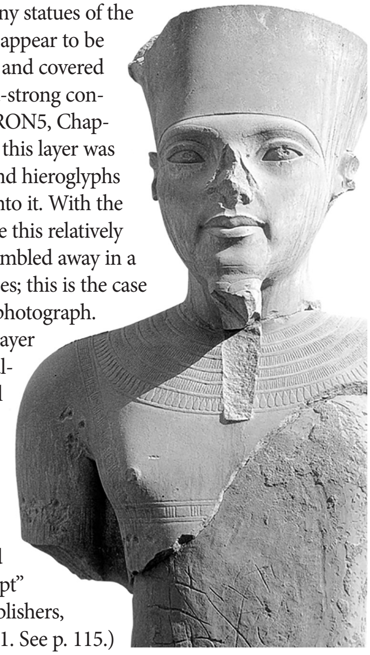


Fig. 16.34. Many statues of the "ancient" Egypt appear to be made of concrete and covered by a layer of extra-strong concrete, qv in CHRON5, Chapter 19:6. While this layer was moist, artwork and hieroglyphs were impressed into it. With the passage of time this relatively thin layer crumbled away in a number of places; this is the case we see in the photograph. The external layer peels away, revealing the actual body of the statue made of softer concrete. Taken from the Russian edition of a book entitled "Ancient Egypt" (White Star Publishers, Vercelli, Italy, 2001. See p. 115.)

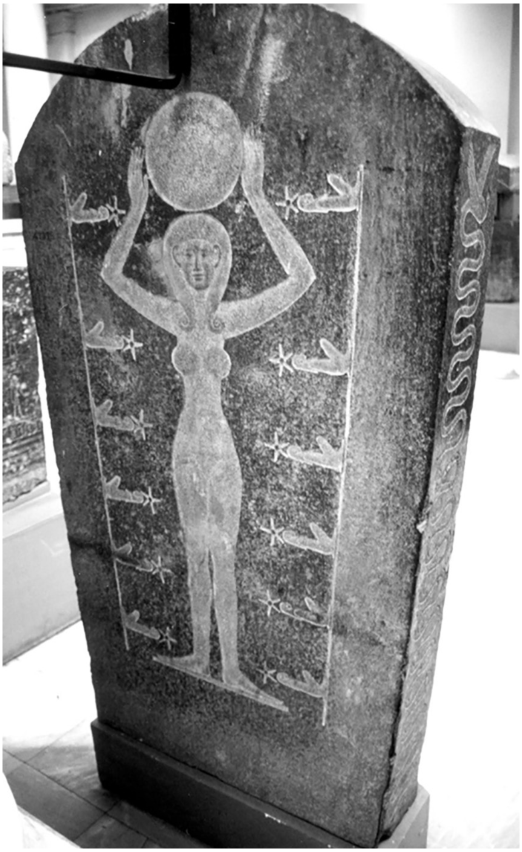


Fig. 16.35a. The inside of a lid of an "ancient" Egyptian sarcophagus with the usual representation of the goddess Nuit and the starlit sky. Photograph taken in July 2002.

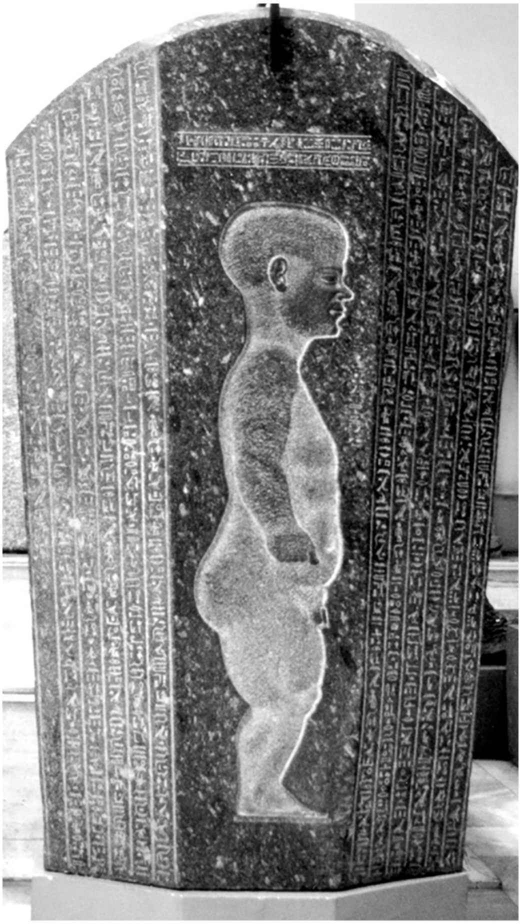


Fig. 16.35b. Now let us consider the outside of the same "ancient lid." We see that it portrays a young boy in the manner characteristic for the XIX century, surrounded by a lengthy hieroglyphic inscription. Therefore, such sarcophagi could be manufactured in a very late epoch – possibly even the XIX century. As we realise today, there is nothing surprising about this fact. We have already calculated the date ciphered in the zodiac found on one of such "ancient" Egyptian coffins – namely, the Zodiac of Brugsch. This date turned out to fall over the middle of the XIX century, qv in CHRON3, Chapter 18. Photograph taken in July 2002.

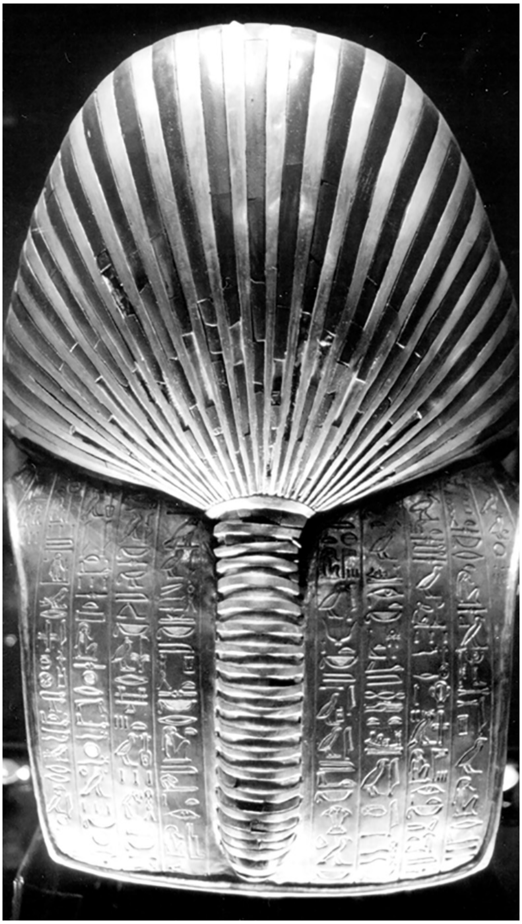


Fig. 16.36. Golden burial mask of Tutankhamen (rear view). We instantly notice the braided hair resembling the Colossi of Memnon. We already mentioned the ancient Russian tradition of men wearing their hair in braids (see CHRON4, Chapter 14, figs. 14.67 and 14.68). Until very recently, the Russian Cossacks favoured the *"oseledets"* hairstyle, which is de facto another version of the same braid. Similar braids can be seen on the heads of the stone effigies known as "Stone Maids of the Polovtsy" (see CHRON5, Chapter 3, fig. 3.32a). Photograph taken in July 2002.

One must assume that the closest relations of the rulers were also buried there – the royal kin, highest ranking state officials, ecclesiastical hierarchs and so on.

Therefore, we have to find a large funereal complex in the Mediterranean region. Such a necropolis does actually exist, and it only exists in a single country – the famous pyramid field in Gizah and the Valley of the Kings in Luxor, Egypt.

Let us remind the reader that there is an enormous royal cemetery in Egypt – the so-called "Valley of Kings." It is a large territory covered by hills of soft stone. Many of the royal sepulchres were discovered in the valleys between these hills,

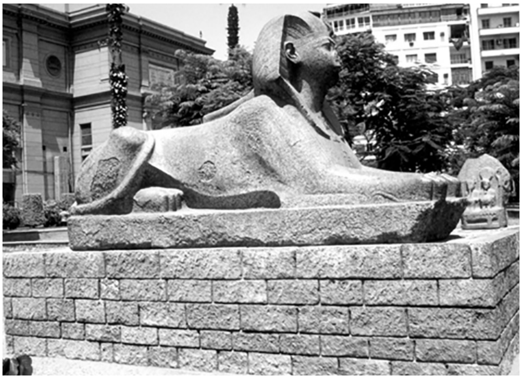


Fig. 16.37a. "Ancient" granite sphinx next to the entrance to the Cairo Museum. We see "bald patches" on its paws and sides, resulting from the fact that the external layer of geopolymeric concrete has peeled off. This was caused by the use of an abrasive paste layer on the outside of the statue, which was convenient for polishing surfaces. The paste wouldn't always attach itself ideally, and today we can see it peel. Photograph taken in July 2002.

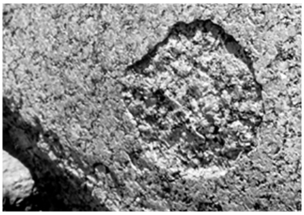


Fig. 16.37b. Fragment of a statue of the "ancient" Egyptian Sphinx with a bald patch on the side. Cairo Museum. Photograph taken in July 2002.

including the famous grave of Tutankhamen. The entire valley is located inside the gigantic bight of the Nile. On the Eastern bank of the Nile we find the City of Luxor, whose name might stand for "*luka tsarei*" ("Bight of the Czars"), with its two enormous "ancient" Egyptian constructions – the temples of Karnak and Luxor (see fig. 16.31). Both temples, or fortresses, as well as the famous colossi of Memnon that stand on the Western bank of the Nile and appear to guard the passage to the Valley of the Kings in a way, appear to comprise a single grandiose funereal complex with the vast royal cemetery in the hills of the Nile Bight. The same complex must also include a number of temples found in these parts, among them – the famous Temple of Dendera located in the actual Bight of the Czars, or Luxor, on the Western bank of the Nile.

Some of the interesting motifs found among

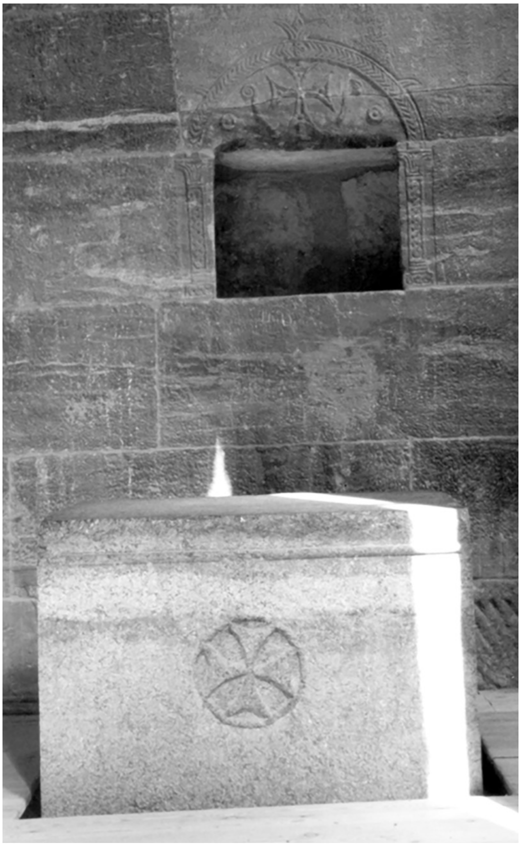


Fig. 16.38a. The enormous "ancient" Egyptian temple on Isle Phile. It turns out that it was used as a Christian temple – this is also apparent from the numerous crosses engraved on its walls and columns. In the photograph we see a Christian sarcophagus with a cross and a niche in the temple wall with a cross over it. Photograph taken in July 2002.

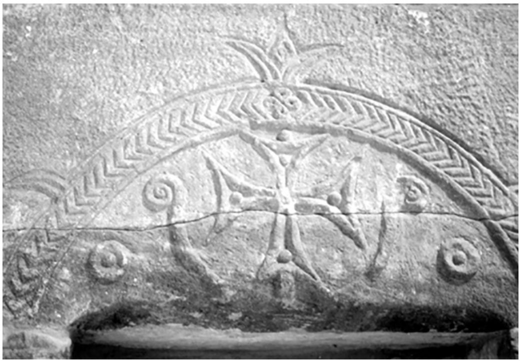


Fig. 16.38b. A fragment. The cross and crescent symbol over the niche in the wall of a typical "ancient" Egyptian temple. Photograph taken in July 2002.

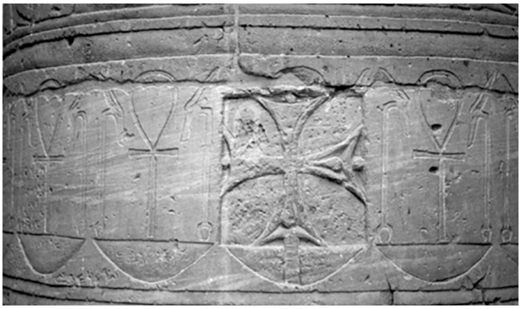


Fig. 16.39. A column of the "ancient" Egyptian temple on Isle Phile. It was decorated by a row of Coptic crosses; however, one of them was eventually replaced by a regular four-pointed Christian cross. Only one of the crosses was altered in this fashion, and very accurately at that. The rest have remained in their initial condition. Therefore, Christians in the days of yore saw no problem in the combination of the two types of crosses. Photograph taken in July 2002.

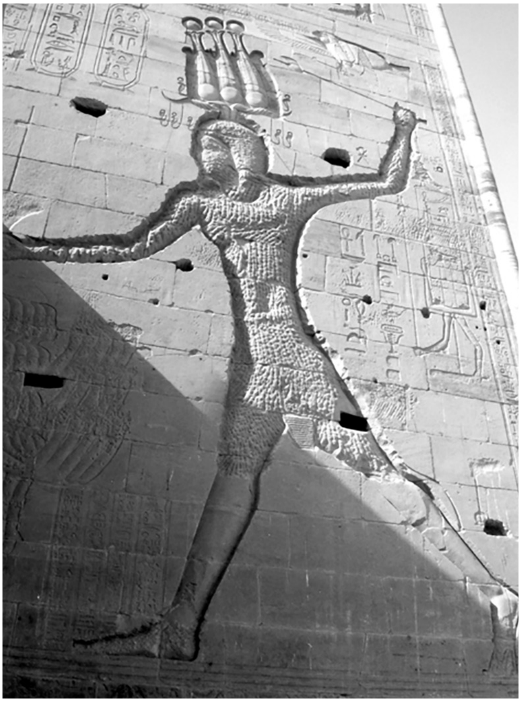


Fig. 16.40. Portrait of a Pharaoh over the entrance to the "ancient" Egyptian temple on Isle Phile. Pay attention to the fact that the pharaoh is portrayed in battle and wears a chain mail. Therefore, the legend about the utter lack or paucity of iron in the "ancient" Egypt, as well as its "meteorite" origin, is a figment of the historians' imagination. Photograph taken in July 2002.

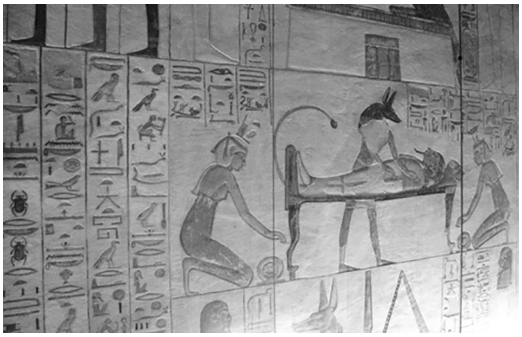


Fig. 16.41. "Valley of the Kings" (Biban-El-Mouluk). Some of the walls of the artificial sepulchral caves are whitewashed and covered in frescoes. We see a part of such a wall in the photograph (taken in 2000).

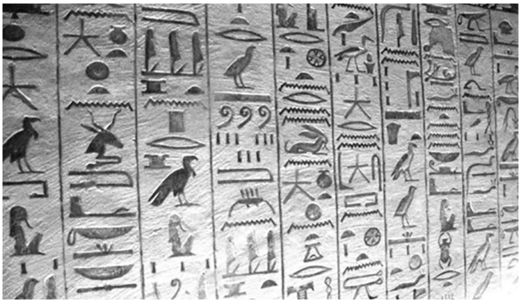


Fig. 16.42. "Valley of the Kings" (Biban-El-Mouluk). Hieroglyphic lettering on the walls of one of the royal sepulchres. Photograph taken in 2000.

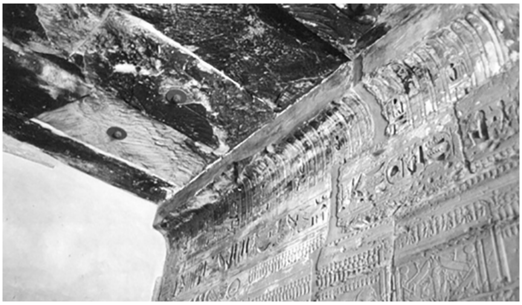


Fig. 16.43. Temple of Karnak. The sooty stone ceiling of one of the temple's rooms left by a blaze. Nobody cared to remove the soot after the destruction of the temple; its former owners never returned. Photograph taken in 2000. It has to be said that if the ruins of one or the other "ancient" Egyptian temple are buried under a thick layer of sand, the destructions must date to the epoch of the Ottoman = Ataman conquest of the XV-XVI century, a long time ago. If the layer of sand is thin, the destructions were probably caused by the Europeans in the XVIII-XIX century.

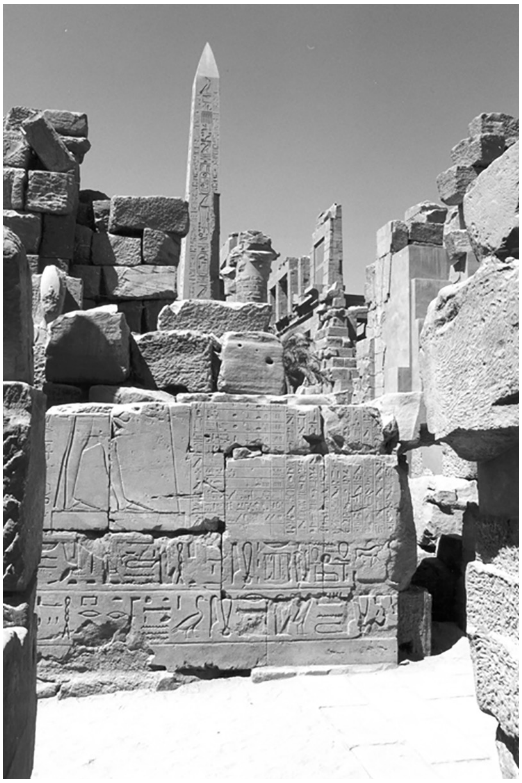


Fig. 16.44. Temple of Karnak, central part. Marks of the vandalism. Photograph taken in 2000.

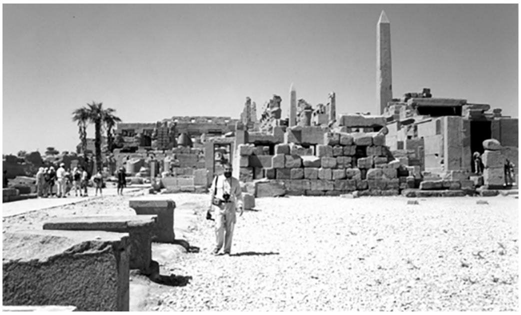


Fig. 16.45. Temple of Karnak, view from the back yard. All the constructions inside the temple were barbarically destroyed. Photograph taken in 2000.

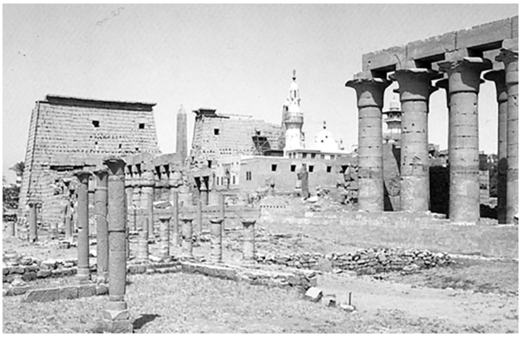


Fig. 16.46. A mosque and a Christian church among the monuments of Luxor. Photograph taken in 2000.

the local artwork can be seen in figs. 16.32, 16.33, 16.34, 16.35a, 16.35b, 16.36, 16.37, 16.38, 16.39 and 16.40.

Judging by the artwork found on the walls of the Karnak Temple ([499], page 10), the body of a deceased king would first be delivered to the Temple of Karnak via the Nile, which is close to the Eastern bank of the river. Then the dead ruler would be transported along the road paved in stone parallel to the Nile known as the Sphinx Alley – some 3.5 kilometres long. The alley connects the Karnak Temple with the Luxor Temple, which is already found on the very bank of the Nile. The funereal procession would then return to the Temple of Karnak, and the body of the king would be secretly taken across the Nile a few days later, past the Colossi of Memnon to the valleys of the necropolis hidden among the hills of Luxor, or the Bight of the Czars.

A large sepulchral cave would be carved in the side of a hill, with the sarcophagus containing the mummy placed therein. The walls were then covered in frescoes (see figs. 16.41 and 16.42). Many of these caves have been found and opened for the tourists. The entrances to the sepulchres were blocked so as to be completely inconspicuous from the outside. After the dissolution of the Empire, nearly all of the sepulchres were robbed. It is also very likely that the imperial authorities ordered to remove all the valuables from the sepulchres when they were no longer able to guard the Bight of the Kings properly. Only the sepulchre of Tutankhamen was found in its initial condition.

As for the gigantic funereal temples of Karnak and Luxor, they were barbarically destroyed and lay in ruins today. Distinct traces of a raid can be seen in the Karnak Temple to date, for instance (see figs. 16.43, 16.44 and 16.45) – charred ceilings, piles of rubble and so on. The raid must be dating from a relatively recent epoch and not the deepest antiquity, as Egyptologists appear to believe, duped by the erroneous chronology of Scaliger. Otherwise these temples would long be replaced by something else, found more acceptable by the new Pharaohs. However, nothing of the kind has ever been done. It is plainly visible that nobody even tried to reconstruct or rebuild the temples after the raid, at least until they became a tourist attraction, already in our epoch. However, a Muslim mosque and a Christian church were built among the ruins of the Luxor temple – their domes are virtually lost in the gigantic ruins, qv in fig. 16.46. However, both constructions are of a late origin. By the way, unlike the "ancient" Egyptian constructions, they were clearly meant to be used by the locals exclusively, judging by their small size.

Apparently, when the Great Empire was falling apart, and its ruling dynasty was destroyed, the old royal funereal temples got in the way of the new rulers. They were barbarically rendered to ruins, most likely, with the aid of powder and cannons. When the raiders left, the locals started to pull the stones apart in order to use them as construction material. However, there were so many ruins that it has proved impossible to take everything apart.

Nowadays the looting has ceased, and the ruins became a tourist attraction. The tourists are told that all these enormous constructions were built several thousand years ago by the mysterious ancient Egyptians, presumably local. In other words, according to the Egyptologists, all the Megalithic construction works were solely based on the local resources of the ancient land situated along the River Nile.

However, a single glance at the "ancient" constructions is enough to realise that the resources and the needs of their builders were drastically different from those of the mediaeval inhabitants of these parts, likewise their modern descendants. Whatever happened to the Egyptians? Our version is as follows. In the days of yore, the Egyptians worked for the enormous Empire spanning Eurasia, Africa and America. Egypt used to be an enormous royal Imperial graveyard, the "land of the gravediggers" that was part of the Great Empire. Therefore, the burials of the kings were the primary occupation of the Egyptians and the main source of income for this land, In other words, the "ancient" Egyptian funereal construction works were based on the resources and the power of the entire Empire, corresponding to its gigantic size and to its needs. When the "Mongolian" Empire fell apart, the local populace ceased to be the "gravedigger nation" and became just like all the other nations, which neither see the funereal rites as their primary occupation, nor as their main source of income.

The representations of the funeral rite as found on the walls of the Karnak temple are considered to refer to the "ancient" Egyptian feast of "Opeth" by the modern Egyptologists. They believe it to be dedicated to the mysterious cult of the "ancient" Egyptian god Amon Ra ([499], page 10). The word "Opeth" as read by the Egyptologists from the hieroglyphic inscriptions upon the Karnak temple, is most likely to be a derivative of the Slavic word "*otpevanie*," which stands for the funereal ecclesiastical chants. The root of the word is "*pet*" ("sing"). This is what the name of the rite derives from.

As for the word "Amon," the Egyptologists apparently failed to recognize it as the ecclesiastical term "amen," which stands for "the truth" in Greek and is often used for concluding the Christian prayers. This is why we encounter it so often in ecclesiastical texts; apparently, it is also frequently seen on the walls of the Karnak temple. Let us also note that the craftsmen who made the royal sepulchral caves in the Bight of the Kings were known as "servants in the place of the truth" ([499], page 85). As we have just pointed out, the Greek for "truth" is "amen."

It is also known that all the craftsmen who worked on the construction of the royal sepulchres in the Bight of the Kings, or Luxor, had also lived right here, in a special village located in one of the valleys and cloistered behind a wall. "The craftsmen that bore relation to the royal sepulchres in one way or another were considered 'keepers of secrets,' forced to live in a village surrounded by a wall" ([499], page 85). We are fascinated to learn that this "village" was called an "urban monastery" and that it was "populated by the Coptic monks known as the Thebaids" at some point ([499], page 85). However, the Copts were the Egyptian Christians.

Therefore, we see that the sepulchres of the "Mongolian" Empire's Czars weren't just built by some random craftsmen, but rather the Christian monks of Egypt.

They lived in a monastery, which must have been completely closed for the outsiders. The monastery was located right among the hills of the royal graveyard.

The dead monks from this monastery were buried close nearby, in a special necropolis right next to the monastery, in sepulchres consisting of "a chapel and a small painted underground room" ([499], page 85).

Such construction of the sepulchres also testifies to the fact that the people buried here were Christian monks. All of this should tell us that the funeral rites of the Czars, or the Pharaohs, were Christian – pertaining to early Christianity, to be precise.

Quite naturally, from the point of view of the modern Christian Church, Egyptian burial rites might seem strange and even outlandish. However, one must keep it in mind that the people buried here were members of the royal Imperial house and not just regular folk. Therefore, the rites conducted here may have been substantially different from those performed for ordinary people. Royal funereal rites (known as the Opeth rites) may have been more archaic and possessed some unique characteristics.

It is likely that the memories of this royal Imperial graveyard were preserved in the "ancient" Greek legends about the Phoenix. According to the legend, "the Phoenix is a magic bird … named thus by the Assyrians [or the Russians, given that Assyria is Russia reversed – Auth.] … The Phoenix looks like an Eagle [cf. the imperial bicephalous eagle on the coat of arms – Auth.] … The Phoenix dies inhaling the aromas of the herbs [embalming? – Auth.], but a new bird is born from its seed, which carries the body of its father to Egypt, where the priests of the Sun [or Christ, who is symbolised by the Sun – Auth.] incinerate it" ([532], page 571).

According to other "ancient" Greek legends, the Phoenix isn't a bird, but rather a human, and a king at that. Moreover, the Greeks believed that Phoenix took part in the Trojan War and was the teacher of Achilles ([532], page 571). This brings the fable-like image of the Phoenix even closer to the Czars of Russia, or the Horde – rulers of the Great = "Mongolian" Empire that they had created. As we can see from the Greek legends, the bodies of the Czars, or the Phoenixes, were indeed brought to Egypt to be buried there.

Thus, it is possible that most of the known Egyptian mummies were brought to Egypt from afar, already embalmed, with the entrails removed and the bodies treated with special chemical solutions. The embalming must have served the specific purpose of preventing the decomposition of the bodies on the long journey from Europe to Egypt across the Mediterranean.

One instantly recollects the "ancient" Greek myth about Charon, the carrier of the dead who transported the souls to Hades across some gigantic "river." This might be a reference to the journeys from Europe to Egypt across the Mediterranean (we have already mentioned the fact that the seas used to be depicted as rivers on the old maps).

There were special priest schools, or church schools, in Egypt, equipped with libraries. This is where the sciences were cultivated.

In CHRON4 we voice the hypothesis that writings found on the walls of the "ancient" Egyptian temples were really the old "Hebraic" (or hieroglyphic) Bible. What we must point out in this respect is that Brugsch, the eminent Egyptologist, points out the proximity between the literary style of the "ancient" Egyptian writings and the Old Testament, which he sees as strange. "We can … acquaint ourselves … with the images … used by the Egyptian poet … and the way he expressed his thoughts in the XIV century BC and witness that the language of the books of Moses bears some semblance to the images and the expressions used by the Egyptians" ([99], page 474).

7.

WHAT WERE THE NAMES OF THE EGYPTIAN PHARAOHS?

An unprejudiced reading of the lists of the pharaohs that has reached us as the papyrus of Turin, the list of Manethon and the table of Sakkar puts forth a great multitude of questions if we are to free ourselves from the confines of the Scaligerian chronology. This is what N. A. Morozov points out in [544], Volume 6. For instance, number 16 in the Table of Abydos is Caesar-Shah, clearly a collation of the word "Caesar" and its Oriental equivalent, "Shah." Number 30 is Unas – clearly the Latin word "*unus*," the only one. Number 1 is MNA, pronounced as "*menes*" by the Graeco-Latin authors. However, this name can be identified as the Greek word "*monos*," which means the same as the Latin "*unus*" – the initial root of the word "monarch" – autocrat, the only king, or rex.

Nearly every name in the "ancient" Egyptian tables contains the word "Ra," symbolised by the solar circle. Egyptologists believe it to be the title, or the symbol of the theocratic monarch. It must be the Latin word "Re" – "king," which is still used today; the more recent "ancient" authors transformed it to "*reh*," then to "*regus*," and eventually to "rex."

"Re ded" is found under several numbers. However, "*ded*" is the Hebraic pronunciation of the name David. Under number 14 we see a man with a slingshot, apparently a memory of David killing Goliath with a stone from a slingshot.

The word "beetle" is present in several instances of the table; Egyptologists pronounce is as "Kheper." This is similar to the Hebraic word "*heber*," which translates as "settler." If we transform this word into "Khepru," we shall come up with another Biblical word – "*hebri*," or "Jew."

Number 74 is "Re Caesar Kheperu," which might translate as "Caesar Heber," or Settler Caesar (King).

Number 13 is Senta – clearly the Latin word "Sanctus" ("saint" or "initiate").

Number 58 is Sankh-Re, or "Sanctus Rex" ("the Holy King").

Number 59 is "Re S Khotep Pata-Ab." "Khotep" means "servant," "Pata" is "pater" and "Ab" is "father." The entire name might therefore translate as "Holy King, Servant of the Father of Fathers."

This easily implies that the individual letters S and Q found in the Abydos table, for instance, simply translate as "*sanctus*" ("saint") and "*quirinus*" ("divine"). This title was borne by Romulus after his deification, for instance ([237], page 847). This also gives us the notion that a separate M stands for "monarch" etc. In other words, all of the above might be abbreviations of standard mediaeval terms.

The name Maren-Re (number 37) might stand for "Marinus Rex," or "Marine King." A propos, the Turkish version of this name may have been "Denghiz-Khan," seeing as how "*denghiz*" is the Turkish word for "sea." This resembles the name Genghis-Khan; the Graeco-Roman version would be Ponti-Rex ("*Pontus*" meaning "sea"). Ponti-Rex easily transforms into "*pontifex*" – the standard mediaeval manner of addressing the Popes in Italy.

The names and formulae encountered in other "ancient" Egyptian tables such as Biu-Rex (possibly, Pius Rex), Khe-Rex (ho-Rex) and so on further amplify the feeling of strangeness that we get from all the lists of the pharaohs. However, everything will fall into place once we cast aside the Scaligerian chronology, which shifts them thousands of years backwards.

8.

WHY IT IS PRESUMED THAT BEFORE CHAMPOLLION THE EGYPTIAN HIEROGLYPHS WERE INTERPRETED ERRONEOUSLY

Nowadays we are told that the famous French Egyptologist Champollion, qv in fig. 16.47 was the first one to decipher the mysterious Egyptian hieroglyphs in the early XIX century, revealing the ancient Egyptian texts to the world. One wonders whether the Europeans could have read the hieroglyphic writings before Champollion. It is presumed that they couldn't – more specifically, it turns out that they could, but allegedly completely erroneously.

K. Keram reports the following: "This might sound a paradox, but the impossibility to decipher the hieroglyphs for such a long time is primarily the fault of … Horapolon, who compiled a detailed table of hieroglyphs and their meanings in the IV century AD… It is quite obvious that this work served as the basis of all the research to follow… The lay researchers could set their fantasy free, but the scientists were in despair" ([380], page 94).

Therefore, we suddenly find out that a long time before the great Champollion and up until the XVIII-XIX century certain hieroglyphic inscriptions could still be interpreted. We aren't speaking about profound understanding, but the general meaning was clear. What made the scientists despair? Could it be that the pre-Champollion interpretation contradicted Scaligerian history? Indeed, historians themselves admit this to have been the reason.

For instance, it turns out that "hieroglyphic inscriptions were 'interpreted' as whole passages from the Bible and even as antediluvian literature – Chaldaean, Hebraic and Chinese texts, no less… All these attempts to interpret the hieroglyphs were based on Horapolon to some extent" ([380], page 96).

Another example is as follows. One of the French researchers "interpreted the lettering on the wall of the Dendera temple as the hundredth psalm [the Bible once again – Auth.]" ([380], page 95). Egyptian hieroglyphic texts were interpreted as Christian texts referring to Christ ([380], page 95). This is what the research looked like shortly before Champollion.

XIX century historians, who were already raised on Scaligerian chronology, were "absolutely certain" about the "incorrectness" of all such decipherments. Hence the perfectly justified remark of K. Keram about the "despair" of the scientists, who were apparently "left with a single decipherment option – to cast Horapolon aside. Champollion chose this very route" ([380], page 96).

All the translations of the hieroglyphic texts made before Champollion were declared erroneous, and Horapolon was made the scapegoat. However, Keram tells us further: "When Champollion deciphered the hieroglyphs, it became clear that the reasoning of Horapolon was largely correct" ([380], page 94).

One instantly begins to wonder whether Horapolon was actually correct or not. We are told the following. It turns out that Horapolon was correct "in general" – that is to say, he described the hieroglyphic symbols correctly. However, according to Keram, "the very same symbols applied to later inscriptions by the followers of Horapolon put them on the wrong track" ([380], page 94).

Thus, according to the Egyptologists, the dictionary of Horapolon is only acceptable insofar as the "old inscriptions" are concerned, whereas the very same dictionary is categorically forbidden for use with "more recent" inscriptions, since the results of such application scare certain Egyptologists for some reason. For instance, we see the sudden appearance of Biblical texts.

All of this is strange and outright suspicious. If a dictionary is inapplicable to certain texts, the resulting translations should be of a random nature – meaningless sets of words and nothing but. However, we get fragments from the Bible. Apart from that, we see that the "problem of Horapolon's dictionary" was clearly chronological in nature. Old texts, newer texts… What is it supposed to mean, after all?

We are of the opinion that the revealed picture of hieroglyph decipherment in the XIX century is extremely controversial. First Horapolon is accused of "incorrect translations" resulting from this decipherment. Later, after the establishment of Champollion's authority, it is cautiously acknowledged that Horapolon was largely correct; however, Scaligerites instantly voice objections to the use of his dictionary for the translation of certain Egyptian texts that they consider unacceptable.

After Champollion, it became safe to admit the correctness of Horapolon. All the decipherments excepting the ones made by Champollion and his followers were declared erroneous, since they were "made by laymen." Champollion's school is very

Fig. 16.47. Jean-François Champollion, 1790-1832. Taken from [1359], p. 11.

particular about avoiding the issue of Biblical texts transcribed in "ancient" Egyptian hieroglyphs. No such texts are believed to exist today.

It would be interesting to find out whether Champollion or his followers suggested any validated alternative interpretation of the "ancient" Egyptian texts, earlier presumed Biblical. There isn't a single word about it in [380].

And so, as we can see, some of the "ancient" Egyptian texts were interpreted as the Bible with the aid of the "ancient" Egyptian dictionary that was compiled in the alleged IV century AD. This is in good correspondence with our reconstruction as related in CHRON4, wherein we cite the data that confirm the fact that the "ancient" Egyptian texts contain the "Hebraic," or ecclesiastical, text of the Bible transcribed in Egyptian hieroglyphs.

In CHRON4 we voice the idea that the famous translation of the Bible from "Hebrew" to Greek allegedly performed in Egypt under Philadelphus Ptolemy represents the actual transition from the old hieroglyphic Egyptian transcription to the more recent alphabetical writing. It wasn't a change of language, but rather the mere way of transcribing texts. However, in this case there must have been a dictionary with hieroglyphs and their alphabetical Greek equivalents. This is precisely what we see – such a dictionary does appear in the alleged IV century. It is the dictionary of Horapollon. The Scaligerian dating of Horapollon's dictionary (the IV century AD) means that, according to the new chronology, the dictionary was compiled in the XIV century AD the earliest.

Here is another example to demonstrate that the "ancient" Egyptian hieroglyphic texts appear to contain passages from the Christian Book of Psalms. Another thing that needs to be pointed out in this respect is that the texts from the Book of Psalms are frequently encountered in the ancient Russian holy texts, for instance; they are typical for Christian books specifically.

The famous Egyptian Book of the Dead ([1448]) contains a passage that goes as follows, according to the Egyptologists: "He opens the eastern horizon of the sky, he alights in the western horizon of the sky, he removes me so that I may be hale" ([1448], page 108, passage 72).

We are of the opinion that the passage in question is a quotation from Psalm 102 of the Christian Book of Psalms: "As far as the East stands from the West, so he has taken us away from our iniquity" (Psalms 102:12).

One must say that the text of the Book of Psalms is much clearer and easier to comprehend than the translation of the "ancient" Egyptian text suggested by the Egyptologists, although they obviously coincide in general. It is apparent that the Egyptologists do in fact interpret individual hieroglyphs correctly, but don't always understand the meaning of the text. Indeed, the sequence of hieroglyphic pictograms used for transcribing this passage of Psalm 102 must be as follows: "East," "West," "remove" and "strong" (as in "free from sin," "purified," "fortified," etc.). If the person that reads the hieroglyphs is aware of the meaning of the text in general, the interpretation will be correct.

The translators of the Book of Psalms must have read the original Hebraic (or hieroglyphic, in other words) text correctly when they were translating it to Greek and Church Slavonic. They knew the meaning of the text in question, which had been part of their education. Then their translation became included in the modern version of the Bible, and the hieroglyphs were forgotten. The Egyptologists that try to read the same hieroglyphs today already lack the initial understanding of the general meaning of these texts, which appears to be a sine qua non – it is impossible to read the hieroglyphs otherwise. Therefore, the interpretation of the Egyptologists is obscure and barely comprehensible, although they translate many individual hieroglyphs correctly.

Let us make an observation in re the possible link between the Church Slavonic Book of Psalms, that seems to have preserved the most ancient texts of the Bible, and the Egyptian hieroglyphs.

The Book of Psalms very often repeats the same idea or image twice. For instance, we frequently see sentences consisting of two halves separated by a comma, the second half being a reiteration of the first in other terms. This might result from the fact that the Church Slavonic Book of Psalms was at some point translated from the hieroglyphs directly, and not from Greek or any other language that possesses a phonetic alphabet. It appears that the constant repetitions of a single phrase characteristic for the Book of Psalms are but different descriptions, or translations, of a single Egyptian hieroglyphic pictogram (from the Book of the Dead, most likely). The translation of a pictogram is a description thereof, which may be set in different words; therefore, it would often get duplicated in translation as two slightly different versions – for extra safety, as it were. This explains why the Church Slavonic Book of Psalms hardly contains any Greek words, which would have been plentiful if it had been translated from the Greek. After all, the Russian ecclesiastical terminology contains a large number of Greek words, unlike the Book of Psalms.

The absence of foreign words is perfectly understandable in a translation from a hieroglyphic script – hieroglyphs render the actual meaning of a word and not its phonetics.

9.

THE QUESTION OF ORIGINS: DO THE CHINESE HAVE EGYPTIAN ANCESTRY, OR VICE VERSA?

This question is very interesting indeed, and we aren't the first to ask it – the history of this issue is rather long. In the XVIII century, "De Guigne declared the Chinese to be the descendants of the Egyptian colonists before the French Academy of Inscriptions [there was such an academy in France – Auth.], supporting his claim by a comparative analysis of hieroglyphs … whereas the English scientists were claiming the opposite, namely, that the Egyptians had Chinese ancestry" ([380], pages 94-95).

The issue of close relations between the hieroglyphs found in China, Egypt and the Americas has been discussed a lot, and remains unsolved to this day. Yet the scientists acknowledge the actual existence of such relations.

This concurs with our reconstruction, according to which both African Egypt and the territory of the modern China were colonised by settlers belonging to the same nation during the Great = "Mongolian" Conquest of the XIV century. This centre is recognised as Russia, or the Horde, also known as Scythia and Kitai (China). The latter name was also transferred to the Orient. Therefore, many inhabitants of African Egypt and China in the Far East did in fact come from the same land originally – Scythia, or Kitai (China).

10.

THE DESTRUCTION OF INSCRIPTIONS FOUND ON THE ANCIENT ARTEFACTS OF RUSSIA AND EGYPT

In CHRON4 we describe the Romanovian destruction of the XIV-XVI century artefacts from Russia, or the Horde, which took place in the XVII-XVIII century.

A great many frescoes, stone sarcophagi and even cathedrals were either destroyed or gravely mutilated in the Romanovian epoch, qv in CHRON4, Chapter 14:5.3. We are confronted by a very important fact – the matter is that the defacement of tombstone inscriptions didn't only happen in Russia.

For example, in Egypt "the names of many kings were meticulously removed from the monuments built in their lifetime" ([624], page 21). Apart from the fact that the names were chiselled off the walls of the sepulchres, we learn that the actual mummies were smashed to dust with hammers ([624], page 21). When was it done, and for what purpose?

Nowadays the historians try to answer this obvious question in the following manner. It is presumed that when a pharaoh was buried, a council of judges was appointed, and the people would decide whether the pharaoh in question was worthy of a burial. If the pharaoh was declared "evil," he was "deprived of burial." But, as we are told, the sepulchres were constructed in advance, and so the names of the pharaohs needed to be chiselled off, and the ready mummies of the "evil" pharaohs also had to be smashed with hammers. This is how the names of the "evil" rulers were presumably erased from the memory of the people ([624], page 21). There are many such sepulchres with chiselled-off inscriptions in Egypt.

One must assume the mummies were also

prepared and even dried in advance, so that they could be smashed later. But wouldn't it be much easier to refrain from mummifying "evil" pharaohs altogether?

The style of this anecdotal legend gives away the epoch when it was invented – most likely, the XVIII-XIX century, which is when councils of judges appeared in Europe. This lackadaisical fairy tale appears to have been created immediately after the destruction of the inscriptions. It is also more or less clear who was responsible for this barbarity – Europeans conquered Egypt at the end of the XVIII century, during the famous Egyptian expedition of Napoleon. Prior to that, Egypt was governed by the Mamelukes. The "scientific processing" of Egyptian history must have commenced around this time. It is commonly known, for instance, that the artillery of Napoleon fired directly at the famous Sphinx in Gizah from cannons, and seriously mutilated its face ([380], page 77).

Why was it done? Could the ignorance of the French soldiers be the reason? However, it is known that a party of Egyptologists accompanied the Napoleonic army. Where were they looking? What was wrong with the face of the Great Sphinx and the lettering on the sepulchres? It must be emphasised that the rapid development of European Egyptology started with the Egyptian campaign of Napoleon – the decipherment of hieroglyphs, the discoveries of the papyri and so on, oddly combined with the destruction of the inscriptions on tombstones and cannons firing at the ancient monuments.

One cannot help suspecting that the authentic inscriptions on the ancient Egyptian tombs were getting in the way of the people who started to create (or, rather, alter) the Egyptian history around that time.

We must also remind the reader that many Egyptian artefacts were taken away to France, Britain and Germany in that epoch. This is how the compilation of the "ancient Egyptian history" began. Apparently, modern Egyptologists are wrong to blame the "ancient Egyptians" for these barbarities – the real culprits are the XVIII-XIX century Europeans.

11.

WHO DESTROYED THE NAMES OF PEOPLE, CITIES AND COUNTRIES WRITTEN ON THE "ANCIENT" EGYPTIAN MONUMENTS? WHEN WAS IT DONE, AND FOR WHAT PURPOSE?

And so, we are told that the names of the pharaohs as well as certain cities and countries found on many Egyptian monuments were chiselled off by someone, and even replaced in some cases. Egyptologists blame this on the "ancient Pharaohs."

This is, for instance, what the Egyptologist Brugsch tells us about it: "When the kings of the 18th dynasty ascended to the throne, they started to destroy the monuments of the Hyksos dynasty, chiselling off their names and titles and replacing them with their own names and titles, giving birth to a complete travesty of historical truth" ([99], page 260).

But is it true that the Pharaohs are to blame? It goes without saying that a new regnant dynasty could destroy the monuments built by their predecessors for certain political reasons. However, the replacement of names with actual monuments left intact strikes us as thoroughly outlandish. For instance, the statue of F. E. Dzerzhinskiy was removed from a square in Moscow in 1991. Yet nobody came up with the preposterous idea of leaving the statue in its place and replacing the name of Dzerzhinskiy by some other name.

Moreover, we shall see that the destructions of names in Egypt was strangely selective. For instance, on the famous Karnak inscription ([99], pages 344-348) one sees a long list of cities conquered by Thutmos III. Certain city names, however, were chiselled off by someone in a number of places – we shall see that these names were very interesting indeed. What was wrong with them, and who is responsible for their destruction?

We shall voice our hypothetical explanation below. For the meantime, let us quote the words of N. A. Morozov, who also noticed this odd and significant fact.

"The inscriptions may have contained names pertaining to epochs considered too recent by the advocates of Egypt's great antiquity, and some ultra-orthodox traveller may have chiselled them off so as they wouldn't tempt anyone in the epochs when the interpretation of hieroglyphs wasn't forgotten yet, or after 1822, right after Champollion's reconstruction, when it was problematic for the Europeans to travel to Egypt, and to verify the information collected there critically."

Morozov proceeds as follows: "I wouldn't have dared to voice this consideration if it hadn't been for a long memory of a certain Russian traveller's report dating from the first half of the XIX century. I was completely flabbergasted, and remember this passage until this very day. To the best of my recollection, it comes from Basili's book entitled 'A Russian Sailor's Voyage to Egypt, Syria and the Greek Archipelago' published in the 1840's.

The author says that when he visited the sepulchres and the buildings described by Champollion with a feeling of an almost religious piety, he discovered that numerous [sic! – Auth.] drawings reproduced in Champollion's works had vanished without a trace. He asked his Arab guide about the identity of the parties responsible for this barbarity. The guide told him that the drawings were chiselled of by Champollion himself.

The sailor was amazed and enquired why Champollion needed to do it. The Arab, who had still remembered Champollion, answered laconically: 'So that his books would remain the only document available to later researchers – to make them irreplaceable'…"

Morozov sums up as follows:

"The research of the names chiselled off the walls of the Egyptian monuments and their subsequent replacement inevitably lead us to the assumption that we are confronted by a deliberate mystification, which is likely to have been made by the first person to publish these inscriptions, especially given that the publication took place in the first half of the XIX century" ([544], Volume 6, page 1029).

We also have explicit evidence of eyewitnesses that virtually caught Champollion red-handed. This is what Peter Elebracht tells us in re the visit of Egypt by the architect Gessemer: "'I had the ill fortune of coming to Thebes right after Champollion'… This dire news concerning the state of affairs in the autumn of 1829 was brought by the Darmstadt architect Fritz Max Gessemer to his patron, Georg August Kestner (1777-1853), diplomat, collector and founder of the German Archaeological Institute in Rome… What did the ubiquitously glorified Champollion do?

Gessemer told Kestner the following: 'I respect the scientific authority of Champollion in every which way, but I must say that as a person he demonstrates a temper that might greatly harm his reputation! The Theban sepulchre found by Belzoni was one of the best; at least, it was completely intact, without any signs of damage.'

'And now, because of Champollion, the best objects that it had contained are destroyed. Beautiful life-size artwork lies shattered on the ground… Anyone who had seen this sepulchre before will not be able to recognize it now.

I was completely infuriated when I witnessed this sacrilege'" ([987], page 34).

The naïve Gessemer failed to realise what Champollion was actually doing. He made the simple-minded assumption (or, alternatively, received this information from a third party) that Champollion was driven by the vain desire to take the artwork away to France, hammering away at the ancient walls. Presumably, "two fragments of artwork were destroyed so as the third could be removed [? – Auth.]. However, it had proved impossible to cut the stone, and so everything perished as a result" ([987], page 34).

This "explanation" could be valid theoretically. However, given all that we know now, it is hard to chase away the thought that Champollion's motivation was completely different.

According to some other evidence, when Champollion visited the Italian archive in Turin in 1824, he reportedly demonstrated a thoroughly different attitude towards the "ancient" Egyptian papyri. J. Posener, a French scientist, wrote the following about Champollion's research of the Egyptian document in Turin in 1824: "Champollion … deals with numerous papyri … copying passages from the texts they contain, in particular, the dates and the names of rulers… Champollion has commenced his study of papyri fragments, treating them with the utmost care" ([964], pages 16-17).

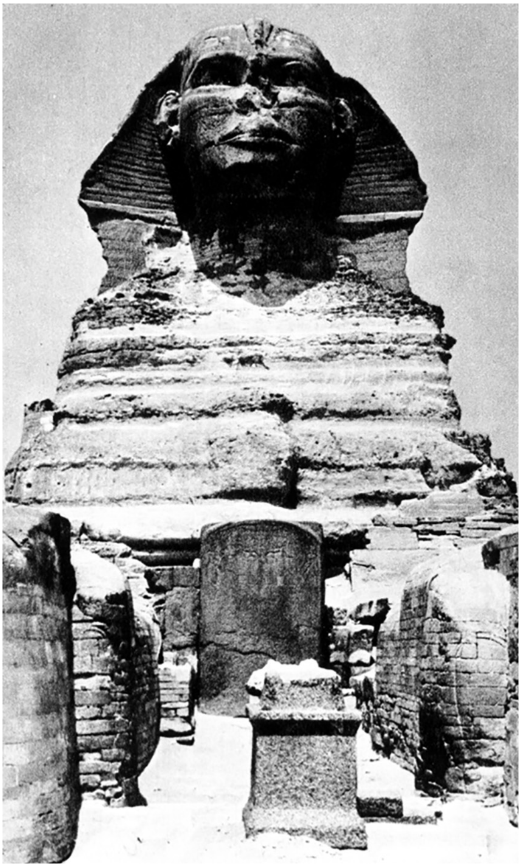


Fig. 16.48. The Great Sphinx. We see the foundations of sculptures that once portrayed the "ancient" Egyptian kings between its paws. Taken from [1437], ill. 30.

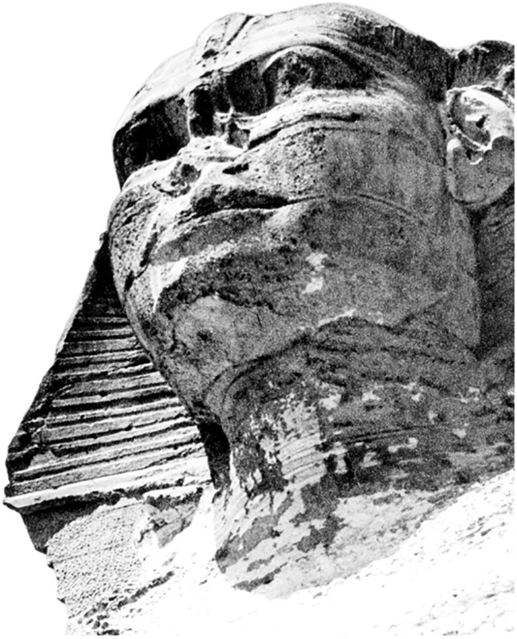


Fig. 16.49. The face of the Great Sphinx, mutilated by the Napoleonic cannonade. The Egyptians later tried to fill the holes with cement. The Sphinx started to look marginally better, but the damage was too severe. Taken from [1437], ill. 25.

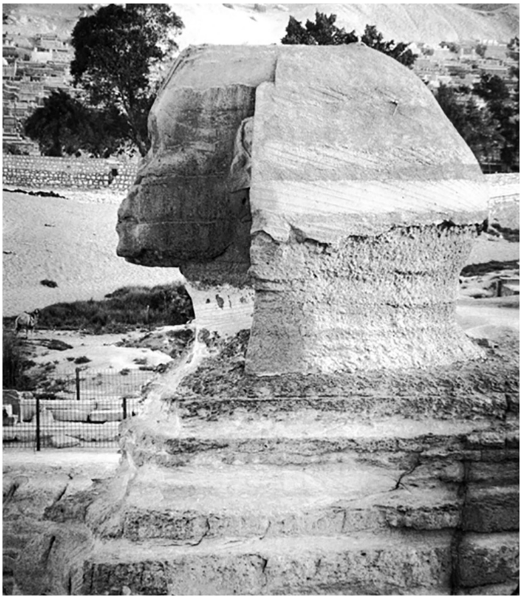


Fig. 16.50. The severely defaced head of the Great Sphinx. Sideways view. Taken from [1454], page 3.

Could the above be explained by the fact that there was no more pressing urgency to "correct" the ancient history? After all, we realise that in Europe this "editing work" had already been conducted by some of Champollion's predecessors.

A propos, have all of the documents that were copied by Champollion in Turin with such great care survived until the present day?

The naïve idea about the destruction of inscriptions (and documents in general) in order to "make his copies the unique source for future generations of researchers" appears easy enough to understand. However, we cannot rule out the possibility that the matter at hand bears no relation to mere vanity, mundane and understanda-

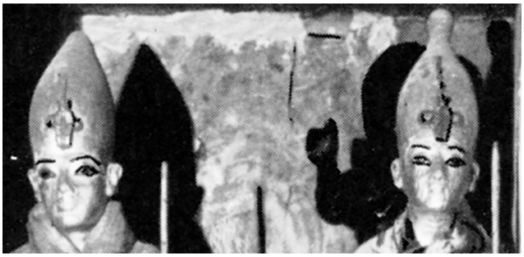


Fig. 16.51. A close-in of the ureus, or the serpent on the Pharaoh's headdress. The serpent is shaped like a Christian cross. Taken from [1101], page 249.

ble as it may be, and that Champollion's motivation was a great deal more serious.

Our hypothesis is as follows. Apparently, somebody from the host of the first Roman Catholic missionaries of the XVIII century (or the Egyptologists of the XIX century) was deliberately destroying the vestiges of the authentic mediaeval history due to its being drastically at odds with the Scaligerian version, which had already been created in Europe.

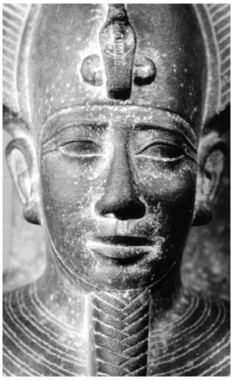


Fig. 16.52. "Ancient" Egyptian stone sculpture of the god Osiris – most probably, Jesus Christ. His head is adorned with a ureus, or a symbol of royal power, which is remarkably similar to the Christian cross. Taken from [1200], page 16.

Fortunately, the destruction wasn't total, and many of the authentic artefacts have survived. Those materials (out of the ones considered dangerous for Scaligerian history) on the monuments of the "ancient" Pharaohs demonstrate that we are on the right track. As we shall see below, the history of the "ancient" Egypt is really the history of a part of the vast Russian Horde, also known as the "Mongolian" Ottoman (Ataman) Empire of the XIII-XVI century.

Such "dangerous materials" must have instantly been noticed by the first Catholic missionaries (Jesuits?), as well as a number of the Western European Egyptologists. They clearly couldn't put up with it, given that in their European homeland similar memories of the Great = "Mongolian" conquest of the XIV century and the "Mongolian" Empire of the XIV-XVI century were already largely from history. Their phantom reflections were fortunate enough to survive, simply because they were shifted into deep antiquity owing to the error in the dating of the Nativity and therefore unrecognized. This is why they have escaped destruction.

In Egypt, the solution was perfectly easy. Civilised travellers armed themselves with hammers and chisels and started to destroy the priceless evidence of the ancient stones, methodically and ruthlessly, casting cautious thievish glances over their shoulders. They may have truly believed that they were improving an erroneous version of history – still, the scientific community would hardly recognise this as a valid excuse for their actions.

One must admit that these travellers managed to achieve their goal, and managed to alter history the way they wanted for a long enough period of time.

12.
THE CONDITION OF THE "ANCIENT" EGYPTIAN RELICS

It is believed that the "ancient" Egyptian priests were doing everything they could in order to protect the buried mummies of the great pharaohs from the "ancient" looters. It has to be admitted that their alleged "care" was manifest in a very odd fashion. First the pharaohs were buried with great fanfare, but then the priests would secretly take the mummies out and bury them in a new and secret place. This must have happened already in the XVII-XVIII century, after the dissolution of the Great Empire, when the "Mongolian" necropolis was no longer protected by the imperial authorities. The local priests may have waited for the restoration of the Empire for some time, but, having eventually realised that the process was irreversible, they decided to try and preserve the royal mummies.

At any rate, we are aware of the following: "Thus, for instance, in the epoch of the XXI and the XXII dynasty, all the mummies of Seknekra, Yakhmos, Amenkhotep I, Thutmos I, Thutmos II, Thutmos III, Seti I, Ramses II and Ramses III were concealed in a single place, as well as a number of Amon's priests and several others that remain unidentified.

Apart from the mummy of Amenkhotep II, his tomb also contained the mummies of Thutmos IV, Amenkhotep III, Meneptah, Siptah, Seti II, Ramses IV, Ramses V, Ramses VI and Queen Teie, as well as two unidentified women and a child.

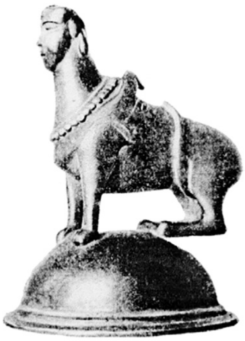


Fig. 16.53. Sphinx figurine from the Golden Horde. We see that the Russians also made effigies of sphinxes. Taken from [197].

Small side-churches were also put to use in order to conceal the treasures, as in the case with the tomb of Amenkhotep II, where the researcher Lauré discovered and photographed a number of mummies that were simply piled together; one of the princes' mummies even ended up in the ritual sepulchral boat of the tomb's owner. We are unlikely to ever find out about the reasons for such great haste, or the crimes and the persecutions that preceded it" ([484], page 153).

Could it be that all of the events described above did not take place in "deep antiquity," as historians are trying to convince us today, but rather the early XIX century, after the invasion of the Napoleonic army in 1798. The troops of the Egyptian Mamelukes were put to complete rout. This was followed by a bloody massacre – the Mamelukes were simply slaughtered en masse ([99]).

Most likely, the last Mamelukes and their priest were desperately trying to save at least some part of their halidoms from the invaders, hastily hiding mummies, treasures and so on. When the European victors and their allies drowned Egypt in blood, they obviously tried to eschew all responsibility for the destruction and the defacement of many monuments and point the blame at the "ancient Pharaohs," "ancient looters," "the ancient Hyksos dynasty" and so on – the usual wartime logic.

At the same time, we are told stories about "Napoleon's respect for the holy places" ([484], page 81). His army was accompanied by "a large number of scientists, artists and writers… Napoleon himself claimed that he had invaded Egypt in order to 'help it move towards the light' … He had founded a number of special scientific institutions and gave orders to draw all the constructions and the ruins of monuments … Napoleon performed a great work in Egypt" ([484], pages 80-82).

An orifice was drilled in the Sphinx in order to find the passageways "mentioned in the antiquity. In Dendera he did what no other invader known in the entire history of humankind has ever done, leaving a precise copy of a large stone with the Zodiac as a replacement of the original, which was taken away to Paris" ([484], page 81).

He ordered to open direct cannon fire in order to deface the ancient Sphinx ([380], page 77). The results can be seen in figs. 16.48, 16.49 and 16.50.

K. Keram obviously tries to mitigate the impression that the readers might get as he reports these barbarities committed by Napoleon's soldiers: "One of the sphinxes lay there – half human, half beast, with remains of a leonine mane and holes in place of the eyes and the nose; Napoleon's soldiers had once used his head as a target for their cannons. This beast was resting for many thousand years," as Keram assures us, "and is prepared to lay there for many more millennia to come; it is so enormous that one of the Thutmoses could have built a temple between its paws" ([380], page 77).

Will it be to bold to hypothesise that the French artillerists were also playing their part in the "rectification of history" at the request of one of the Egyptologists, destroying the symbols that did not fit into the "veracious" Scaligerian history of Egypt, such as a Christian cross on the head of the Sphinx, for instance? We have already mentioned that the shape of the Ureus snakes as seen on the headdress of the two "ancient" Egyptian sphinxes that were taken away from Egypt to St. Petersburg in the XVIII century and can be seen on the left bank of the Neva, roughly oppo-

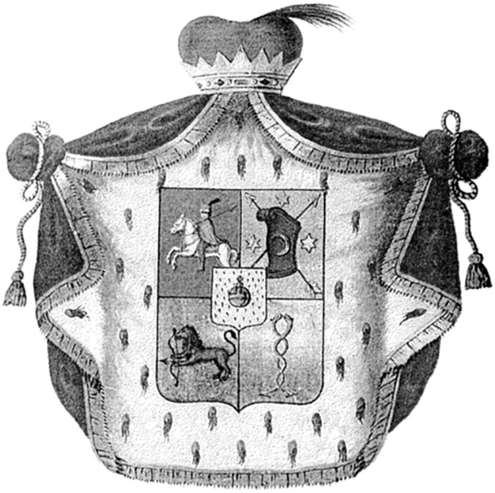


Fig. 16.54. Coat of arms of Princes Cherkasskiy. Taken from [193], page 217.

site the Hermitage, is indeed very similar to the Christian cross, qv in figs. 16.21 and 16.22. Also, the Ureus looks just like the Christian cross on the "ancient" Egyptian statues that can be seen in figs. 16.20, 16.51 and 16.52. It might be that this semblance was too obvious in case of the Great Sphinx's head…

Nowadays "the large cracks and indentations, especially on the face [of the Sphinx – Auth.] are filled with cement" ([730], page 37). However, even after this "restoration" the face of the Sphinx remains hopelessly mutilated. Indeed, Napoleon performed a "great work" in Egypt, emphasising that the country needed assistance in order to "move towards the light."

13.
THE ADVENT OF THE MIGHTY MAMELUKES TO EGYPT

In our research we shall be referring to the famous fundamental work of Heinrich Brugsch, the eminent German Egyptologist of the XIX century, entitled "History of the Pharaohs" ([99]), with comments by G. K. Vlastov. We follow Brugsch's dynasty numeration, which is slightly different from the one suggested in [1447], for instance. This does not affect our results in any way at all.

According to Scaligerian history, in the alleged year 1240 Egypt was invaded by the Mamelukes (see fig. 16.1).

13.1. The Mamelukes as the Cherkassian Cossacks. Scaligerian history admits that Egypt was conquered by the Cossacks

The progeny of the Mamelukes is believed to be Cherkassian ([99], page 745). They were joined by other highlanders from the Caucasus on their way to Egypt ([99], page 745). We must note that the Mamelukes seized power in Egypt in 1250 ([797], page 753), in the heyday of the "Mongol and Tartar invasion." This is when the Golden Horde invaded Egypt in Africa (in reality, this invasion took place about a hundred years later). See the Scaligerian map of the "Tartar and Mongol campaigns" in fig. 8.10. The Mamelukes and the Khans of the Golden Horde maintained close relations – they exchanged presents, the Khans of the Golden Horde married the daughters of the Egyptian Sultans, and so forth ([197]). In fig. 16.53 we see the Sphinx that was found during excavations conducted on the territories of the Golden Horde. Its wings broke off. Therefore, the Sphinxes had also been present in the culture of Russia, or the Horde, but this fact was eventually forgotten.

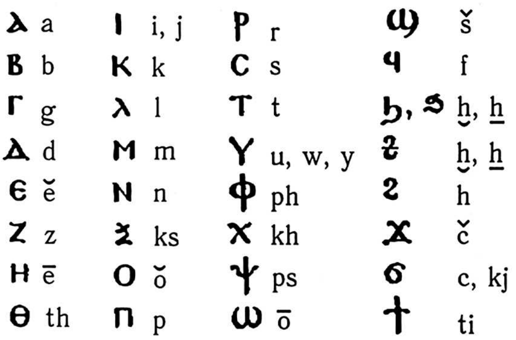
We already mentioned it in Chron4 that the Cherkassians were really the Cossacks under yet another alias – this is reported by N. M. Karamzin, for instance ([362], Volume 4, page 323). Incidentally, this is why the city of Novocherkassk was the capital of the Don Cossacks. The fact that the Mamelukes are considered to have come from the Caucasus, or the borderlands of Russia, once again testifies that in 1240 AD (according to Scaligerian chronology) Egypt was invaded by the Cossacks.

13.2. The Caucasus and the Cossacks

The very name Caucasus transcribes as KKZ unvocalized, and may therefore be derived from the word Cossack as well – its unvocalized root transcribes as KZK; we see a minor shift in the order of letters here.

Furthermore, the Mamelukes are said to have been an army of guards ([99], page 745) – just like the Cossacks.

Let us point out the excellent correspondence between the time of the Cossack Mamelukes' advent to Egypt in Africa and the Scaligerian dating of the first wave of the Great = "Mongolian" Conquest, qv above. This is perfectly natural insofar as our reconstruction is concerned: the Mamelukes, or the Cossacks, came to Egypt as the "Mongolian" invaders, or the "Great Ones." However, let us reiterate that the Great = "Mongolian" conquest really dates from the XIV century and not the XIII as the Scaligerian version declares.



ⲁ	a	ⲓ	i, j	ⲣ	r	ϣ	š
ⲃ	b	ⲕ	k	ⲥ	s	ϥ	f
ⲅ	g	ⲗ	l	ⲧ	t	ϧ, ⳋ	ḫ, ẖ
ⲇ	d	ⲙ	m	ⲩ	u, w, y	ⳉ	ḫ, ẖ
ⲉ	ĕ	ⲛ	n	ⲫ	ph	ϩ	h
ⲍ	z	ⲝ	ks	ⲭ	kh	ϫ	č
ⲏ	ē	ⲟ	ŏ	ⲯ	ps	ϭ	c, kj
ⲑ	th	ⲡ	p	ⲱ	ō	ϯ	ti

Fig. 16.55. Coptic alphabet. It is virtually identical to Cyrillics! Taken from [485].

13.3. The Cherkassian Cossack Sultans in Egypt

The Mamelukes founded the Egyptian dynasty that reigned between the middle of the XIII century and 1517. The first part of this dynasty is usually referred to as Bagherit, and the Mamelukes are known as the Bakharits. After that, "between the years of 1380 and 1517 Egypt was governed by the Cherkassian Sultans" ([99], page 745; see fig. 16.1).

We can clearly see the aftermath of the centenarian chronological shift. The real Great = "Mongolian" Conquest of the XIV century was shifted 100 years backwards, to the XIII century. In reality, the first dynasty of the Cherkassian = Cossack Sultans in Egypt is the very first Cossack dynasty of the Mamelukes. The advent of the Mameluke Cossacks in the alleged year 1240 is merely a phantom reflection of their real arrival in Egypt that took place a century later.

The Cossack Mamelukes reigned in Egypt until 1517 (see fig. 16.1), and were replaced by the Ottomans (Atamans) for a brief spell (between 1517 and 1585 AD). However, in 1585 the Mamelukes come to power once again and reign up until the invasion of Napoleon into Egypt in 1798. A war breaks out. In 1801 the French withdraw from Egypt; however, in 1811 the Mamelukes are massacred ([99], page 746). Their power was finally crushed by Mohammed Ali in 1811 ([797], page 753).

It would be very interesting to find out about the fate of the Cherkassian Sultans after 1517. We haven't studied this issue in detail; however, we must make an observation that brings the history of African Egypt even closer to that of Russia, or the Horde. Right about this time, in the XVI century AD, the princely family of Cherkasskiy emerges in Russia ([193], page 217). "The Russian Cherkasskiy family belonged to the very cream of the ruling class" ([193], page 217). It is believed that the ancestors of the Cherkasskiy family were the Egyptian Sultans ([193], page 217). This is also reflected in their coat of arms, which is clearly "royal" in nature. We reproduced this coat of arms in CHRON4, Chapter 9. In the centre we see a royal orb surrounded by a red mantle adorned by mink fur and crowned by "the princely headdress, on top of which we see a turban – the symbol of the Egyptian sultans, the ancestors of the Princes of Cherkasskiy" ([193], page 217). See fig. 16.54.

Therefore, when the Egyptian sultans had a dire time and temporarily lost power in Egypt, a clan of their descendants appears in Russia and instantly joins the "very cream of the ruling class." For instance, "Czar Ivan IV the Terrible was married to the Princess of Cherkasskiy" ([193], page 217). There is a Muslim crescent in their coat of arms, as well as the orb topped with a cross in the centre, and also a rider armed with a pike, a lion and two intertwined snakes placed vertically (see fig. 16.54). The latter symbol is very similar to the Serpent Column in Constantinople, which will be mentioned below. Let us also remind the readers that the Princes of Cherkasskiy were the owners of the Ivanovo village (nowadays a large city under the same name, which must be related to the famous Presbyter Johannes in some way, qv in Chron5, Chapter 8:6.5.5.

From the formal point of view, the war between the Romanovs and Stepan Razin fought in the middle of the XVII century was de facto a war for the Russian throne between the Cherkasskiy clan and the Romanovs. Of course, the history of this war has been destroyed and obscured to a great extent over the years, but even the scarce shreds of information that we have at our disposal allow us to reconstruct the real events of that epoch, albeit roughly. Let us quote a single fragment in this respect; the quotation marks around the words "prince" and "lawful" simply reflect the fact that modern historians look at the events of that epoch through the prism of the Romanovian version.

"The Czar is referring to another Cherkasskiy – most probably, the young Prince Andrei, son of Prince Kambulat Pshimakhovich Cherkasskiy, a Kabardinian murza. Prince Andrei was baptised an Orthodox Christian; Razin took him captive after the conquest of Astrakhan. He must have played the part of Prince Alexei. Razin, as he moved up the Volga, took him along, placing the Prince on a separate boat that he ordered to upholster in red velvet. The "prince" was designed to serve as the symbol of the "lawful" ruler, which he did – against his will, of course. Inhabitants of the mutinous regions even swore fealty to him" ([101], page 119).

Despite having lost the war, the Cherkasskiy clan occupied a number of key positions in the imperial government of Russia up until the end of the XVII century ([101], page 218).

14.
LINGUISTIC CONNEXIONS BETWEEN RUSSIA AND AFRICAN EGYPT IN THE MIDDLE AGES

14.1. The alphabet used by the Egyptian Copts

The Copts identify as the Christian populace of the mediaeval Egypt. According to Scaligerian history, Egypt was named after them (Copt = Gypt = Egypt, qv in [99]). We learn an amazing thing. "Coptic alphabet looks strikingly similar to Cyrillics… We believe that the Cyrillic alphabet was created under the influence of the Coptic" ([99], page 32).

We reproduce the Coptic alphabet in fig. 16.55. It is virtually identical to the Cyrillic alphabet. A similar table can be seen in the book of Nippert entitled "Alphabets of Eastern and Western Languages" (1859, Typography of the Imperial Academy of Sciences), and another one is included in the book of the Egyptologist H. Brugsch ([99], page 32).

Moreover, it turns out that the Copts were known as Kibt locally ([99], page 32). Could they identify as the Kitians (Scythians), as mentioned above? See also Part 6 of the present book.

Our conception explains this fact instantly – some descendants of the Cossacks, or the Great = "Mongolian" conquerors of the XIV century must indeed have remained in Egypt.

14.2. Egyptian names in Russia

The scientific almanac ([964]) contains a linguistic work of N. A. Meshcherskiy under the fascinating title of "Egyptian Names in the Slavic and Russian Menaions" ([964], pages 117-126).

N. A. Meshcherskiy reports the following: "The ancient Slavonic and Russian languages pertained to … the Eastern group … of Christian languages, which was born … in the countries of the European Southeast, the Middle East and the Northeast of Africa. The centre of this cultural and historical region was … the Greek world (… or Byzantium), with its common Greek language of Koyne; the periphery … also comprised such languages as Coptic and Ethiopian in the South, Syrian, Armenian and Georgian in the East, Gothic, and, finally, ancient Slavonic in the North and the Northeast. The ancient Slavonic … language … also branched into … the ancient Russian version of Church Slavonic, as well as the Bulgarian and Serbian versions of the same language; they were also joined by the ancient Romanian branch of the language used in Moldavia and Walachia in the XIV-XVII century.

Constantly renewing economical, political and cultural ties between the nations that spoke and wrote in the languages listed above led to their close interaction for the duration of the entire mediaeval period… Such contacts between languages are most clearly traced in the onomastic field, and particularly in the domain of personal names" ([964], pages 117-118).

Meshcherskiy's postulations are in perfect concurrence with our reconstruction. The XIV century, which is when the Great = "Mongolian" was formed, the Slavic language spread all across its territory, beginning to affect the local languages. As we can see, the result was a formation of a single cultural and historical circle, as the linguists cautiously put it.

By the way, where is the "Mongolian" language spoken by the "Mongolian" conquerors? We don't see a trace of it anywhere for obvious reasons – it was simply another name of the Russian language.

N. A. Meshcherskiy cites many examples of Coptic = Egyptian names found in the Russian holy books ([964], pages 120-125). Among them we find the following:

Ammon (*Ammun*) – 26 January, 1 September, 4 October.

Varsanoufiy – 6 February, 29 February, 14 March and 4 October.

Isidore, clearly a derivative of Isis, the name of an Egyptian goddess – 4 February.

Manefa – the female version of the name Manethon, according to N. A. Meshcherskiy – 13 November.

Moisey (*Moses*) – 28 August and 4 September. "This name must have initially been the ancient Egyptian word for "child" (msj). The erroneous etymology must owe its existence to the ancient Hebraic language" ([964], page 122). One must recollect the existence of the words "*masenkiy*" and "*masetka*" in the Russian language, which translate as "baby" ("child"), qv in Dahl's dictionary ([223], page 786). The name Moses sounded as "Mosiy" in Russian, which brings it even closer to the abovementioned words. Such coincidence between the Russian and the "ancient" Egyptian words for "baby" can hardly be of a random nature.

Sennoufriy – 25 March. "This must be the famous Coptic name Shennoute, translating as 'Son of God.' It was one of the most common Coptic names since its first bearer was the inventor of the ascetic Coptic alphabet" ([964], page 124).

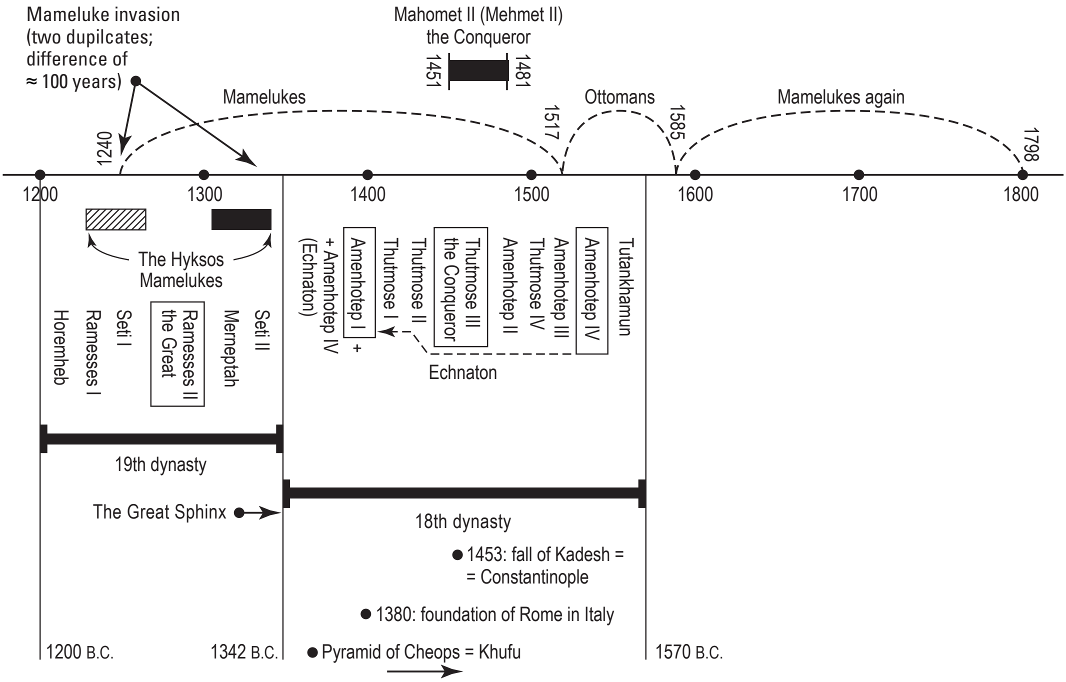

Mameluke invasion (two dupilcates; difference of ≈ 100 years)
Mahomet II (Mehmet II) the Conqueror
1451
1481
Mamelukes
Ottomans
Mamelukes again
1240
1517
1585
1798
1200
1300
1400
1500
1600
1700
1800
The Hyksos Mamelukes
Horemheb
Ramesses I
Seti I
Ramesses II the Great
Merneptah
Seti II
Amenhotep I + + Amenhotep IV (Echnaton)
Thutmose I
Thutmose II
Thutmose III the Conqueror
Amenhotep II
Thutmose IV
Amenhotep III
Amenhotep IV
Tutankhamun
Echnaton
19th dynasty
The Great Sphinx
18th dynasty
1453: fall of Kadesh = = Constantinople
1380: foundation of Rome in Italy
Pyramid of Cheops = Khufu
1200 B.C.
1342 B.C.
1570 B.C.

Fig. 16.56. Our schematic reconstruction of the history of Egypt in Africa.

The name is obviously a combination of two words, the Russian "*syn*" ("son") and the Greek "*theos*" ("god"). Therefore, one of the most common Coptic (Egyptian) names contains a Russian root. Initially, the name must have referred to Jesus Christ, and then erroneously attributed to the "inventor of the Coptic alphabet," transforming into a regular name. The same happened to the name Vassily, a derivative of the Greek word for "king" – "basileus."

N. A. Meshcherskiy concludes with the following passage: "Thus, almost forty names in the Slavonic and Russian … fund unite the history and culture of the Russian nation with those of the ancient, or pre-Christian [as Meshcherskiy believes – Auth.], and also the Coptic (or Christian) Egypt… This is a relic of ancient cultural and historical ties" ([964], pages 125-126).

Meshcherskiy regretfully points out the following circumstance as he writes about the connexion between the Russian and the Egyptian language: "The Egyptologists have barely considered this issue at all" ([964], page 120). This is perfectly understandable. As is the case of the Etruscan inscriptions, it is very unreasonable for a researcher to discover links between the Slavic languages and the "classical languages of the antiquity" – one may well recollect the fate of F. Volanskiy, qv in Chron5, Chapter 15:12.5.

Let us conclude with the reminder that, according to the "ancient" myths, the souls of the dead were transported to the underworld across a great river by the boatman Charon. We have already voiced the idea that it may be a reference to the transportation of the dead across the Mediterranean in the XIV-XVI century for their subsequent burial in the imperial "Mongolian" graveyard in Egypt, primarily the deceased Czars, or Khans, from Russia (the Horde) and the Ottoman (Ataman) Empire. We suggest that the name "Charon" may be a derivative of the Russian word "*khoronit*" – "to bury."

One must also note that in this case the name Pharaoh (still spelled with a "PH") may be derived from the Russian word for "burial," which is "*pokhorony*." In other words, a Pharaoh is a buried Czar.

15.

THE CONFUSTION BETWEEN THE SOUNDS R AND L IN EGYPTIAN TEXTS

According to H. Brugsch, the "ancient" Egyptians frequently confused the sounds R and L for one another. For instance, the name of the nation Rutennu was also pronounced as Lutennu ([99], page 243). One must remember about the frequent flexion of the sounds R and L if one conducts a research of Egyptian history (as a matter of fact, it is also typical for the Chinese language). We shall be confronted by this phenomenon quite a few more times; Egyptologists are well aware of it.

Let us make a brief digression here. If we are to consider the confusion of R and L, the name of the famous city of Jerusalem transforms into Je-ROS-RIM, or ROS-RIM (RUS-RIM) – Russian Rome, in other words. There is nothing surprising about this fact according to our conception, since the names of Jerusalem and Russia are no longer separated by millennia and the abyss of cultural differences. They may well be in some relation, stemming from the same root or some such.

16.

"ANCIENT" EGYPTIAN TEXTS WERE OFTEN TRANSCRIBED IN CONSONANT LETTERS EXCLUSIVELY

In Chron1, Chapter 1:8.1, we already quoted the words of a modern chronologist: "The names of the [Egyptian – Auth.] kings are also given in a perfectly arbitrary (the so-called "scholarly") rendition, common for the university textbooks on the history of the ancient Orient. University students read Egyptian texts void of vowels in this very manner. These forms often differ from one another to a great extent, and it isn't possible to arrange them into any system, since they all result from arbitrary interpretations that became traditional" ([72], page 176).

Therefore, Egyptian names were transcribed as strings of consonants sans vowels. Therefore, the vowels that they contain are of no importance to a researcher, since they were added arbitrarily by the modern commentators.

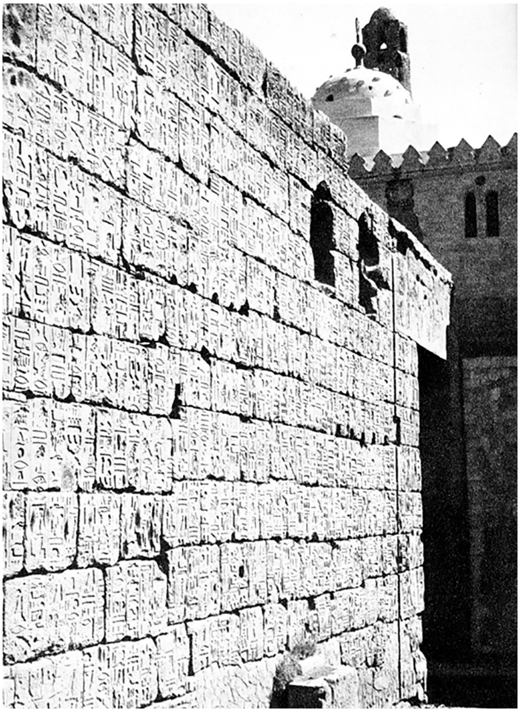


Fig. 16.57. The outside wall of an "ancient" Egyptian temple with a fragment of a large text that pertains to the Battle of Kadesh. Taken from [1438], ill. 32.

17.
A SCHEME OF OUR RECONSTRUCTION OF EGYPTIAN HISTORY

In fig. 16.56 we reproduce a very general chronological scheme of Egyptian history in our reconstruction, starting with the XI century.

1) Nothing appears to be known about the epoch that predates the X century. No documents have survived from those days – possibly, due to the non-existence of literacy.

2) The period of the X-XII century AD is covered very sparsely – in the translated Egyptian texts at least. Therefore, we shall refrain from considering that epoch presently. Its history is legendary and nebulous to a great extent.

3) The period of the XIII – early XIV century AD is covered somewhat better. As we have discovered, it is described in the sources that the Egyptologists date to the so-called 19th dynasty of the pharaohs. They made the erroneous suggestion to date it to the XIII century BC approximately ([1447], page 254). A "mere" twenty-five centuries earlier than our suggested dating, that is. Still, given the fluctuation range of two or three millennia, which is very common in Egyptology, qv above, this isn't an outrageously great period.

4) The period between the first half of the XIV and the end of the XVI century contributed to the history of the "ancient" Egypt the most. Many key events of Egyptian history are concentrated here. It has to be said that Egyptian history is hardly an exception in this case; the epoch of the XIV-XVI century suppresses earlier historical periods in the history of other regions as well (judging by the surviving documents). This is the epoch of the Great = "Mongolian" conquest and the formation of the Great = "Mongolian" Empire. The great conquest of the XIV century AD has apparently become reflected in the history of the "ancient" Egypt as the so-called 14th dynasty of the pharaohs – the Hyksos dynasty. Egyptologists date this epoch to 1786-1570 BC. Amazing precision, isn't it? The error margin equals one year here.

The events that came in the wake of the Great = "Mongolian" conquest of the XIV century are reflected in the history of the "ancient" Egypt as the history of its famous 18th dynasty. Egyptologists date it to 1570-1342 BC.

5) The period between the end of the XVI century and 1798. First we have the Ottoman reign, which ends in 1585, and then the second dynasty of the Mamelukes. It is concluded by the Napoleonic invasion of 1798.

6) Egypt was an important religious and cultural centre of Byzantium in the XI-XIII century, and then the "Mongolian" Empire of the XIV-XVI century. It was the location of the central imperial cemetery of the "Mongols." This is where numerous chronicles were written – some of them carved in stone, qv in fig. 16.57, for instance. They didn't so much refer to the history of Egypt in Africa as to that of the entire Great = "Mongolian" Empire, which had covered enormous territories, including the Far East and the Americas. One must also bear in mind that many hieroglyphic texts of the "ancient" Egypt still haven't been read or translated, as discussed in CHRON4, Ch. 20:5.4.

CHAPTER 17

The Trojan War of the XIII century and Pharaoh Ramses II. "Ancient" Egypt of the XIII-XVI century

We shall presently discuss a famous pharaoh dynasty of the alleged XIII century BC. Egyptologists count it as the nineteenth. As we have discovered, the history of the dynasty does in fact reflect the "real history" of the XIII-XIV century AD. According to the New Chronology, it is the epoch of the Trojan War.

Let us list the pharaohs of the so-called XIX dynasty according to [99], page 728.

1) Ramessu I; 2) Mineptah I & Seti I; 3) Miamun I & Ramessu II; 4) Mineptah II Khotephim; 5) Seti II & Mineptah III; 6) Sethnakht Merer Miamun II.

The most famous pharaoh of this dynasty is Ramessu II, whose name is most likely to stand for "Rome-Jesus." He is also known as Ramses – once again, Ram Jesus or Ram-Jesus.

1.

THE NATION OF HETA OR THE COSSACK GOTHS. RUSSIA, OR THE HORDE, IN EGYPTIAN TEXTS FOUND UPON EGYPTIAN MONUMENTS

1.1. The Hitians, ot the Mongols

Brugsch begins his account of the XIX dynasty with the description of Hita or Heta, a great nation – the Goths, as we are beginning to realise, or the Russians. However, it is possible that Brugsch himself suspected the blood relations of the Hita nation and the "Mongols," without realising just how correct he was really. This is what G. K. Vlastov tells us about this matter: "Brugsch was referring to the Hiksos dynasty and the Hita (or the Heta), especially the latter, whom he suspects of having Mongolian blood, as we shall see later on ([99], page 75).

In Greek, Megalion means "The Great," which once again identifies the Hittites (or the Goths) as the "Mongols."

Apparently, Egyptian sources are referring to the history of relations between the Ottoman = Ataman Empire, or Russia (the Horde) of the XIV-XVI century. The Pharaohs are the Ottoman = Ataman Sultans, and the nations of the Heta nations are the Great Princes of Russia, also known as the "Mongolian" Great Khans.

As we already mentioned in in CHRON1, Chapter 7:7.3, according to Scaligerian history, the Hittites were "discovered in Asia Minor" as late as in 1880. Professor Archibald Sayes (and then William Wright) suggested to consider the land to the North of Palestine the "land of the ancient Hittites" ([291], page 21), basing their suggestion on the Bible and being certain that the Biblical "promised land" was located in the modern Palestine and not anywhere else. After that, some of the archaeological findings made here were attributed to "those very Hittites."

N. A. Morozov wrote: "Edward Meier believed that the Hittites were one of the 'primary ethnic groups in Asia Minor.' He believes that their culture left behind the reliefs with lengthy noses, pointed hats and shoes with toes pointing upwards. But what made him identify these figures in such a manner? … The most interesting local emblems are as follows: the winged solar disc and the snakes similar to the Egyptian ones. Apart from those, we have the bicephalous eagle of the Byzantine kind, a two-sided axe and winged gods, clearly prototypes of the cherubs…

However, another discovery was made recently, which was thoroughly amazing… A study of the burial mounds in the Southern Russia yielded a number of similar findings. Thus, in the burial mound of the Chertomlytskaya Queen in the Kuban region of Russia archaeologists found a pointed hat of the Hittite sort. The nation that created such objects lived in the Maikop region, while in the Kiev province researchers discovered a bronze belt 'doubtlessly' identifiable as belonging to a culture closely related to that of the Hittites. See G. I. Borovka, 'Female Head-dresses of the Chertomlytskiy Burial Mound,' *Courier of the Material Culture History Academy*, 1921.

G. I. Borovka says the following in this respect: 'The influence of the Hittite culture was still great enough to manifest for a long time and on a great distance … after the nation and the culture that created it had long perished' (2100 years later!) [as Morozov points out – Auth.].

Indeed, how can we withhold from being amazed at such great influence of the Hittite culture?" ([544], Volume 6, page 1053).

1.2. King of the Goths

Here are several examples of the names borne by the kings of the Heta nation: Maurosar (the Maur Czar, or the Black Czar, or the Little Czar (Mal-Czar), qv in [99], page 431. The last name is well familiar to us from the Russian chronicles. Let us once again recollect the confusion of R and L in Egyptian texts.

Another example is Hitasar – Goth-Czar, or Czar of the Goths ([99], page 431).

This Czar of the Goths, or Hitasar was "a friend, an ally and the father-in-law of Pharaoh Ramses II" ([99], page 431). This is perfectly natural – the Ottoman, or Ataman Sultans and the "Mongolian" Khans, also known as the Russian Great Princes, were often related, qv in Chron4.

"Their influence [the influence of the Heta nation, that is – Auth.] grew with every year, becoming so strong that the Egyptian inscriptions make references to the Czars of the Heta nation and respectfully mention their gods" ([99], page 431).

1.3. The land of Tana, or Tini

In Chron6 we shall demonstrate that Egypt as described in the Bible isn't the African Egypt, but rather Russia, or the Horde, of the XIV-XVI century. Therefore, it is little wonder that the artefacts from African Egypt have preserved a great deal of information concerning Biblical Egypt, or Russia (the Horde).

The "ancient" history of Egypt contains many references to "the land of Tini, which must have been one of the most ancient settlements in Egypt and the capital of a local principality" ([99], page 103). It was also known as Tinis ([99], page 103).

This land is most likely to identify as the famous Tana, or the Cossack Don in Russia, or the Horde. Above we mention that River Don was also known as Tana, whereas the form "Tinis" sounds similar to "Tanais" – another name of the Don, qv above. Apparently, when the names pertaining to the Horde were transferred to Egypt, the name Tanais transformed into "Tunisia."

It turns out that "the first two dynasties [of the Egyptian Pharaohs – Auth.] hailed from Tinis, or Tini; the first pharaoh of the first Tinitian dynasty was known as Menes" ([99], page 104).

Everything is perfectly correct. The first Mameluke dynasties to reign in African Egypt were of a Cossack origin, and must have hailed from the Don in particular, qv above.

Further it turns out that "the main city of the fourteenth nomos [an administrative region in Egypt – Auth.], Tanis … bore another name as well – Tsar (or Tsal), which was foreign in origin [once again we see the Egyptian confusion between R and L – Auth.], which was also occasionally put in the plural – Tsaru, or 'city of the Tsars,' in a way" ([99], page 220). The "ancient" Egyptian texts thus tell us that the Egyptian Czars came from the city or the land of Tana (Don).

1.4. The Don Cossacks

According to Brugsch, "the name used in the Egyptian writings for referring to the land … reigned by the Heta is Katsautana, which is a reference to the region of Gozan (Gautsanitinis). See Ptolemy V, 18, and Migdonius Strabon, XVI, 1 & 23" ([99], page 432). Further also: "The army of the Hita nation was ruled by the Katsans" ([99], page 433).

It is hard to shake off the impression that we see a direct reference to the Cossacks (as Gozan or Katsan), as well as the Don (or Tana) Cossacks (the Cossacks from the Azov region, that is) – Katsau-Tana or Gautsa-Tinis (Cossack Tanais, or the Don).

1.5. Don as the "river of the Mongols"

We also see the land of Migdonia here (qv in the above reference of Brugsch to the "ancient" Strabon). It is likely to stand for Magdonia, which can be translated as "Mighty Don," or, alternatively, "Don of the Moguls" (Mongols), or the Mongol River, seeing as how "Don" could simply stand for "river." This fact is discussed in CHRON5, Ch. 3:9.2.

Further on, Brugsch reports: "Among the cities of the Hita known to us we have Tunep (Daphne) and Khilibu (Khaleb)" ([99], page 432). It is likely that we see yet another reference to the city of Azov = Tana (Tunep). Above we mention that Azov was also known as Tana.

1.6. Khaleb = Aleppo can be identified as Lipetsk, a city in Russia, or, alternatively, as Apulia in Italy or the Russian word for "bread" ("*khleb*")

The city of Khilibu, or Khaleb, is also referred to as Aleppo by Egyptian sources ([99], page 522). This name can obviously be associated with the Russian word "*lepo*" ("beautiful") or "*lyubiy*" ("dear"). There is the famous Russian city of Lipetsk in the west of the Don and Oka Plain – the same region as Tana, or Don. River Vorona that Lipetsk stands on flows right into the Don. Lipetsk was built on the site of one of the oldest Russian settlements.

Its old name is "Malye Studenki Lipskiye," and the nearby river was formerly known as "Lipovka" ([185], pages 238-239). The traditional history of Lipa, or Lipetsk, begins in the alleged III millennium BC ([185], pages 238-239). Of course, this "dating" must be rectified and transferred into the Middle Ages, just like every other dating.

Egyptian chronicles point out that "the Czar of Hita sits in the Land of Khilibu [Aleppo – Auth.]" ([99], page 471). Everything is perfectly correct – the centre of the Goths, or the Don Cossacks, used to be located in the "land of the Don."

Nowadays one finds the city of Aleppi in the very south of India, whereas the city of Khalaib is in Egypt, on the shores of the Red Sea. Tunisia, or the Egyptian land of Tanu, can be found on the map of North Africa today. Nevertheless, this does not imply that our parallels between the Hittite (or Gothic) names and those of the Russian cities are of an arbitrary nature.

The matter is that, according to our conception, a great many geographical names were spread all across the world during the Great = "Mongolian" Conquest, originating from Russia. In particular, they ended up in the Western Europe, Egypt, India, China and America. Moreover, as we have already witnessed, even after the dissolution of the Great Empire in the XVII century, West Europeans unwittingly continued the expansion of the Russian and Turkic names, which we can find in India, China and Egypt. We have already mentioned this in the chapter dedicated to Marco Polo.

Thus, the Russian name "*lepo*" ("beautiful") may have ended up in Italy, which was conquered by the "Mongols," transforming into the modern Apulia. The only difference between the unvocalised versions of the two names is the direction we read them in.

However, it may also be that the "ancient" Egyptian Khilibu is a slight distortion of the Russian word "*khleb*" – "bread," and stands for "a land where bread is abundant." It is said that "King Hita sits in the Land of Khilibu" ([99], page 471). And we know that Russia, or the Horde, was one of the world's main exporters of bread up until the XIX century.

1.7. The Land of Canaan as the Land of the Khans

The nation of Hita (Heta) was in close relation to the nation of Canaan. According to Brugsch, they were allies; other scientists believe the two to identify as one and the same nation ([99], page 432).

Here we see the word Khan transcribed as "Canaan." This is perfectly natural – if we see the Goths, or the Cossacks, on the walls of the Egyptian monuments, we should also see the Khans.

1.8. Russian names on Egyptian stones

We also have to point out that among the Hittite names that one often finds upon Egyptian monuments there are many words whose origins are likely to be traceable back to the following Russian (or Turkic) names:

- Samarius = Sarmatia (or Samara).
- Targatha = Tartar-Goth (Turkish Goth).
- Artha = Horde.
- Mashawa = Meshech (Moscow).
- Taniros = Tan-Russia, Russian Tana or Russian Don.
- Yurima (Iurima) = Youriev or Yourievets.
- Atini = Tana or the Don once again.
- Ares = Ross or Russ.
- Karshua = Kerch.
- Taritsa = Staritsa or Turtsia (Turkey).
- Sur = Czar or Rus (read in reverse); alternatively, River Sura, a tributary of the Oka.
- Amarseki = Mars or "*morskoi*" ("marine").
- Magnas = "mighty," Megalion and Mongolia ("the great").
- Khata'ai = Katai or Kitai ("China" or Scythia).
- Artsakaka = Russ-Khana, or "Russian Khan's Domain," or "Astrakhan."
- Athur = Tartar or Turkish.
- Maurmar = Sea of Marmara or the city of Murom.
- Pukiu = Pskov. Let us point out the following: "The inhabitants of Pskov were known to all the ancient historians under the names of Peucini" ([388], page 65).
- Khaleb = Aleppo ([99], page 522), also known as Khalbu, Teleb, Talaba = "*lepo*" ("beautiful") = Lipetsk or Apulia (or, alternatively, the Russian word for "bread," "*khleb*").

Let us reiterate that during the Great = "Mongolian" conquest many of the Russian and Turkic names spread all across the map, winding up in distant parts of the Western Europe, Asia, America, Africa etc.

Brugsch points out that the nation of the Hita is of an unknown origin ([99], page 435). Citing the list of cities inhabited by the nation of Hita, which is where the abovementioned names were taken from, Brugsch writes: "The readers should attentively consider the names suggested herein, since they offer a key to the understanding of the Hita language (apart from the names of Semitic origin), one that we shall have to use in order to define the place of the Hita nation in the history of other ancient peoples" ([99], page 436).

We have followed Brugsch's recommendation, and, hopefully, managed to define such a place – it is that of Russia, or the Horde.

1.9. Scaligerian history admits the existence of "armies hailing from the Caucasus" in the "ancient" Egypt

It turns out that in the epoch of the 19th dynasty there were "armies of mercenaries from the Caucasus and Pontus Euxinus fighting in Egypt; they moved to Lybia around that very time" ([99], page 545). Thus, even the Egyptologists themselves admit that the "ancient" Egypt was populated by nations from the Caucasus. As for the name Caucasus, we have already mentioned that it is derived from the word "Cossack." Let us remind the readers that the Cossack Army from the Caucasus (the

Terskie Cossacks) is believed to rank among the most important Cossack armies ([183], Vol. 1, p. 4).

"They reappear on the Egyptian historical arena in the epoch of Ramses III. Their armies were aided by certain other tribes and nations, whose names were partially preserved by the Greeks in correct transcription. Herein we shall provide … a list of those, in order to find out about the origins of these circumcised [as Brugsch appears to believe – Auth.] tribes, much respected by the Egyptians:

1. Kaikasha – tribes from the Caucasus [according to Brugsch himself! – Auth.],
2. Akaiwasha – Achaeans from the Caucasus [AK-Iusha, or the Tribe of Jesus? – Auth.],
3. Shardana, the Sardons or the Khartanoi [Czars from the Don – Auth.],
4. Tursha – residents of the Tauris [the Turks – Auth.],
5. Tsakkar, Tsakkari, Tsigi and Tsigrita [the Guz, or the Cossacks, given the reverse reading of the name Tsig or Zig – Auth.],
6. Leku, or the Lygians [possibly, Lacaedemonians, or the Greek Spartans – Auth.],
7. The Washash, or the Ossetians [as Brugsch himself is telling us! Basically, we have yet another reference to the Cossacks – Auth.] ([99], pages 545-546).

One must point out that the Egyptologist Maspero ([99], page 546) cites some data according to which the nation of Tursha identifies as the Tirsenians or the Tirrenians, or the Etruscans, qv above. This is in perfect correspondence with our reconstruction.

2.
THE GREAT CITY (CITADEL) OF KADESH IN THE "ANCIENT" EGYPTIAN TEXTS

2.1. The city of Kadesh in the Land of the Amorrheans

The citadel of Kadesh located next to the kingdom of the Pharaohs in the Land of the Amorrheans plays an important part in the "ancient" history of Egypt ([99], page 442). In other words, the city of Kadesh should be looked for in some land near the sea (the root MOR), or a Romean land, considering the possibility of a reversed reading. Bear in mind that both reading methods were used in the lands in question – the Greek method (left to right) and the Arabic/Hebraic method (right to left).

2.2. Limanon = Rimanon = Roman

Moreover, it turns out that the city of Kadesh was in close proximity to the land of Limanon or Rimanon, or even part of this country ([99], page 443). However, "Rimanon" obviously stands for "Rome." We shouldn't forget that Scaligerian history assures us that the events in question date from antediluvian antiquity and not the Middle Ages – no Rome could possibly have existed back then, and the forefathers of the Europeans are said to have dwelled in cold caves.

Furthermore, the residents of this land turn out to be of a purely Canaanite origin ([99], p. 443). However, in CHRON4 (as well as above) we already demonstrated that the Biblical "land of Canaan" (or "land of the Khans") simply identifies as Russia (or the Horde) and the Ottoman = Ataman Empire.

Even today as we study the map of Istanbul (formerly known as Czar-Grad), we see the name Kadikoy that pertains to one of its suburbs (see fig. 17.1). It is most likely to be the same as Kadesh. Therefore, one of the ancient names of New Rome (Kadesh) has survived until the present day.

Thus, we have reasons to assume that the famous "ancient" city and the great citadel of Kadesh as mentioned in the "ancient" Egyptian chronicles are identifiable as the New Rome, or Czar-Grad. We often refer to the fact that the mediaeval Czar-Grad used to rank among the world's strongest citadels.

2.3. Kadesh as New Rome on the Bosporus

Further on, the "ancient" Egyptian chronicles report that the city, or citadel of Kadesh stood on River Orontha ([99], page 329).

Orontha (or simply "Rhone") is a generic name of a river (see CHRON5, Chapter 11:5.3) – therefore, the reference simply means that the city of Kadesh stands on a river, which is quite natural, given that the New Rome stands on the bank of the long and narrow Bosporus strait, which was known to the ancients as a river. Even the seas were at some point referred to as rivers – in the epoch of coastal navigation, which made the seas seem as wide rivers to the sailors.

2.4. The city of Kadesh blocks the way to the Land of the Goths

"Beyond Kadesh, the land of the Hita lay open before Seti the conqueror" ([99], page 442). This is quite natural – the troops approach the Bosporus moving from the direction of the Mediterranean; passage through the Bosporus is blocked by New Rome. This was one of the key strategic advantages of New Rome – it had fully controlled the Bosporus. Any army that takes Czar-Grad gets open access to the Slavic Balkans, and the land of the Goths that lays beyond it.

3.

THE CANAAN LAND OF RUTHEN

3.1. Russia, or the Horde of the Khans

The entire "ancient" Egyptian history is marked by the tale of the mighty land called the Canaan Ruthen, or Ruthenia ([99], page 441 and on). Ruthenia borders with the kingdom of the pharaohs; the nations that inhabit it have disputes and even wars with the pharaohs at times, occasionally also acting as their close allies.

We already know the name Ruthenia well enough – it was one of the names borne by the Horde, or Russia. It is a derivative of the word "*rat*," which translates as "army" (see Part 6 of the present book). Therefore, the "ancient" Egyptian Canaan Ruthenia is none other but Russia, or the Horde of the Khans.

3.2. Another reference to the city of Khaleb = Aleppo = Lipetsk in Russia (or the Russian word "*khleb*" – "bread"

Above we have already voiced the idea that the city of Khaleb, or Aleppo, might be the Russian city of Lipetsk, which is located near River Don.

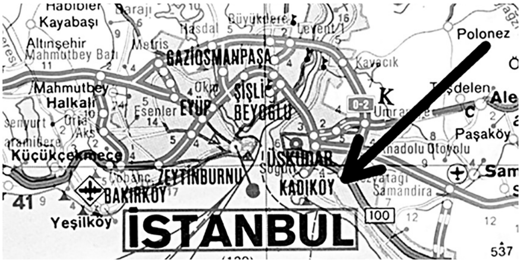


Fig. 17.1. Kadikoi, a suburb of Istanbul that is likely to be identified as the ancient Kadesh. Incidentally, at the top of Bosphorus there is the Mount Beykos, which is where Jesus Christ was crucified, according to our reconstruction.

This assumption is confirmed by the following information: "Khilibu, or Khaleb, is the ancient name of Aleppo, which lays a great deal further to the North than the city of Kadesh on Orontus" ([99], page 471). Therefore, the "ancient" Egyptian city of Khaleb must be looked for a great deal further to the North than the New Rome. The real location of the city of Lipetsk is in good concurrence with this geographical description.

Later on, after the Great = "Mongolian" conquest of the Western Europe, the Russian name "*lepo*" ("beautiful"), or the Russian word "*khleb*" ("bread") must have travelled to Italy and stayed there to this day as the name "Apulia."

4.

THE LAND OF NAKHARAIN AS THE NOGAI RIVER (OR, ALTERNATIVELY, GREECE/ BYZANTIUM)

The "land of Nakharain" plays a great part in the "ancient" Egyptian history ([99], p. 444 ff.). In the epoch of pharaoh Ramses this kingdom is an ally of the Hitians ([99], page 467), or, in other words, an ally of the Goths, according to our reconstruction. We shall offer two possibilities of identifying the "ancient" Egyptian land of Nakharain as a real geographical area of the XIV-XVI century.

First version. The name "Rhone" used to stand for "river," qv above. It is therefore hard to escape the impression that Nakha-Rain (or Naga-Rain) stands for "Nogai River," or "Nogai Ra" ("Nogai Volga," in other words, given that Volga was formerly known as Ra).

"Nagai" is the name of the famous Nogai Horde, which had resided between the lower Volga and the Azov Sea up until the XVIII century. Incidentally, this is also an explanation of the etymology of the word "*nagaika*" – the Cossack battle whip. The readers may observe the existence of the "ancient" Egyptian land of Nakh-Rain, or the Nagai Land, next to the Azov Sea, in the printed Russian maritime chart of 1701, for instance, qv in figs. 1.15 and 1.16.

By the way, the famous Nagai Horde was completely destroyed under the Romanovs, in the epoch of Catherine the Great. The Romanovs were finishing off the remnants of the Great Horde that still refused to recognise their authority.

Another version is as follows. "Nakharain" could stand for "*nagornaya strana*," or "hilly land" – Greece, for instance (Byzantium was called "Goretsia" by the Slavs – the name refers to hills, or mountains). Thus, the "ancient" Egyptian Nakharain could in reality have identified as the environs of Czar-Grad.

5.

KITA = KITAI (CHINA), OR SCYTHIA

In the "ancient" Egyptian chronicles the land of Hita is also referred to as the land of Kiti, or "Kitai" (the modern Russian name of China). For instance: "The Czar of the Hita stands here, with multitudes of warriors by his side, which he brought along in great abundance from every land owned by the Hita [the Goths – Auth.], the Nakharain [Nogai Horde – Auth.] and the entire Kiti. They have horses and cavalry" ([99], page 472).

However, we have often discovered that Kita, or Kitai, was merely another name of Russia, or Scythia. See also Part 6.

6.

SYRIA AND ASSYRIA (OR ASHUR IN THE "ANCIENT" EGYPTIAN INSCRIPTIONS) AS RUSSIA, OR THE HORDE

The reversed reading of the name Syria is Russia (SR and RS unvocalised). It is believed that the name Syria is derived from the ancient name Assyria, which could also be read as Asur or Ashur. However, the name Assyria, or SSR unvocalised, is the reversed reading of Russia (RSS). We see that Assyria, Asur and Ashur as encountered in Egyptian texts are but three different versions of the same name.

Moreover, the fact that Syria (or Assyria) identifies as Russia, or Ruthenia in the inscriptions found upon the "ancient" Egyptian monuments is commonly known. This is, for instance, what we learn from Brugsch: "The demotic translation of the large Tanis Stone, a bilingual artefact also known as the Canopian Decree that dates from the epoch of the Ptolemaic rulers, makes it possible for us to assert that the usual way of referring to Syria was Asher [Brugsch is speaking about the "ancient" Egypt – Auth.], but the primordial ancient name of the same land read in the hieroglyphic part of the stone is Rutennu with the added reference to the 'orient.' Therefore, the following names, which hail from different epochs and pertain to different languages, all mean the same thing: Syria, Oriental Ruthennu, Asher and Menti… The more recent Asher conceals the Semitic root 'Ashur,' or Assyria" ([99], pages 242-243).

Let us reiterate yet another time that Ruthenia was the name of Russia, or the Horde, qv in Part 6. This fact is even recognized in Scaligerian history! Incidentally, the "ancient" Egyptian addition of "oriental" once again confirms the correctness of identifying the "ancient" Egyptian Ruthenia as the Horde, or Russia.

Thus, during a certain historical period (namely, the XIV-XVI century), the name Ashur (or Assur, or Assyria) was used for referring to Russia, or the Horde.

The fact that Assyria can be identified as Russia is indirectly confirmed by the following facts discovered by Brugsch: "In the East … the great kingdom of Hita [the Gothic kingdom, that is, or Russia – the Horde, as we already know – Auth.] was replaced by a new power, known to us in history as the Assyrian Kingdom. Egyptian monuments of that time refer to the heirs of the Hita nation … as to Mat, calling the Ruler of the Mat 'the Great King of Mat, and the Supreme King of Kings'" ([99], page 609).

The famous philologist Shafarik believes Mat to be an Aryan word translating as "tribe" or "nation," pointing out that it used to be included in such names as Sarmat, Sauromat, etc. ([99], page 609).

However, the word Mat is well known in the Russian language – it translates as "mother," and is indeed closely related to the words "tribe" and "nation." It is still used in conjunction with the word "earth." The Slavic "*narod mat*" ("mother nation," or "motherland") is manifest in the "ancient" Egyptian name of "Naromat, King of Kings" ([99], page 617).

Shafarik's idea about the Sarmatians is confirmed by the presence of the title "Sara-En-Mat" in the "ancient" Egyptian inscriptions – Sarmat, no less. It was later replaced by the title "Sara-En-Mashush." The latter title is translated by Brugsch as "Prince, or Chieftain of the Maxians" ([99], page 640). It may be a slight corruption of the title "Czar of Meshech," or "Muscovite Czar."

The Great = "Mongolian" conquest of Egypt in Africa left a number of traces in the geographical names that had existed until the XVIII century at least. Let us, for instance, consider the map of Asia made in Amsterdam in the XVIII century (see fig. 1.28). In fig. 17.2 we see a drawn copy of the fragment of this map that we are referring to presently.

The map indicates the areas of Gaoga and Gorhan in the Middle Nile (Nubia, qv in fig. 17.2). In the Lower Nile we also see the name Girge.

These names must be repercussions of the names of the Gog nation already familiar to us – the Cossack Goths and Gurkhan, or Gyurgiy-Khan (Khan Youri, or Georgiy). The form "Gurkhan" was already encountered in our analysis of the "ancient" Chinese history, qv in Chron5, Chapter 6:4.2. The name Girge all but coincides with the name Georgiy = Gyurgiy = Youri. On the modern map of Egypt we see the name El-Harga in roughly the same area, which is possibly related to Girge. It is most likely to be one of the surviving vestiges of the fact that Egypt in Africa was conquered by the Goths, or George's Army, in the XIV century.

7.
GREAT PHARAOH RAMESSU II = RAMSES II = ROMAN JESUS

According to Scaligerian chronology, Pharaoh Ramses II reigned in the alleged XIII century BC ([1447], page 254). It is the very epoch of the Trojan War in its Scaligerian dating ([72], page 243). Therefore, our reconstruction implies that the "ancient" Egyptian biography of Ramses II is most likely to contain an account of the Trojan War, or the war fought in the XIII century of the New Era. As we shall see below, this forecast is confirmed.

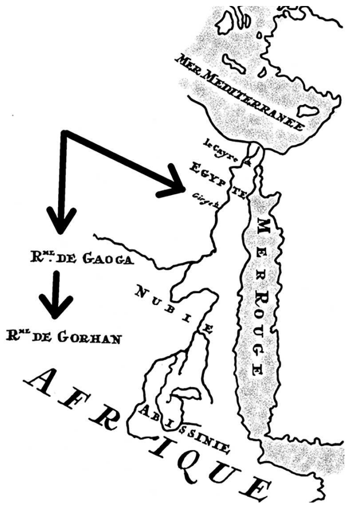


Fig. 17.2. A drawn copy of a map fragment dating from the XVIII century, whereupon we see Russian names alongside the Nile in Africa (Gaoga, Gorhan and Girge). "L'Asie dressé sur les observations de l'Academie Royale des Sciences et quelques autres, et sur les memoires les plus recens. Amsterdam. Par G. de l'Isle Geographie à Amsterdam. Chez R. & J. Ottens." Taken from [1019].

We must point out an interesting circumstance. It turns out that in this case the correction of the erroneous Scaligerian chronology requires a mere replacement of "BC" by "AD," and everything falls into place instantly. Could the appearance of the "BC" indication be a result of the fact that the Egyptian chronology was created very recently, much later than the "Anno Domini" era? Somebody may have decided to ascribe extra age to a number of mediaeval events that were dated correctly in certain documents of a very recent origin merely by replacing "BC" with "AD" – a very simple operation.

Here is a list of various names borne by Ramses II: Ra-User-ma-Soteph-En-Ra, Ramessu II, Miamun I, Ses, Sestesu, Sethesu, Sestura, Sethosis, Ramesses and Sesostris ([99], page 456).

The title "Great Pharaoh Ramessu" can easily be interpreted as "The Great TRN Ram-Jesus," or the Great TRN Rome Jesus. TRN stands for "king," "tyrant," "Trojan," "Tartar," "Turkic" and "Frankish." It is possible that the name in question didn't merely apply to a single king, but rather the entire New Rome, or even the whole Byzantium of the XIII century.

Ramses II is believed to be one of the most famous pharaohs of the "ancient" Egypt – he is the conqueror of the whole world and the hero of numerous legends ([99], page 456). "The number of monuments built to honour this monarch that cover the soil of Egypt and Nubia as ruins … is truly great; it would be more correct to say that they are numberless" ([99], page 456).

There are many monuments built to honour Ramses II in Egypt. Their size is mind-boggling; commentators usually call them colossal. In fig. 17.3 we see one of the enormous statues of Ramses II kept in a museum nowadays. In fig. 17.4 we see "the remnants of a colossal statue of Ramses II; despite the great size, the colossus was sculpted with great care and fine finish. According to calculations, its height equalled 17 metres, and it weighed around 100 tonnes; a single fingernail was 19 centimetres long!" ([370], page 128). In fig. 17.5 we see the gigantic statue of Ramses that stands on the Railroad Station Square in Cairo today.

At the distance of some 300 kilometres from Asuan we find "the grandiose construction of the greatest pharaoh in Egyptian history [Ramses II – Auth.] – Abu-Simbel, the temple dedicated to a divine triad … In reality, it was built for the sole purpose of glorifying its builder, Ramses II the Great, for centuries to come" ([370], page 182). The temple can be seen in figs. 17.6 and 17.7. We must point out that the snake, or ureus, found upon the crowns of the pharaohs, looks remarkably like the Christian cross (see fig. 17.8).

Since Ramessu is most likely to stand for "Roman Jesus," it would make sense to voice the hypothesis that Pharaoh Ramessu identifies as Jesus (emperor Andronicus-Christ), who lived in Czar-Grad, or New Rome, and was crucified there in 1185. The phrase "Ramessu the victor" must simply stand for "Christ the victorious" and refer to the victory of Christianity. One instantly understands the exclusive role played by Ramses in the history of Egypt, a Christian country of the XII-XVI century. It is for this reason that all the other numerous names of Ramses, such as Ses, Sestesu and so on ([99], page 456) also begin with the name "Jesus," which is quite obvious.

It is possible that the name Ramessu is used in the "ancient" Egyptian chronicles for referring to the Byzantine rulers of the XII-XIV century in general, implying them to be followers of Jesus Christ. That is to say, Ramessu wasn't an individual name, but rather an imperial title along the lines of "Roman King, Follower of Jesus." The number (II) was added by the Scaligerite chronologists of the XVII-XVIII century, who had built the numerous duplicates into a long row. The phantom reflections of a single ruler found therein had to be numbered accordingly.

8.

RAMSES, OR ROMAN JESUS AS THE DEITY OF THE OTTOMANS (ATAMANS)

Our hypothesis that Ramessu (Rome+Jesus) as mentioned in the "ancient" Egyptian texts wasn't an individual ruler, but rather Jesus Christ (1152-1185) as the protector of the Romean Christian kingdom, or Byzantium of the XII-XIII century, and later the "Mongolian" Empire, is confirmed by the evidence of the "ancient" Diodorus of Sicily. Diodorus must have written in the XVI-XVII century. He calls Ramses II Osimandias ([99], pages 804-805). This is likely to stand for "Ottoman God."

However, as we understand today, the Ottomans were a nation of the XIV-XVI century. The fact that Jesus Christ is referred to as the god of the Ottomans shouldn't surprise us in the least – according to our reconstruction, the final division of Christianity into the Orthodox faith, Islam and Catholicism took place in the XVII century. Therefore, in the XIV-XVI century the Ottomans, or Atamans, were regular Christians, just like the rest of the Christian nations that inhabited the Great = "Mongolian" Empire.

Diodorus tells us a lot about the sepulchre of

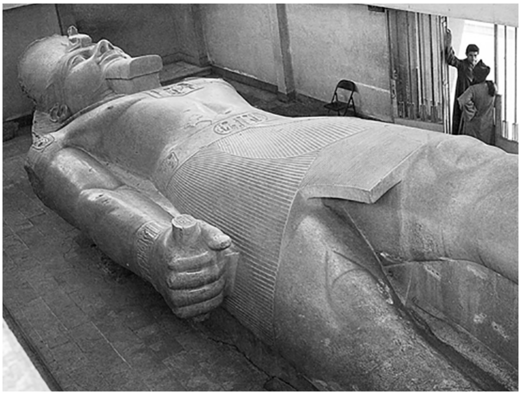


Fig. 17.3. The colossus of Ramses II exhibited in a museum today. This appears to be a symbolic representation of Jesus Christ. Another statue of Ramses II, 13 metres tall, stands in the square of the Cairo railway station. Taken from [370], page 84.

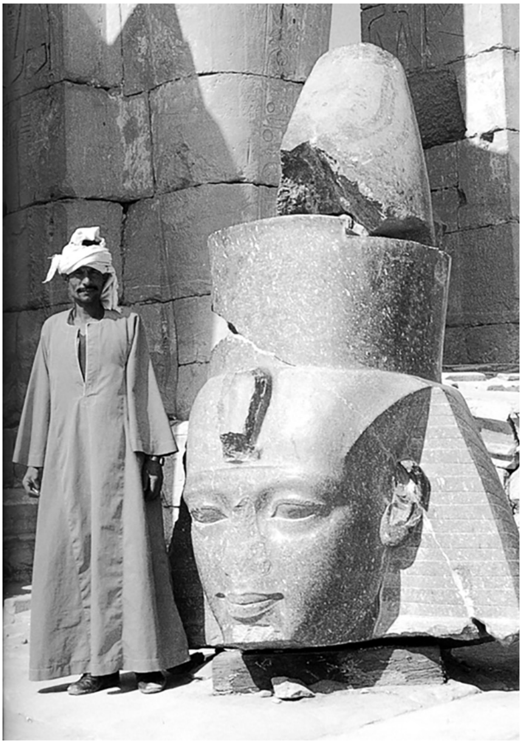


Fig. 17.4. Fragments of the enormous statue of Ramses II. Taken from [370], page 129.

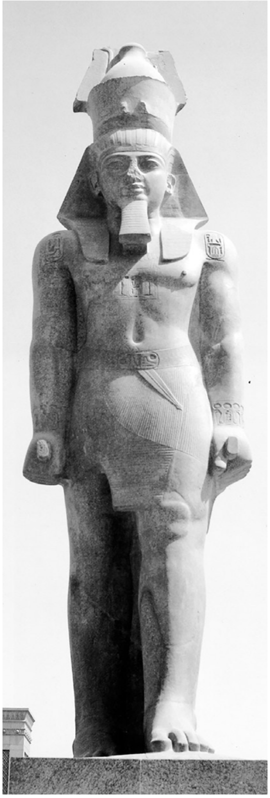


Fig. 17.5. The gigantic statue of Ramses II in the square before the Cairo railway station. Taken from [2], page 24.

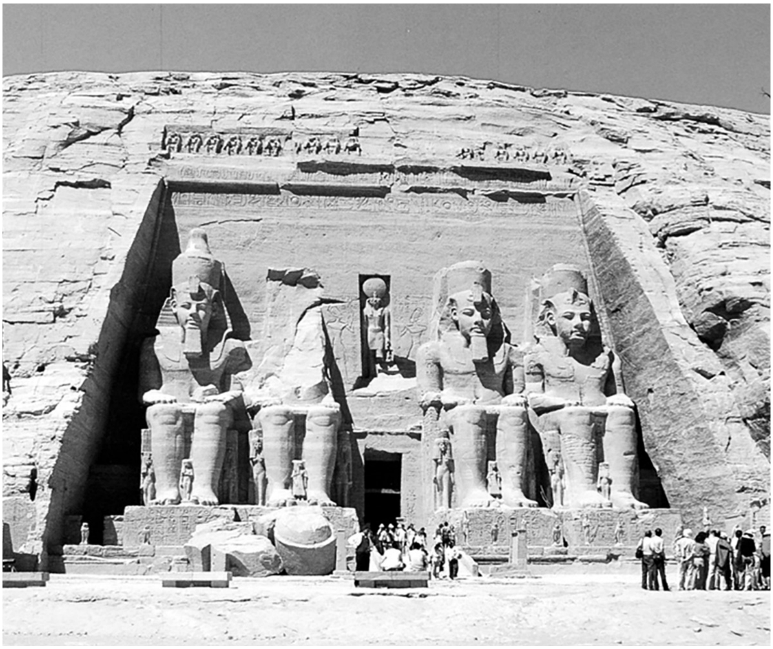


Fig. 17.6. Temple of Abu-Simbel, symbolising the greatness of Pharaoh Ramses II, who is likely to be identified as Jesus Christ. Taken from [370], page 182.

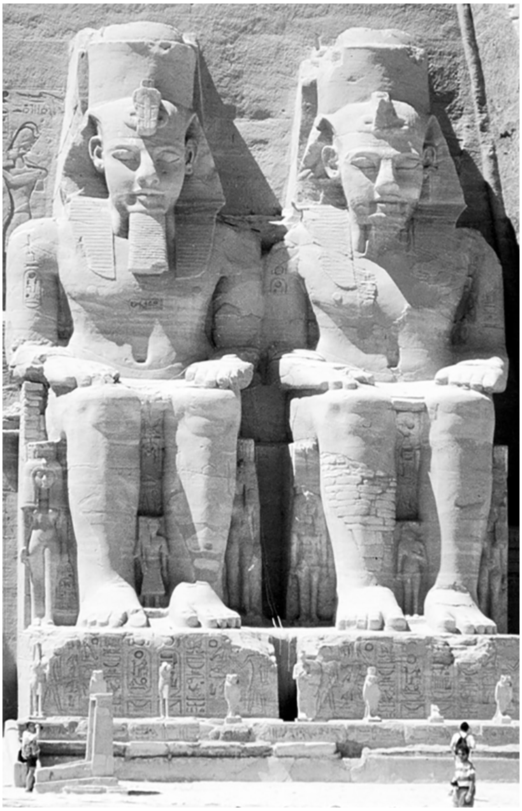


Fig. 17.7. The two rightmost statues from the Temple of Abu-Simbel built to commemorate Ramses II. Taken from [370], page 183.

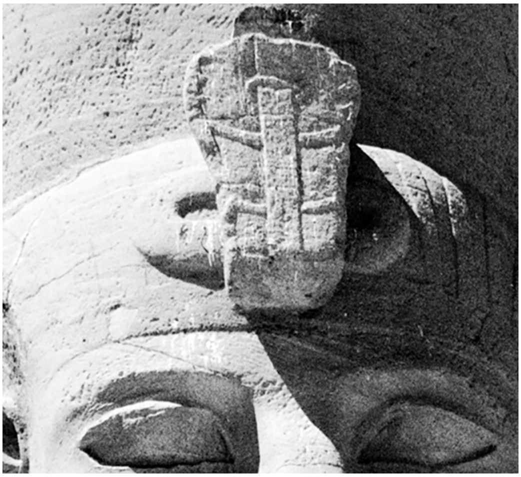


Fig. 17.8. The "ureus" snake on the headdress of the statue from Abu-Simbel, shaped as a Christian cross. Taken from the cover of [370].

Osimandias as well as his statue – "the largest statue in Egypt" ([99], pages 805-806).

9.

THE TROJAN WAR OF THE XIII CENTURY, OR THE WAR OF 1453 THAT ENDED WITH THE CONQUEST OF CZAR-GRAD

First of all, let us turn to the events of the XIII century AD. Bear in mind that the matter is as follows according to our reconstruction. There was a great war comprised of several battles. One of the warring parties was Rome, or Troy of the XIII century, in other words – Romea or Byzantium, which must also have included African Egypt. This was obviously the party that included the Trojans. The other party was the Goths, or the Hittites – Russia, or the Horde and its Cossacks.

As a result of the Trojan War, the Goths = Hittites and the Tartars conquer Czar-Grad and become Trojans, after a manner, becoming the masters of the legendary Troy, or Troitsa (Trinity). The war must have eventually resulted in a truce signed between Russia and Troy. This was the very truce that had held two powerful nations together for several centuries up until the XVII – Russia, or the Horde, and the Ottoman = Ataman Empire, later known as Turkey, allowing them to form the Great = "Mongolian" Empire several decades later, in the first half of the XIV century.

Historians themselves write that in 1261 the army of the Nicaean emperor that took Constantinople consisted of "Mongols" and the Turks. This is, for example, what we find in the textbook of G. L. Kurbatov:

"The Byzantine Army [of the second half of the XIII-XIV century – Auth.] … consisted of mercenaries for the most part – the Turks and the Mongols" ([455], page 174).

All of this is reported in the "ancient" Egyptian chronicles, as we should expect. Indeed, we learn of the following:

"A great war broke out between Egypt [Mizraim – Auth.] and the land of the Hita. The King of the Hita gathered his allies to stand against Egypt. Among them were the following kings and nations:

- *Aratu*, or *Arad* [the Horde – Auth.],
- *Khilibu*, or *Khaleb* [Lipetsk – Auth.],
- The lands around the rivers of *Nakharain* [the Nogai Horde, qv above – Auth.],
- *Katsaudan* (Gauzanitis, or Gozen) [the Don Cossacks – Auth.]
- *Maluna* [Prince Mal – Auth.],
- *Pidaza* [? – Auth.],
- *Leka* (Ligii) [? The Spartan Laconians? – Auth.],
- *Dardani* (*Dandani*) [Dardanelles or Don-Don – Auth.],
- *Masu* [the Massagets, a famous Slavic tribe. See [388], page 155, for instance – Auth.],
- *Kerkesh* (Gergesei?) or Keshkes, Kir-Kamosh (Karkemish) [Cherkassian Cossacks, or the People of Georgiy (Gyurgiy) – Auth.],
- *Akerit* [KRT = Kerch? – Auth.],
- *Anau-Gas* (*Ienisus*) [Cossacks of Ivan, given that GUZ = Cossacks – Auth.],
- *Mushanat* [Meshech = Moscovia – Auth.], which are called 'nations from all over the land, from faraway reaches over the sea to the land of Hita.' The battle prepared under Kadesh was a world war in every sense of the word" ([99], page 467).

Therefore, we see that Russia, or the Horde, came from the land of Hita.

Apart from that, Egyptian artwork depicts a nation that is unknown to the Egyptologists, allies of the Canaan (Khan) nation with turbans on their heads ([99], page 470). Namely, "turbans, or the kind of headdress worn by the Persians today" ([99], page 470). Turbans were worn by the Cossacks in the Middle Ages. We have discussed this at length already, qv in Chron4.

A great battle was fought at Kadesh, ending with the victory of Ramses. The military action is described in detail in [99], so we shall withhold from delving into the military particularities presently.

Just like the Trojan War, which was immortalised in numerous poems, the most famous being the heroic poem of Homer, the Battle of Kadesh was also described in the special "ancient" Egyptian heroic poem of Pentaur ([99], page 475). This must be one of the first versions of Homer's poem created in the late XIII – early XIV century and not any earlier.

Moreover, it is possible that the "ancient" Egyptian account of the Battle of Kadesh includes references to the more recent events of the XV century, which is when the Ottomans, or the Atamans, captured Czar-Grad = Troy in 1453. This year marks the final fall of Byzantium.

10.

THREE PEACE PACTS FAMOUS IN SCALIGERIAN HISTORY AS REFLECTIONS OF ONE AND THE SAME PACT SIGNED BETWEEN RUSSIA AND THE OTTOMANS IN 1253 OR 1453

In the present section we shall discuss the idea that the pact between Pharaoh Ramses and the Goths of the alleged XIII century BC, the pact between the Greeks and the Russians of the alleged IX-X century AD and the pact between Syria and Egypt of the alleged year 1253 AD are most likely to be reflections of the same pact signed in the XIII century or later as a result of the Trojan War (or, alternatively, in 1453, after the conquest of Czar-Grad).

10.1. The name "Turks" is rather ambiguous

The name Turk (or TRN/TRK unvocalised) as encountered in mediaeval history is most likely to be associated with the Tartars first and foremost, and also with Czar-Grad, or Troy. Nowadays the Turks are usually considered to be the nations that reside in Asia Minor, the Balkans and the environs of Constantinople. However, there were numerous battles fought in these parts, and so the name TRK/TRN must have referred to different nations in different epochs. In the XIV-XVI century it must have been associated with the name Troy, or "Troitsa" ("Trinity"), which may be the origin of the name "Turkey." Later it may have given birth to such names as Thracia etc.

These are the origins of the names of the Trojans, the Seljuk Turks and the Franks. Apart from that, TRK/TRN stood for dynastic names, such as Pharaoh and Tarquins, which were also associated with Troy, or Czar-Grad, in one way or another.

The Seljuk Turks come to the Czar-Grad arena in the alleged XI-XIII century ([797], page 1186). They must be the very Tartars of the XIII-XVI century. It is presumed that the Seljukid dynasty came to existence in the alleged XI century and was named after the leader Seljuk, who is said to have lived in the X – early XI century. The Seljuk Turks "conquered a part of Central Asia, most of Iran, Azerbaijan, Kurdistan, Iraq, Armenia, Asia Minor, Georgia and several other territories in the 1040's – 1080's. They have attained their greatest political influence in 1072-1092 under Melik-Shah… Before the XIV century, the Seljuks controlled the Konian [the Khan's – Auth.] Sultanate" ([797], page 1186).

We are of the opinion that the passage in question refers to Byzantium of the XII-XV century. In the XIV century the Ottomans, or Atamans emerge on the historical arena. They come from Russia, or the Horde, and conquer Czar-Grad.

The inhabitants of Asia Minor were also known as Greek, and Byzantium, or Asia Minor, was referred to as Greece. Turkey is located in Asia Minor to date. During the Russian and Turkic "Mongolian" conquest, Slavic and Turkic peoples of the Horde, or Russia, invaded Asia Minor. They settled here and became known as the Turks. The Tartars, the Chuvash and certain other nations residing in Russia are known as Turkic nowadays, since their language is related to that of the Turks.

However, they must have brought it to Turkey in the first place, during the "Mongolian" conquest. This is how the Ottoman = Ataman Empire came to existence in Asia Minor; it is common knowledge that a very important part in its life was played by the Slavs for a long time, qv in Chron4.

Therefore, "Turks" is a very ambiguous historical term. It must have referred to different nations in different epochs. Basically, in the XVII-XIX century the Turks were the inhabitants of Asia Minor.

10.2. The peace pact signed between the Hittites and Pharaoh Ramses in the alleged XIII century BC

Brugsch tells us the following: "When the peace pact was signed with the nation of Hita, Egypt did not make the borders of the Hita nation any smaller, content with maintaining a superiority over it" ([99], page 485).

Moreover, they "signed a peace pact which was much discussed in that epoch, since the epistles dating therefrom contain numerous innuendos and indications at the friendship between the two great nations of Asia and Africa" ([99], page 489).

"The text of the pact between Hitasir [Hittite Czar, or Gothic Czar – Auth.] and Ramses II has reached us written on a slab of stone located near the external side of the South-Eastern wall of the Karnak Column Hall of Seti I … the text of this pact was made public first by Champollion and then by Brugsch," according to Vlastov ([99], page 489).

According to Brugsch, "historical information about this union has reached us in clear and understandable terms, notwithstanding a number of lacunae" ([99], page 489).

The fact that Champollion was the first one to make the text of the pact public instantly makes us suspicious. We remember the eyewitnesses' reports of Champollion's "scientific work" conducted with the aid of a hammer and chisel. Hence the obvious question. Where do the "lacunae" come from? Could it be that the winds erased some of them selectively? This is unlikely, since, as it turns out, in some cases the only parts of the text that perished had initially contained names. Therefore, the destruction was purposeful. It is most likely that we are confronted with the labours of Scaligerite purists such as Richard Pocock and Champollion.

Here is an example of an "ancient" Egyptian inscription: "Then the Pharaoh's envoy stood before the king named … and brought forth the envoys of the Great King Hitas Hitasir" ([99], page 490). The dots correspond to a chiselled-off name, which we aren't likely to ever find out. The same is true for many other cases.

This is how the pact between the Egyptians and the Hittites begins, signed in the alleged XIII century BC. According to our reconstruction, it is the pact signed between the Russians and the Greeks in the IX-X century and also the pact between the Russians and the Ottomans signed in 1253 (or even 1453), written on the stones of the "ancient" Egypt:

"Hitasir, the Great King of the Hita, signs a pact with Ramessu Miamun, the Great Ruler of Egypt [Mizraim, or, apparently, Muscovite Rome – Auth.] today so that there might be a close alliance and bonds of friendship between them forever. May he be my ally and friend! I will be his ally and his friend forever… May there never be any hostility between us" ([99], page 491).

10.3. A peace pact signed between Syria and Egypt in 1253 AD

As we have already mentioned, in 1253 a peace pact was signed between Syria and Egypt ([99], page 745).

Since we have already discovered that Syria of the "ancient" Egyptian chronicles is likely to identify as Russia, or the Horde, and that the "ancient" Egyptian history is in particular the history of the XIII century of the new era, one gets the idea that the pact of 1253 AD between Syria and Egypt and the "ancient" Egyptian pact between Ramses II and the Hittite King Hitasar are most probably the same thing.

The dating of 1253 AD offered by the Egyptologists for the pact between "Syria" and Egypt appears to be correct, and might be replaced for 1453.

The pact must have been famous enough in its epoch to leave many traces, some of which are discovered today. It turns out that such traces were also left in Russian chronicles.

10.4. Peace pact signed between the Russians and the Greeks in the alleged IX-X century AD

The famous pact with the Greeks was signed by the Russians in the alleged IX-X century AD. It is covered in detail in the "Povest Vremennyh Let" ([716]). The 400-year shift inherent in Russian history, which was discovered in CHRON4, superimposes the middle of the XIII century AD, or the epoch of 1253, exactly over the earliest days of the Russian history – roughly 862 AD, which is when Ryurik's reign began in Russia.

We learn that the famous pacts with the Greeks were signed under the first Russian rulers – Oleg, Igor and Olga. In each case the chronicle quotes the entire text of the pact (qv in [716], for instance). Three such pacts are mentioned, all of them being very similar to each other.

It would be interesting to compare their texts to the "ancient" Egyptian record, which refers to the same event of the XIII century AD, as we now understand. Of course, the Russian and the "ancient" Egyptian texts do not coincide word for word, but they appear to be similar enough in general.

1) Both deal with promises of friendship, mutual military support and issues of extradition and punitive measures against fugitives and criminals.

2) In both cases the pact is offered by the Russians ([716] and [316], Volume 1, pages 82-91) or the Hittites (Goths) – see [99], page 489), which identify as the Russians according to our reconstruction.

3) In case of the Povest Vremennyh Let, each of the following pacts was signed to confirm the previous ones. Similarly, the "ancient" Egyptian record reports the following words of the Hittite king: "The right and just pact that existed in the times of Sapa-Li-Li, Great King of the Hita, and the pact that existed in the times of Mau-Tan-Er, Great King of the Hita, my brother, shall also be observed by myself" ([99], page 491).

Just like the pacts between the Russians and the Greeks, it continues the tradition of the two pacts that preceded it.

10.5. The Greek Saint Mamas and the "ancient" Pharaoh Miamun as mentioned in the pact

4) The "ancient" Egyptian party is represented by Pharaoh Ramessu, also known under the nickname "Miamun" ([99], page 490). The Greek party makes numerous references to St. Mamas in

Greece in the context of the pact signed between the Russians and the Greeks ([362], Volume 1, page 92). Apparently, Mamas and Miamun are two slightly different versions of the same name.

Another name we encounter in the "ancient" Egyptian pact is Tartiseb ([99], page 490). This was the name of the Hittite (or Gothic) envoy at the Pharaoh's court. The name is conspicuously similar to the word "Tartar."

10.6. A list of cities mentioned in the pact between Ramessu and the King of the Hittites

The pact was ratified by sutekhs from several Hittite (Gothic) cities ([99], page 494).

The word "sutekh" is similar to the Russian word for "judge," "sudia." Incidentally, the custom of attaching several seals of several cities to documents was very popular in Novgorod the Great; every decree issued by this city bears a variety of seals ([8], Volume 1 and [759], page 59).

Let us now consider the Hittite (or Russian, as we realise) cities mentioned in the "ancient" Egyptian text of the pact. Unfortunately, many instances will remain beyond our understanding, since the list was also subjected to the hammer and chisel treatment by Champollion, Richard Pocock or one of their colleagues. The remnant of the Egyptian lettering is quoted by Brugsch in [99], page 494.

1) "Sutekh [or the judge – Auth.] of the City of Tunep [Daphne]" ([99], page 494). As we have already mentioned, this city is most likely to identify as Tana, or Azov.

2) "Sutekh of the Land of Hita." This is the Land of the Goths, or the Russians (the Cossacks).

3) "Sutekh of the City of Arnem." Possibly, a judge from Armenia.

4) "Sutekh of the City of Tsaranda. This may be a reference to the Czar of the Anti (one of the old Slavic tribes). In particular, this was mentioned by Orbini (qv above and in [388], page 155).

5) "Sutekh of the City of Pilka." Could this be a Polish judge (cf. "Polska," the Polish for "Poland").

6) "Sutekh of the City of Hissan." The name resembles Khios or Khio – one of the old names of Kiev, a famous city ([517], p. 262). See Chapter 6.

7) "Sutekh of the City of Sarsu." This must be one of the Sarays, which were abundant in Russia – SAR-atov, SAR-ansk, Chebok-SAR-y etc.

8) "Sutekh of the City of Khilibu" (Khaleb?) We have already mentioned the fact that Khaleb = Aleppo must be another name of Lipetsk, an old Russian city, or the Russian word for "bread" ("*khleb*").

9) "Sutekh of the city…" The name has been chiselled off.

The following few lines have been chiselled off as well. Richard Pocock? Champollion? Or somebody else?

10) "Sutekh of the City of Sarpin." Another Saray, or, possibly, Serbia.

11) "Astarte of the Land of Hita" – the land of the Goths (or the Russians – Cossacks, to be more precise).

12) "God of the Land of Tsaya-Khirri" (?)

13) "God of the Land of Ka …" (the rest is destroyed).

14) "God of the Land of Kher…" (the rest is destroyed).

15) "Goddess of the City of Akh…" (the rest is no more. Apparently, the deity failed to please yet again).

16) "Goddess of the City of … [destroyed] … and the land of A … [destroyed] … WA."

17) "Goddess of the Land of Tsaina" (?)

18) "Goddess of the Land of … [destroyed] … NAT … [destroyed] … ER."

19) "Deities of the Hills and Rivers of the Land of Hita, Gods of the Land of Katsaudan (Gauzanitis)" ([99], page 494. Vlastov adds that the land in question "is mentioned by the geographer Ptolemy (V, 18); it is considered to identify as one with Strabon's Migdonia" ([99], page 494).

We have already mentioned the fact that Katsaudan is likely to have belonged to the Don Cossacks, whereas Migdonia identifies as the Mongolian Don, or the Great Don.

10.7. The Baptism of Russia as described in the "ancient" Egyptian texts

Brugsch writes: "The scribes of the Pharaoh's court … express their joy at the great event, which is the signed peace pact. Their letters … are filled with mirth over the end of the war, and the unification of the Kemi [Mizraim, or Egypt – Auth.] and Hita into a single nation of brothers. In their magniloquent and vain Egyptian exaggerations they go so far as to presume that King Ramessu took the place of a deity for the nation of the Hita and the 'Circle of Tongues,' or Kati [Katai, a.k.a. Scythia – Auth.]" [99], page 496).

The allegedly antediluvian stones of the "ancient" Egypt appear to be relating the story of the famous Baptism of Russia. It is emphasized that "Roman Jesus" became a deity for the nation of the Hita (the Goths). The "ancient" Egyptian record associates the Baptism with a signed pact.

The Russian *Povest Vremennyh Let*, after describing and quoting the pacts signed between Russia and Greece under Oleg, Olga, Igor and Svyatoslav also refers to the Baptism of Russia. Let us remind the reader that the event in question is believed to have taken place in the X century under Vladimir, after his campaign to Byzantium. Why do the "ancient" Egyptian chronicles date this event to the XIII century of the new era, according to our reconstruction?

In is possible that in the XII century Western Russia was the first to get baptised together with the Balkans, and that the Eastern Russia, or the Horde, underwent the Baptism later, in the XIII century, which is the very epoch we are concerned with currently.

The time interval between the two baptisms may have led to the chronological shift inherent in the history of Russia, when the two baptisms were confused for each other.

Alternatively, the "ancient" Egyptian texts may have a layered nature, mixing the events of the XII-XIII century (the Baptism of Russia) with those pertaining to the XIII century exclusively, such as the pact signed between Russia, or the Horde, and the Ottoman = Ataman Empire.

10.8. The Cossack circle in the "ancient" Egyptian descriptions

Let us once again turn to the description of Russia's Baptism in the "ancient" Egyptian transcription. "Ramessu became deity for the nation of the Hita and the 'Circle of Tongues,' or Kati" ([99], page 496.

Since Katai identifies as the Horde, or Cossack Russia, qv above, the identity of the "circle of tongues" mentioned in the "ancient" Egyptian records becomes perfectly clear – it is the Cossack Circle, or Council, known perfectly well to this day.

10.9. The Baptism of Russia and the marriage of the Great Prince and the Romean princess

We know it perfectly well from Russian history that the Baptism of Russia was accompanied and associated with the marriage of Great Prince Vladimir and the Greek Princess Anne. The "Povest Vremennyh Let" reports that the baptism was made a prerequisite for the marriage of Vladimir and Anne by her brothers, the jointly ruling emperors Basil and Constantine ([362], Volume 1, pages 130-131).

And so, what do we see in the "stone chronicles" of the "ancient" Egypt? Immediately after the pact between Ramessu and the Hittites, "Ramses was so friendly with his contemporary, the King of Hita, that there were even family ties between them. According to the memorial stone table installed in the Temple of Ibsambul … Pharaoh Ramses married the daughter of the King of Hita" ([99], page 496).

Nowadays it is difficult to understand the details of whether a Russian Great Prince married the daughter of the Byzantine Emperor, or whether the contrary took place and a Byzantine married the daughter of the Russian Czar. Nevertheless, the actual marriage is registered in both sources.

CHAPTER 18

The XIV century "Mongolian" invasion into Egypt as the Hiksos epoch in the "ancient" Egypt

1.

THE IDENTITY OF THE "ANCIENT" HIKSOS DYNASTY

Scaligerian history is of the opinion that in the alleged year 1786 BC armies of foreign invaders stormed into Egypt. The foreign Hiksos dynasty came to power as a result ([1447], page 254). They ruled in Egypt for 200 years ([1447], page 254). Their reign is considered "a dark age in Egyptian history" and also "the period of foreign rule in Egypt" ([99], page 238).

1.1. Were the Hiksos simple shepherds?

Brugsch reports the following, quoting from Manethon: "Their entire nation was known as Hiksos, or 'shepherd kings'" ([99], page 239). Egyptologists must have interpreted Manethon's words literally, since they call the representatives of the Hiksos dynasty "shepherd kings" customarily, apparently believing that these monarchs could trace their ancestry to real shepherds who had once chased herds of sheep across meadows and later decided to become kings in Egypt.

N. A. Morozov wrote the following in this regard: "Having first learnt that the fourteenth Egyptian dynasty was the dynasty of shepherd kings – from Eusebius, I think, the first thing I checked was whether other pages of his work might contain any information about dynasties of grooms and tailors – however, none such were mentioned anywhere…

Further acquaintance made my amazement even greater. Joseph Flavius explains that "according to some chronicles they were Arabic nomads, whereas others refer to them as to shepherds taken captive.

Shepherds, and captive ones, at that, as though Egyptians didn't have any shepherds of their own to crown as their kings in solemnity!" ([544], Volume 6, page 894).

N. A. Morozov makes the justified assumption that under "shepherds" the author really understands Christian priests. This instantly makes us think of the "kingdom of Presbyter Johannes," one of the mediaeval names for Russia, or the Horde. Indeed, N. A. Morozov points out that one of the last "shepherd kings" was "Ases, according to Flavius (Table LXVI, column 1), which is identical to the Latin "Jesus" and the old Russian "Isus." We see that in the book of Sophis he is indicated as a representative of a separate dynasty, while Flavius calls him "*Johannas*," which must be the Greek version of 'Johannes'" ([544], Volume 6, page 896).

Below we shall demonstrate that the "shepherd king," or Presbyter Johannes, appears in the history of the Hiksos dynasty for a good reason. The epoch of the Hiksos rulers in the history of the "ancient" Egypt is most likely to be identified as the epoch of the Great = "Mongolian" Conquest of the XIV century, when the Horde of Batu-Khan = Ivan Kalita = Presbyter Johannes (or one of his descendants) conquered Egypt, alongside a great many other lands, and founded the royal dynasty of Egypt, initially considered "foreign" by the locals.

1.2. The Avars and Ruthenia (Russia, or the Horde)

Brugsch describes the conquest of the "ancient" Egypt by the Hiksos invaders as follows: "According to Manetho … there was a time when a barbaric and savage nation from the Orient swarmed all across the lower lands and conquered the entire country without meeting much resistance from the part of the Egyptians…

Then they made one of their ilk King. His name was Salatin, or Saltis, and also Silitis [or "Sultan" – Auth.] … Having discovered a city in the Setroit District … known as Avaris, he fortified it with tall walls and quartered a garrison of 240,000 heavily armed warriors there" ([99], pages 238-239).

Brugsch reports that the homeland of the Hiksos was known as Syria, Asher, Menti and Oriental Ruthennu, the latter name being the most ancient ([99], pages 242-243).

Apart from that, when Brugsch comments the mention of "Ruthen shepherds" in one of the "ancient" Egyptian inscriptions, Brugsch tells us that this expression gives us a hint concerning "the origins of the shepherd kings that ruled in Egypt" ([99], page 352). The fact that Ruthenia was another name of Russia, or the Horde, is mentioned in Part 6 and in [517].

Thus, Egyptologists themselves de facto tell us that the Hiksos dynasty came from the East of Russia, given that "Ruthenia" was an alias of the Horde, as we have mentioned quite a few times. This explains the name of their "new" capital in the "ancient" Egypt – Avaris ([99], pages 238-239). The Avars were "a union of tribes, predominantly Turkic … in the VI century they founded a Kaganate in the Danube region" ([797], page 12).

Let us note that prominent Egyptologists "Rouget, Mariett and Laut believed Avaris to identify as Tanis" ([99], page 272). Thus, the name Tanis, or Tanais (Don) is closely linked to that of Avaris.

Later, after the Great = "Mongolian" Conquest, and also due to the erroneous "implantation" of geographical names from old documents, all the names such as "Tanais," "Sarmatia" (or "Samara"), "Goths" etc spread all across the world and wound up abroad. Then their Horde origins were forgotten and became ascribed to the locals.

Historians even refer to the "Avaro-Slavs" as to "conquerors of Europe" – Falmereier went so far as to assume that the Avaro-Slavs "have slaughtered the entire populace of the ancient Greece" ([195], page 41).

According to Orbini, "King Agilulf declared a war upon the Romans … and set forth from Milan to seek assistance of the Kagan, the Avar ruler, who sent him an army of the Slavs" ([617], page 25). Also: "The Slavs … signed a pact with the Huns and the Avars and invaded the land of the kingdom [Greece – Auth.]" ([617], page 19). Further: "The Kagan is the king of the Avars, likewise the Slavs" ([617], page 33).

1.3. The Hiksos Cossacks bring horses to Egypt

E. A. Rogozina tells us the following: "The Egyptians hardly had a reason to be grateful to the Asian conquerors [the Hiksos – Auth.]. Nevertheless, the latter did give a priceless gift to the Egyptians, since they were the ones to bring horses to Egypt. Despite their paramount importance, these domesticated animals weren't known in the Nile delta. There were many graphical representations of asses, which were used for many agricultural purposes, but none of horses… The equine population became acclimatised and started to grow" ([730], pages 112-113).

Everything appears to be correct. The Hiksos Cossacks had ridden horses since times immemorial; it is therefore natural that they brought the culture of horsemanship to Egypt. The famous Arab horses may have originated in this manner.

1.4. The names of the Hiksos kings

According to our reconstruction, the "Mongolian" invasion of the XIV century was Russian and Turkic for the most part, hence the advent of the Avars to Egypt and the foundation of the city of Avaris. As for the name "Hiksos," it is beginning to resemble the well familiar "Guz," or "Cossack," qv in Chron4. Could the name of the famous field filled with graves and pyramids be of a similar origin (Gizeh, or Giza)? The name is once again similar to the word "Cossack" ([99], page 748).

Brugsch cites the names of the first six Hiksos kings ([99], page 239). We have already mentioned one of them – Salatis, or simply "sultan."

The name of the second is "Bnon, or Banon, or Beon" ([99], page 239). It might well be the ancient Russian name Boyan (or Bayan), which is still popular in Bulgaria.

The next Czar is called Apahnan (Apa-Khan, in other words) – see [99], page 239).

Next we have Aphobis or Apophis.

The next one is very explicitly called Annas, or Iannias (Ianas) – see [99], page 239. This is clearly "Johannes," or "Ivan."

Finally, Aseph (or Aseth). Asaf, in other words – a famous Russian name whose full form is "Ioasaf" (Jehoasaph).

1.5. Phoenicia vs. Venice. The Slavs and the Veneds

Yet another link between the Hiksos and the Slavs is the fact that the Hiksos came from Phoenicia, according to the Egyptologists themselves ([99], page 242). And, as we already know, the "ancient" Phoenicia (or Vinicia) was named after the Vened Slavs – hence the mediaeval name "Venice," as well as the Slavic word "*venets*" – "crown" or "diadem."

Brugsch reports the following: "The old homeland of the Phoenicians lay to the west … up until the city of Tsor-Tanis" ([99], page 242). This is obviously "Czar-Tanais," or "Czar-Don." Therefore, Scaligerian Egyptology basically claims that the "ancient" Hiksos, or Phoenicians, had once lived in the vicinity of Tanais, or the Don – right where we find the Don Cossacks, in other words.

1.6. The "ancient" Egyptian "sutekhs" as the Russian judges "*sudia*"

Let us continue. The Hiksos monarchs "revered … the son of Nuit, the celestial goddess – a god called Seth or Sutekh with the alias of Nub – "gold," or "golden" ([99], page 244). This is clearly a reference to Jesus Christ – Son of God and the Judge of Heaven and the Earth. "Sutekh" is a corruption of the Russian word "*sudia*," which stands for "judge," and gold always accompanies the icon representations of Christ.

Incidentally, the "ancient" Egyptian Sutekh is believed to be a Canaanite god ([99], page 448). This is quite in order – the god of judgement was really a god of the Khans, or, rather, the god of Russia (the Horde), which was ruled by the Khans.

All of the above leads us to the following natural hypothesis. The "ancient" Hiksos monarchs can be identified as the same old Mamelukes, or the Cossack conquerors of Egypt dating from the first half of the XIV century AD. Scaligerian history misdates the advent of the Mamelukes by roughly a hundred years, believing it to have taken place earlier, in the middle of the XIII century AD.

Since the Mamelukes were Cossacks, it is perfectly legitimate to call them "Cherkassians" ([99], page 745).

2.

WHY THE NAMES OF NEARLY ALL THE HIKSOS = COSSACK KINGS HAPPEN TO BE CHISELLED OFF THE MONUMENTS OF THE "ANCIENT" EGYPT

Brugsch reports the following: "The names of the Hiksos monarchs inscribed upon their monuments (statues, the Sphinxes etc) as well as the monuments of the "ancient" Egyptian kings [the implication being that the Hiksos left their graffiti on other monuments but their own – the monuments of the "ancient" rulers, that is – Auth.] have been chiselled off everywhere, completely or partially, and it is exceptionally difficult to read them by the meagre vestiges preserved on the monuments" ([99], pages 245-246).

Keeping all of the above in mind, it will hardly be too bold an action to name the industrious worker of the hammer and chisel – the avid corrector of the "ancient" history. He must have exercised with the chisel in the mornings, and written the "ancient" history of Egypt in the evenings, tired of the hard menial labour.

3.

THE FAMOUS GREAT SPHINX ON THE GIZEH PLAIN WAS BUILT BY THE HIKSOS (THE MAMELUKES)

According to Brugsch, "the foreigners [the Hiksos – Auth.] adopted the official language of the Egyptians and their holy writing together with the Egyptian customs and traditions" ([99], page 244).

Further also "In the cities of Tsoan and Avaris the foreigners built sublime temples to honour this god [Sutekh, or the Judge – Christ, in other words – Auth.] and also constructed a plethora other monuments, the most remarkable ones being the Sphinxes" ([99], page 245).

Vlastov adds: "The monuments dated to the epoch of the Hiksos are as follows:

1) The Sphinxes (upon whose shoulders we find the legend 'Apopi, beloved by Seth') with severe features that don't look very Egyptian,

2) The granite group in the Boulak museum, unsigned…

3) There is also the head of one of the shepherd kings in the museum of Bulak" ([99], page 245).

Brugsch writes: "A characteristic figure of this new, adopted artistic manner is the winged sphinx" ([99], page 245).

Thus, Egyptologists are telling us themselves that the Egyptian sphinxes were built by the Hiksos, and also that this culture was brought to Africa from afar. The inscription as seen on the shoulders of some statues is most likely to stand for the well-known Christian formula: "Pope, beloved by the Lord and Judge," or "Pope beloved by Christ." Incidentally, the Orthodox Patriarch of Alexandria in Egypt is still known as the Pope ([83], Vol. 3, p. 237). V. V. Bolotov writes the following in this respect: "The future Patriarch of Alexandria … was usually … called Pope in Egypt" ([83], Vol. 3, p. 237).

The head-dress worn by the Sphinx is the same as the headscarf worn by the Orthodox patriarchs to this day.

According to Brugsch, the name Apopi (or Aphophi) "is very similar to the name of the Shepherd King Apophis … who was the fourth monarch in the Hiksos dynasty according to Manethon's legend" ([99], page 246). However, "Pope the Shepherd" is a blatantly mediaeval Christian term. Also, the name of the first Hiksos monarch contains the word "Apopi" (or "Apopa") – see [99], page 246. "Pope," in other words. Therefore, the Christian inscription saying "Pope the Spiritual Leader" that we find on certain sphinxes ceases to be surprising.

Furthermore, the most impressive of all sphinxes – the Great Sphinx that stands next to the Pyramids "represented the four elements as the ox, the eagle, the lion and the human" ([484], page 41; see fig. 18.1). Let us remind the reader that the Great Sphinx is believed to be the oldest construction of the "ancient" Egypt. In fig. 18.2 we see a schematic section view of the Sphinx; it is plainly visible how the Egyptian builders treated a rock and put stone blocks all around it to make it look like the Sphinx.

However, the symbols of the ox, the eagle, the lion and the human are considered to be symbols of the Evangelists, no less! This is what we learn from the "Christianity" encyclopaedia: "The usual symbol of the four Evangelists was the mystery chariot [or a creature known as the Cherubim – Auth.] … consisting of four creatures that resemble a human, a lion, an ox and an eagle. These creatures have become individual emblems of the Evangelists: … Christian art depicts Matthew accompanied by a human (or an angel), Mark with a lion, Luke with an ox and John with an eagle" ([936], Volume 1, page 513).

It turns out that the Great Sphinx at Gizeh united all these Christian symbols of the Evangelists into a single gigantic sculpture. What exactly is the symbol, then?

It is the well familiar Christian Cherubim. Indeed, the Cherubim has four faces – human, leonine, aquiline and bovine. This is known perfectly well from ecclesiastical tradition. For instance, this fact is mentioned by Theophilactus, Archbishop of Bulgaria, in his "Gospel Annotations" ([74], page 179). The name Cherubim is found in the Bible (the prophecy of Ezekiel, for example), but is also translated as "chariot," qv above.

Therefore, a Cherubim is precisely the creature described above, which combines the features of a human being, a lion, an ox and an eagle. It occupies one of the primary places in Christian symbolism.

"The Cherubim are blessed to be particularly close to the Lord… The supreme position of the Cherubim in the angelic world is also indicated in certain passages from the Holy Writ, which claim the Lord to be sitting on a Cherubim… The Cherubim are surrounded with a host of saints and angels in heaven; … the latter are subordinate to the Cherubim (Revelation 15:7). Being so close to the Creator, the Cherubim reflect the unapproachable greatness of the Lord and his glory (Hebr 9:5)" ([936], Volume 3, page 157).

Thus, what one sees in the Gizeh pyramid field as the Great Sphinx is really the famous Christian symbol, or the Cherubim. Nearby one finds numerous other Cherubim, or sphinxes that form the Sphinx Alley.

The site of the Great Sphinx also wasn't chosen randomly: "The gigantic head of the Sphinx is visible among the sepulchres – it must be one of the oldest monuments in this ancient graveyard" ([99], page 749). Therefore, the Great Sphinx stands on a Christian graveyard, which is the Gizeh field near Cairo, full of pyramids and graves.

What do the Egyptologists know about the Great Sphinx today? They write the following: "The Sphinx is one of the most remarkable ancient artefacts, and is most likely to be the guardian on the oldest graveyard of the world known to us today – the Gizeh Field of Death" ([99], page 754).

Let us reiterate that the word "Gizeh" is most likely to be a derivative of the word Kazakh (Cossack), or Gus (Hiksos) – the Cossacks once again.

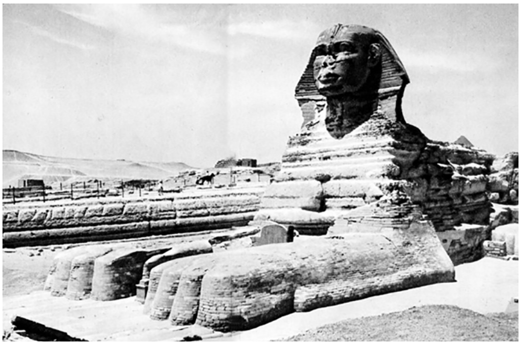


Fig. 18.1. The Great Sphinx. Taken from [1437], ill. 28.

The Sphinx is "a leonine figure with a human head; the lion is facing the East and has its paws stretched out before it … No rooms or chambers were discovered anywhere inside the Sphinx; its body was carved from a whole natural rock" ([99], page 754). The ancient sculptors used masonry in order to compensate for the uneven shape of the rock, qv in fig. 18.1.

"The side of the rock that faces the East wasn't cut down; its protruding part was artfully transformed into a head with a beard and a ureus … There are traces of red paint [? – Auth.] that once covered the Sphinx … One finds it hard to answer the numerous questions one feels inclined to ask when one contemplates this amazing work of art" ([99], page 755).

The very word "ureus" (royal snake often depicted crowning a pharaoh's head) may also be derived from the word "*russkiy*" ("Russian") – RSSK unvocalised; it must have transformed into the Latin "Rex" eventually.

Egyptology believes the Great Sphinx to be older than the three great pyramids of Egypt. As we shall see below, the Egyptologists are probably right. Apparently, "King Khufu [the creator of Egypt's largest pyramid – Auth.] believed it [the Great Sphinx – Auth.] to be a holy relic of the antiquity … The Sphinx remains an enigma to this very day" ([99], page 755).

We hope that the New Chronology might shed some light over this mystery.

And so, our theory can be broken down as follows:

1) The Cherkassians, or the Mameluke Cos-

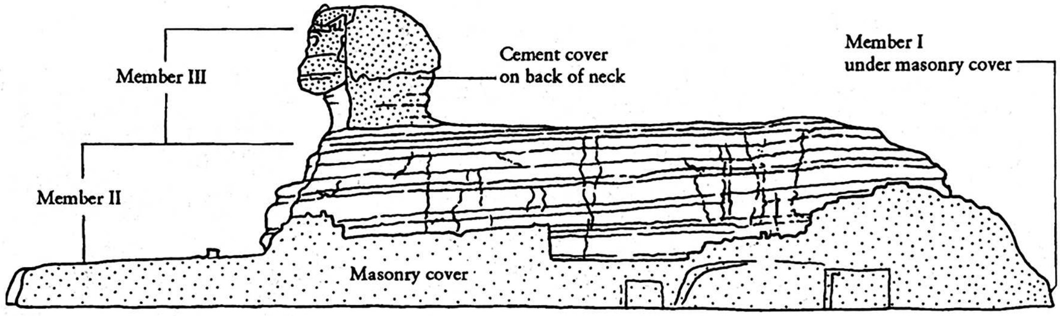


Fig. 18.2. Schematic section of the Great Sphinx according to Lehner. Taken from [1200], page 36.

sacks that came to power in Egypt in the middle of the alleged XIII century BC can be identified as the famous Hiksos dynasty from the "ancient" Egyptian history. The Hiksos invasion appears to be yet another reflection of the Great = "Mongolian" Conquest of the XIV century.

2) This is the very time when the Great Sphinx was erected in the Christian burial ground of Gizeh as the Christian symbol of the Cherubim – the XIV century of the new era. This field became the site of the central funereal complex of the entire Great = "Mongolian" Empire.

Vague recollections of winged sphinxes survive in Russian and in other languages as legends of the Phoenix. "Sphynx" and "Phoenix" are basically the same word, the latter being a vocalised version of the former, with the characteristic Russian omission of the first letters in the abbreviation of names (cf. "Kolya" and "Nikolai," "Lyosha" and "Alexei" etc).

Above we have already voiced the idea that the Phoenix is a legendary image of the Emperor, embalmed and taken away to Egypt for the funeral. The Phoenix must be the same creature as the legendary Rukh bird. Another thing that comes to mind in this respect is the fact that the Egyptians worshipped the god Horus ([650], page 10), depicted as a bird. "The solar god, or Horus, was considered the protector of a king's power. He was worshipped in the form of a falcon" ([464], page 89). "Rukh" may be a reversed reading of "Horus" – the latter name, in turn, is most likely to be closely linked to the name "Christos."

4.

EGYPTOLOGISTS ARE UNCERTAIN ABOUT THE CORRECTNESS OF THE "ANCIENT" EGYPTIAN NAMES IN THEIR TRANSLATION

One may have expected the modern Egyptologists to be capable of translating the "ancient" Egyptian names unambiguously. Unfortunately, this isn't always the case. For instance, the famous Egyptologist Shabas translates one of the hieroglyphs as "hyaena," whereas Brugsch, another eminent authority, believes the translation to be "lion" ([99], page 526). The two animals differ from each other greatly.

Let us continue. "Here Shabas reads the phrase as 'you make a hole in the fence to gather some fruit' etc instead of translating it as 'you open your mouth' etc" ([99], page 527). These two "translations" have absolutely nothing in common. One gets the suspicion that both may be incorrect. Let us continue.

For example, Brugsch offers a translation of the inscription found on the sarcophagus lid of the famous Pharaoh Mencaur, the creator of the third largest pyramid. The sarcophagus is kept in the British Museum. Even Vlastov, Brugsch's faithful translator and commentator, is outraged.

"It must be admitted that we utterly fail to comprehend why Brugsch uses Classical names instead of the names of Egyptian deities. 'Olympus' [in Brugsch's text – Auth.] is translated by Maspero as 'heaven,' 'Urania' stands for the goddess Nuit, and Kronos is used in lieu of Sebh" ([99], page 136).

What could all of the above possibly mean? Do the Egyptologists actually read the "ancient" Egyptian inscriptions, or do they merely offer us tentative translations? Olympus is a far cry from "heaven," after all, and Urania definitely isn't the same goddess as Nuit. There is nothing in common between the names "Kronos" and "Sebh," either. Such tendentious replacement of names changes the very spirit of the text in a most drastic manner, affecting its perception and the whole picture of the "ancient" Egyptian life in general.

Brugsch points out the following fact: "Hieroglyphs are read in the direction faced by the figures – from the right to the left, or vice versa, or even from the top to the bottom" ([99], page 25).

It would be expedient to cite the opinion of Y. Perepyolkin in re the translations of the "ancient" Egyptian names here. In the foreword to his voluminous book entitled "The Revolution of Amen-Khotep IV. Part I" he informs the reader of the following:

"Readers might be confused about the uncommon renditions of Egyptian names. The present book attempts (possibly, with errors) to replace the customary and yet inconsequential and often outright arbitrary renditions of the ancient Egyptian names by other versions, possibly not ancient (this is hardly a feasible task), but yet authentically Egytian – namely, Coptic, or Saidic, to be more precise.

Therefore, instead of the customary names of cities and places, which are usually Greek and Arabic, their Coptic equivalents were used. Thus, instead of "Luxor," "Memphis," "Thebes," "Iliopolis," "Phayum," "Asun," "Siuth," "Esne," "Medineth-Abu," "Akhmim" and "Hermopolis" the book refers to "Apeh," "Mentheh," "Neh," "On," "P-Yom," "Sven," "Syovt," "Sneh," "Chemeh," "Shmin," "Shmun" etc … The names that I haven't managed to vocalise are of a tentative nature" ([650], pages 5-7).

What do the names "Hermopolis" and "Shmun" have in common? Or "Luxor" and "Apeh," or "Iliopolis" and "On," for that matter? The rest aren't any better, with the sole possible exception of Memphis.

The name Aton is encountered in virtually every "ancient" Egyptian text. It turns out that Y. Y. Perepyolkin believes this reading to be incorrect, suggesting "Yot" as a viable alternative. Incidentally, one of the consequences is the transformation of the name Ekhnaton, which we shall discuss at length below, into Ekh-Ne-Yot, or simply "Ignat" ([650], page 7).

Let us summarise. Could this mean that the vague and variable interpretations of certain "ancient" Egyptian names, stubbornly called "translations" today, are largely arbitrary and even subjective, which is very dangerous indeed.

If this is indeed the case, one must say so outright and publicly – not just in specialised works such as the book of Y. Perepyolkin as cited above, but in front of a large audience in order to cease the practice of presenting one of the many possible vague interpretations of an old text as doubtlessly "final," let alone "scientific."

If one were to make such a frank and public declaration, it would provide us with an opportunity to read the old texts anew, from a different viewpoint, and possibly more correctly. The New Chronology suggests many such alternatives.

For instance, Brugsch translates the name "Menes" as "firm or standing fast" ([99], page 117). We may suggest another variant – the Greek "Monos" or "Mono," meaning "single," or "the only." Another option is to trace the name back to Mani, the founder of the Manichaean faith, a widespread religious current in the Middle Ages ([797], page 755). The name Osman is also very close to "Monos."

Brugsch translates the name "Senta" as "horrifying" ([99], page 117). We don't exclude the possibility that it might translate as "saint" (cf. the Latin "sanctus").

Brugsch believes that the name Khuni must be translated as "the cutter." We would like to know why it cannot stand for the Russian and Tartar word "Khan," or, alternatively "Hun" ("Hungarian") – or "Cossack," at that? See Orbini's book above ([161]).

There is nothing to preclude us from recognising the name of the "ancient" Egyptian god Bes ("the god of dancing, music and merrymaking," qv in [99], page 155), also known as "Bes the Jolly," as it turns out ([99], page 228), as the famous Slavic word "*bes*" ("demon").

The "ancient" Egyptian name Baba, which we find "re-emerging as the nickname borne by the father of our hero, Aames" ([99], page 263), can be identified as "papa," which means "father" in a great variety of languages.

We naturally don't insist that the "ancient" Egyptian name "Baba" ("papa") had always stood for "father" (male parent) in Egyptian texts. After all, the title "Pope" was also applied to the spiritual leader of the Christians. However, it is noteworthy that several examples of the name's usage cited by Brugsch feature it in the context of referring to a male parent – for instance, Baba the father of Queen Nubhas, Baba the father of Aames and "the king's right hand, Baba … says that he loved his father and respected his mother" ([99], page 263).

This is especially valid seeing as how "the full name of this father was Abana-Baba [or Abana the Father – Auth.], and he was the military commander of Ra-Sekhenen Taa III" ([99], p. 263). Also, could the name of this king translate simply as "Russian Khan"? In this case, the nation of Terter ([99], p. 345) may be identified as the Russian Tartars, especially given that another inscription blatantly calls them "Tar-Tar" ([99], p. 390).

The nation of "Kazaa (Gazi or Gatsi from the Adulis inscription)" ([99], page 345) could well be identified as the Cossacks.

The "Land of Punt" should therefore be "a coastal land," cf. the Greek "Pontos" ([99], pages 321 and 345).

The "Land of Athal" ([99], page 329) is either Italy or Ithil, the famous alias of the Volga.

The land of Sa-Bi-Ri ([99], page 390) might well be Siberia.

Sa-Ma-Nir-Ka ([99], page 391) is possibly Samarkand, or Sarmatia (Samara).

Ma-Ki-Sa ([99], page 390) might easily turn out to be Moscow.

Phurusha (or Thurusha, qv in [99], page 391) might be Thiras, or the Turks. Thiras was considered to be the forefather of the Turks in the Middle Ages, similarly to Meshech being the forefather of the Muscovites.

And so on, and so forth.

5.

EGYPTIAN KINGS OF THE HIKSOS EPOCH

This is what we learn from Brugsch: "The obscurity that surrounds the history of the invasion and the reign of the Hiksos kings in Egypt might be somewhat clarified by a single document that pertains to the end of the foreign rule" ([99], p. 246).

An Egyptian papyrus kept in the British Museum today "contains the beginning of the historical tale of the foreign king Apepi [we have already mentioned him above – Apopi = the Christian Pope – Auth.] and the Egyptian vassal ruler Ra-Sekhenen (the name translates as 'Ra the Victorious Solar God')" ([99], page 247).

"Ra-Sekhenen wasn't the only king to bear this name. We know of three namesakes, his predecessors – all of them also shared the surname Taa" ([99], page 251).

Brugsch suggested to translate the name Ra-Sekhenen as "Ra the Victorious Solar God," qv above, adding that Amon-Ra was an Egyptian deity ([99], page 257) and that the name Khen, which is a part of the composite name Sekhenen, stood for "brave" ([99], page 251).

We shall refrain from arguing with Brugsch, since we haven't verified the decipherment method used for these hieroglyphs. But we must pay attention to the examples listed above. They demonstrate that in some cases (and, possibly, in many cases) Egyptologists appear to be incapable of giving a more or less reliable translation of names, which makes them wallow in guesswork and symbolic interpretation of the ancient hieroglyphs. But what holds us from suggesting our own version of interpreting the same "ancient" Egyptian names in this case?

Let us assume the following. Ra-Sekhenen is Ras-Kenen, or simply "Russian Khan." After all, the separation of the monolithic ancient text into individual words can also vary. Brugsch's translation of the word "Khan" as "brave" does not contradict our version, either.

Also, could the name Amon (MN unvocalised) be the first part of the word "monarch," which translates as "autocrat," or "the only ruler" (mono-rex), or the first part of the word "Mongol," or "the great"? This is precisely what we learn from the Egyptologists – Amon is "the great god."

It appears as though the "ancient" Egyptian name Baba as found upon the sepulchres of the Hiksos epoch can also be traced back to a Slavonic origin ([99], page 263). The most fascinating thing is the occurrence of the name "Bata" (or "Bita") in the "ancient" Egyptian papyri of the Hiksos epoch ([99], page 267). We recognise it as the name "Batu," or "*batya*" – the Cossack "*batka*," or Ataman, which must have also left a trace in Egyptian history.

6.

THE ATTITUDE TO THE HIKSOS DYNASTY IN EGYPT. THE EPOCH WHEN THE RECOLLECTIONS OF THEIR REIGN STARTED TO GET WIPED OUT AND THE INSTIGATORS OF THIS PROCESS

According to our reconstruction, after having invaded the African Egypt in the XIV century, colonised these uninhabited territories and founded a new dynasty, the Hiksos Cossacks, or the Mamelukes, who also impregnated the history and culture of Egypt with their Slavonic and Turkic names and customs, assimilated among the local populace; it was the French army of Napoleon that put an end to their long reign, or, rather, the reign of their descendants, qv above.

The names of the Hiksos Mamelukes, or Cossacks, became customary in Egypt. Egyptologists tell us the following: "The name Apopa, or Apopi [Pope – Auth.], which was borne by the Hiksos king, a contemporary of Rasekhenen [Russian Khan – Auth.] became common in Egypt… Egyptians voluntarily named their young after their so-called ancestral enemies [referred to as such by the Egyptologists – Auth.], without even hesitating to use the names of the foreign kings" ([99], page 259).

Brugsch calls this fact amazing ([99], page 259). Further he remarks that the Hiksos rulers and the locals "doubtlessly weren't hostile towards each other for generations, as legends [of Napoleon's epoch, perhaps? – Auth.] are trying to convince us" ([99], page 259).

Furthermore, according to Brugsch," the Hiksos rulers shouldn't be blamed for the destruction and desecration of temples, monuments built by other dynasties before them and so forth" ([99], page 259). On the contrary, Egypt is known for "a systematic destruction of the monuments built by the Hiksos, the defacement of their names and titles beyond legibility and the replacement of the latter by other names and titles in utter perversion of historical truth … They [the Egyptian kings of the 18th dynasty, regnant after the Hiksos, according to Brugsch – Auth.] managed to destroy all the vestiges left by the Hiksos upon the land of Egypt almost completely, and this is the reason why we run into so many difficulties in our study of the oldest foreign reign in Egypt" ([99], page 260).

We have already voiced our considerations in this respect. It is most likely that the "ancient" kings of the 18th dynasty had nothing to do with it. The mass destruction of inscriptions is to be blamed on the West Europeans; it must have started with the expedition of Napoleon. The traces of the Russo-Turkic dynasty of the Mamelukes were methodically erased. As Napoleon tirelessly proclaimed, Egypt "needed assistance on its way to the light" ([484], pages 80-82).

CHAPTER 19

"Ancient" African Egypt as part of the Christian "Mongolian" Empire of the XIV-XVI century – its primary necropolis and chronicle repository

1.
GENERAL OVERVIEW OF THE 18TH "ANCIENT" EGYPTIAN DYNASTY AND ITS HISTORY

Let us reiterate that African Egypt of the XIV-XVI century must have been the primary imperial necropolis and chronicle repository. For the most part, the events recorded in the chronicles took place at some considerable distance from Africa – primarily, in the Imperial metropolis, and Russia, or the Horde, and the Ottoman = Ataman Empire, as well as certain imperial colonies in the Western Europe, Africa, Asia, America etc. In the XIV-XVI century Egypt was the name of Russia, or the Horde, qv in Chron6. The land described as Egypt in the Holy Writ identifies as Russia. The Pharaohs, or the Great Ones (the "Mongolian" Czars, or Khans, of the Empire, lived in the centre of the Empire and not in African Egypt. They were only brought to Egypt posthumously for a lavish funeral. Quite naturally, Africa was more influenced by the former part of the Mongolian Empire known as Atamania populated by the Ottoman Turks.

The Egyptian African priests wrote chronicles, accurately recording the deeds of the faraway Czars, or Khans, of the Horde, and the Ottoman sultans. Later, after the breakup of the Empire and the creation of Scaligerian history, it was declared that Egyptian chronicles refer exclusively to the deserty African Egypt and its environs. Thus, historians of the XVII-XIX century have greatly reduced the true scale of the "Egyptian" history and the events related thereto. The history of the whole vast "Mongolian" Empire was compressed and transplanted onto African soil – and into deep antiquity so that it wouldn't get in the way of those who were building the new edifice of Scaligerian myth in the freed-up space.

Let us proceed with an analysis of the "ancient" Egyptian dynasties. The famous 18th dynasty is dated to 1570-1342 BC by the Egyptologists ([1447], page 254). According to our conception, the dynasty is a reflection of the Ottoman, or the Ataman Empire of the XIV – XVI century AD. The chronological shift equals some twenty-eight hundred years here, no less. Egypt was also part of the "Mongolian" Empire around that time. Traditionally, the following pharaohs are included in the dynasty ([1447], page 254 and [99], page 272):

1) Aames; 2) Amenkhotep; 3) Thutmos I; 4) Thutmos II with Hatshepsut; 5) Thutmos III the Conqueror; 6) Amenkhotep II; 7) Thutmos IV; 8) Amenkhotep III; 9) Amenkhotep IV; also known as Ikhnaton ([1447], page 354; could this have translated as Ignatius or simply Ignat?); 10) Tutankhamen, then Khoremhib – a single generation

of heretical kings ([99], page 728). Tutankhamen was "considered an unlawful pharaoh in the Egyptian chronicles" ([99], page 419).

Therefore, nearly every pharaoh of this dynasty was named Amenkhotep or Thutmos. This could mean that in reality the history of this epoch refers to the deeds of the two great pharaohs for the most part – Thutmos and Amenkhotep. The history of the other reigns appears to have been forgotten almost completely, since the vivid events that took place in the epoch of Amenkhotep and Thutmos have eventually outshone the less important events.

Indeed, as we shall see below, when Brugsch relates the history of the 18th dynasty, he primarily concentrates on Amenkhotep IV and Thutmos III. Therefore, they are the primary pharaohs that interest us presently.

Let us pay close attention to the fact that there are no data available about the dates of the reigns for the 18th dynasty. Therefore, Brugsch is following his "dating method," ascribing a hypothetical reign of 33.3 years to each of them. We have already mentioned this strange trait of his.

Nowadays we are by no means bound by the confines of such a "chronology." Therefore, we shall have to consider the 18th dynasty as a whole – as a single unit consisting of several pharaohs whose reign durations remain unknown to us, as indeed the very order of the pharaoh inside the dynasty. As we have seen, the lists of pharaohs could be read in different directions – left to right and vice versa, which may have led to confusion in what concerns their order.

Egyptologists "date" the 18th dynasty to the alleged years 1570-1342 BC ([1447], page 254). It is very noteworthy that once we replace the "BC" with an "AD" in these dates, we come up with 1342-1570, which is in excellent correspondence with the real dating of this dynasty's reign, as we shall see below. Once again, it has to be said that the most likely reason for the above is the fact that somebody had initially dated the "ancient" Egyptian dynasties correctly using the AD scale coming up with a date that cannot precede the middle of the XV century, later replaced by a corresponding BC dating, which has effectively transferred the entire history of the Middle Ages into deep antiquity.

This is easy enough to understand – the real epoch of the 18th dynasty ends in the XVI century AD according to our reconstruction, and therefore its documents must have contained the datings made in accordance with the new epoch, which were later coyly "corrected" in this uncomplicated manner.

2.

THE "LUNAR," OR OTTOMAN DYNASTY OF THE PHARAOHS, OR "THE DYNASTY OF THE CRESCENT"

The "founder of the 18th dynasty" is named as a queen – "the beauteous Nofert-ari-Aames" ([99], page 276).

The very beginning of the Mameluke Cossack dynasty (the alleged XIII century AD – in reality, the XIV century AD) is marked by the reign of the famous Sultaness Shageredor, who "reigned over the land together with the Mameluke Council, a decisively influential party" ([99], page 745). This identifies her as the founder of the mediaeval Mameluke dynasty – the original of the "ancient" Egyptian 18th dynasty.

Brugsch reports the following: "We encounter the spouse of Aames … named founder of the eighteenth royal house" ([99], page 276). Therefore, the first pharaoh of this dynasty is Aames, according to Brugsch. This name is translated as "Child of the Moon" ([99], page 272). Brugsch reports: "The name of the revered deity and its celestial symbol [the moon – Auth.] wasn't just adopted by Aa-Mes and his mother Aa-Khotep ('the lunar one'), but also their offspring, the Thutmos ('children of Tut')" ([99], page 272).

Thus, almost the entire 18th dynasty of the pharaohs is lunar, or "born of the moon." Given all that we already know, the meaning of the reference is crystal clear – the moon or the crescent are here as an Ottoman = Ataman symbol, or the symbol of Czar-Grad (Constantinople). Later on, after the XVII century, it became the symbol of Islam and the Muslim faith. Things are getting clearer – according to the new chronology, the

18th dynasty reflects the Ottoman, or Ataman Empire of the XIV-XVI century. It is for this reason that Ramses II was also known as Osman the God (Osimandius), qv above.

It could be that the actual name Thutmos relates to "Ottoman," whereas Amenkhotep is "Amon the Goth."

3.
AMENKHOTEP I AND AMENKHOTEP IV

3.1. Amenkhotep I

Egyptologists place Amenkhotep I at the very beginning of a dynasty, and so he can be regarded as the founder of the Amenkhotep dynasty. However, little is known about him – Brugsch managed to scrape up enough material to fill a page and a half ([99], pages 277-278). It was a dull enough reign without any remarkable deeds credited to the ruler.

However, the last of the Amenkhotep dynasty, namely, Amenkhotep IV or Ikhnaton (Ignatius?) placed at the very end of the dynasty by the Egyptologists (the next to last pharaoh) wasn't merely described in much greater detail by Brugsch (14 pages of [99] – 403-416); he is also one of the most popular "ancient" Egyptian pharaohs.

One must remark that Pharaoh Aames ("Child of the Moon") was the ancestor of the first Amenkhotep, whereas the last Amenkhotep was the contemporary of "a high official who lived at the court of the pharaoh and took care of his house, by the name of Aames" ([99], page 410). We have a namesake here – another "child of the Moon" with the same name.

This fact alone tells us nothing – however, below we shall see that these two pharaohs, both called Amenkhotep, have most likely been mistaken for each other. The biography of the first Amenkhotep was erroneously ascribed to the last Amenkhotep. This is why Pharaoh Aames also became duplicated on paper, travelling forward in time and ending up reflected in the biography of Amenkhotep IV as "the high official Aames who took care of the Pharaoh's household." The direction of the time shift may also have been the opposite.

3.2. The religious reform of Pharaoh Amenhotep IV (Khunaten – Khan of the Don?). Islam branches away from Christianity

It appears that the history of the "ancient" Egyptian Khunaten (Khan/Don?) reflects the events of the late XVI or even early XVII century, or the epoch when the formerly united Christianity of the XII-XVI century branched into several fractions, one of them being Islam. This is the epoch when Islam becomes the official religion of the Ottoman = Ataman Empire. Pharaoh Khunaten is primarily known as the founder of a new religious cult that broke away from the ancestral faith. This resulted in a conflict between him and the orthodox priests.

It is said that "the people and the priests openly rebelled against the heretical king, who even refused to wear the name Amenkhotep since it had contained the part "Amon," and dubbed himself Khunaten" ([99], page 406).

What was the religious reform of Khunaten all about? The following is reported: "The reason why the priests and the king severed all ties between them was … the refusal of Amenkhotep IV to observe the traditions of Amon's cult and the deities worshipped alongside him … In the house of his foreign mother the young heir … heeded to the teaching … of a single god … this influence transformed him into an avid devotee eventually" ([99], page 405).

Our reconstruction makes everything perfectly clear. The "ancient" Egyptian chronicles describe the growing strength of the Ottoman religious movement within the Great = "Mongolian" Empire of the XV-XVI century. It is known that Islam branched away from Christianity as a religious movement that emphasised, in particular, that there was "no god but Allah." This served as the reason for banning the cult of the saints and the deification of Christ as the Son of God. Apart from that, the cult of Our Lady fell out of grace. Islam emphasised the worship of a single god under a single name.

Apart from that, the Islamic faith was a sworn enemy of icons. Islam introduced the ban on the worship of graphical representations – modern mosques are decorated by geometrical ornaments exclusively – no icons or statues anywhere. Finally, it is common knowledge that the moon, or the crescent, the old symbol of Czar-Grad, is universally associated with the Muslim faith. Jalal Assad, the Turkish historian, tells us the following: "The Sultan adopted the old Byzantine crest, the crescent, as the national coat of arms, adding a star thereto" ([240], page 169). It is most likely that the star next to the Ottoman crescent is the Evangelical Star of Bethlehem. The crescent could have been a symbol of the solar (or lunar) eclipse that accompanied the crucifixion of Jesus Christ, according to the Gospels.

We see that the "lunar dynasty" of the Pharaohs introduces the cult of a single deity. We see the "deviation from the cult of Amon and the deities worshipped alongside Amon" ([99], page 405). In particular, this concerned "the wife of Amon – Muth."

Apparently, this is a reference to the banishment of icons that depicted the saints and particularly to the banishment of the cult of Our Lady, or the Holy Mother of God ("Muth the wife of Amon"). This is apparently a slight corruption of the Slavic word "*mat*" – "mother." Let us remind the reader that the ancient texts were transcribed in consonants exclusively; therefore, all the vocalizations, or the introduction of vowels, is a later phenomenon, largely arbitrary in nature.

And so, the "ancient" Egyptian sources describe a real and important event, which is likely to date from the end of the XVI or even the beginning of the XVII century. In the southern parts of the Great = "Mongolian" Empire, Islam becomes the official religion; this is a religious schism.

3.3. The foundation of Rome in Italy around the end of the XIV century AD as reflected in the "ancient" Egyptian chronicles

As we already mentioned above, Scaligerian history is well familiar with the "return of Popes" to Italian Rome at the end of the XIV century AD (circa 1380 AD, after the "Avignon captivity" consensually associated with the French city of Avignon. Our reconstruction implies a different scenario – the popes didn't return to Italy, but rather founded Rome there on a new site, as well as the Holy See in Vatican (named after Batu-Khan). The Italian throne was conquered in the epoch of the Great = "Mongolian" conquest as an affiliate of the central Imperial Orthodox Church of Russia, or the Horde, in order to facilitate the ecclesiastic domination in the west of Europe. Apparently, the pages of the Western chronicles initially described the foundation of Batu-Khan's affiliate as the transfer of the Holy See from P-Russia, or White Russia. This was correct; however, in the XVII century many of the events that occurred in P-Russia were declared to have taken place in Paris, France. Hence the popular misconception that the Catholic Popes came to Italian Rome from Avignon in France. This is most probably incorrect. Avignon is a slight corruption of "Babylon" – presumably, the name of the Volga Horde in our reconstruction.

Let us remind the reader that, according to our research, the Bible describes the Avignon captivity as the famous Babylonian captivity of the Judeans (see CHRON1).

The transfer of the Holy See to Italy was presented as the transfer of the capital, whereas in reality this was merely the foundation of an occidental centre of "Mongolian" dynastic rule that occurred at the end of the XIV century. Its double is misrepresented by Scaligerian history as the transfer of the imperial capital from "Rome" to "New Rome" by the Roman Emperor Constantine I in the alleged year 330 AD. In reality, New Chronology estimates it to have happened around 1380 AD (seeing how 1380 = 330 + 1050).

It turns out that the "ancient" Egyptian chronicles dating from the epoch of Pharaoh Khunaten, a contemporary of these events, reflect this event as well. This is what we learn from them: "The King … decided to abandon the city of his forefathers and to found a new capital of the kingdom, far away from Memphis and Thebes, in the land of … Tel-El-Amarna" ([99], page 406).

It is noteworthy that the new provincian "Mongolian" capital is directly referred to as "Italian Rome," or "TL-Amarna." "Amarna" means

"Rome when read in reverse, which is in good correspondence with our reconstruction.

Egyptologists are naturally of the opinion that this "Tel-El-Amarna," or "Italian Rome," was located somewhere in African Egypt. They suggested that the capital was transferred to the site of some modern village, proudly renamed Tel-El-Amarna. But one finds no traces of a large ancient capital anywhere – the ruins one finds here somehow fail to correspond to the magniloquent "ancient" Egyptian descriptions ([99], page 406). Therefore the Egyptologists decided that a large city did exist in these parts, but it became destroyed ([99], page 406). Virtually without a trace, as we are told.

Therefore, we are of the opinion that the "ancient" Egyptian chronicles reflect the foundation of New Rome in Italy around 1380 AD.

4.
PYRAMIDS AND SEPULCHRES

4.1. Who built the Great Pyramid of Khufu (Cheops)? When was it done?

It is believed that the three largest Egyptian pyramids were erected in the epoch of the 4th dynasty of the Pharaohs in 2680-2565 BC ([1447], page 254). The three main pyramids are also presumed to have been built in chronological sequence by the pharaohs Khufu (a.k.a. Cheops), as well as Khephren and Mencaur.

The pyramid of Cheops (or the Great Pyramid of Khufu) is the largest (see figs. 19.1 and 19.2). It is said to have been erected after the Great Sphinx ([99]). It is however remarked that virtually no information exists about these three pharaohs; what we have is of legendary nature.

It is commonly known that the scientists haven't found any traces of the pharaoh's mummy in the Pyramid of Khufu. As a result, they were forced to claim the "body of the king commemorated with the construction of the Great Pyramid has never been buried there" ([464], page 54).

"Thomas Shaw, who visited Egypt in 1721 … shares his opinion that the internal construction of the Great Pyramid is very poorly suited for funereal purposes … believing that in reality they [the large pyramids in general and the Great Pyramid in particular – Auth.] weren't sepulchres. He believes … the granite sarcophagus of the Great Pyramid to have been used for mystery rites in honour of Osiris. According to Shaw, this sarcophagus, which isn't decorated by any hieroglyphic inscriptions, differs from authentic sarcophagi shape-wise, being much taller and wider" ([464], pages 58-59).

Fig. 19.1. The Great Pyramid of Cheops (Khufu).

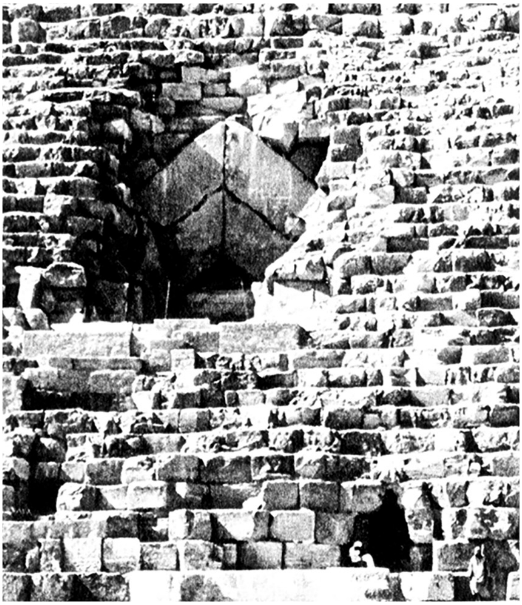


Fig. 19.2. The sheer scale of the pyramids' size can be estimated by the two human figures in the bottom right corner of the photograph. Taken from [1437], ill. 19.

As a result of the archaeological excavations conducted in the XIX century it was discovered that the large pyramids and "the first pyramid in particular, weren't merely large sepulchres; they miss too many important features for this application. After all, nobody has managed to prove that any kings were ever buried there" ([464], page 71). As for the second and the third pyramid, some remains have reputedly been found there ([464], page 78). It is therefore possible that these pyramids served the purpose of sepulchres at some point. However, no traces of burials have been found in the first, or the Great, pyramid to this day ([464]).

The "ancient" Herodotus wrote about Pharaoh Khufu and his pyramid. As we are beginning to understand, this took place in the XV-XVI century of the New Era or later. Herodotus writes: "Cheops, King of Egypt, brought all sorts of misfortune upon Egypt. First of all, he locked up all the temples and forbade the Egyptians to make offerings. Then he made all the Egyptians work for him … The construction of the pyramid lasted for 20 years" ([464], page 33).

Now let us return to Pharaoh Khunaten (Khan of Don?), or Amenkhotep IV. It turns out that he was the very builder of the Great Pyramid. This is what an "ancient" Egyptian inscription tells us in Brugsch's translation:

"And the first time the king sent his order to … [chisel marks – Auth.] so that all builders would gather around, from the city of Elephantine to the city of Samkhud … and all the leaders and rulers of the nation, to break strong rock for the construction of the Great Pyramid of Khormakhu, glorifying him as the god of light… The great and distinguished rulers and lords … became whipmasters at quarries and harbour" ([99], page 408).

We are clearly being told that it was Pharaoh Khunaten (Khan of Don?) who built a "Great Pyramid" of some sort. However, none of the surviving pyramids are associated with the name of Khunaten by the Egyptologists. The main reason is their opinion that all the great pyramids were built thousands of years before his reign; it is said that no large pyramids were built under Khunaten.

Repercussions of the Great Pyramid's construction under Amenkhotep IV must have been reflected in the "biography" of his immediate predecessor, Amenkhotep III. This is what the writing that speaks on behalf of its main builder tells us: "The king made me Head of the builders. I made the King's name immortal; there is nobody to surpass my feat, even among the ancients. A great mountain of sandstone [pyramid? – Auth.] was built for him (the king)" ([99], page 393).

Egyptologists believe that Khunaten's pyramid was indeed constructed, but … it did not survive. Brugsch writes: "His first deed [one of the next pharaohs – Auth.] was to destroy and deconstruct the building of Khunaten, who had … built a gigantic pyramid in the middle of Ammon's city, the so-called Ben-Ben, which was topped with a solar sphere and devoted to Aten, his only deity" ([99], pages 426).

Mark Brugsch's cautious approach – he is simply referring to "the deconstruction of a building," but doesn't make any comments concerning the fate of the pyramid, as though he was suggesting that the readers could make their conclusions themselves, the implication being that if even a building was taken apart, the pyramid would definitely meet a similar fate. Why is Brugsch so cautious about his claims? The reason must be that the original sources do not contain any passages where one could find explicit references to the deconstruction of the Great Pyramid built by Pharaoh Khunaten. This is why the eminent Egyptologist was forced to explain its conspicuous absence today, on the one hand; on the other hand, he feels too embarrassed to claim that a gigantic stone mountain was also "pulled apart and rendered to individual stones by some mysterious party."

What do we come up with? The "ancient" history of Egypt almost completely fits into the relatively brief historical period of the XIII-XVI century AD. We are not currently concerned with the early and nebulous, or legendary, period of the XI-XII century.

The Khufu pyramid was built after the Great Sphinx or simultaneously with the statue ([99], page 753). This is confirmed by the stele that says: "It is said elsewhere that King Khufu saw this monster; in other words, this sculpture had existed before him and was created by the most ancient of the pharaohs" ([99], page 133).

The Great Sphinx is most likely to have been built by the Hiksos, or the Horde, in the alleged XIV century AD, as we have already seen. This is four thousand years later than it is considered to be by Scaligerian "chronology."

It is time for us to voice our hypothesis. It shall be simple. According to our opinion, the Great Pyramid was erected at the end of the XIV century AD the earliest. This places it in the epoch of the Ataman, or Ottoman dynasty of the sultans, or pharaohs. Only one of them is said to have built a large pyramid – Khunaten (possibly, Khan from the Don).

Therefore, the Great Pyramid was built by Khunaten in the late XIV – early XV century AD the very earliest. It is for this very reason that Herodotus reports the use of iron tools at the construction of the Great Pyramid ([163], page 119, Book of Eutherpes, passage 125). As applied to the XIV-XV century of the New Era, this fact ceases to surprise and becomes perfectly normal. Anything else would be strange. It is also perfectly clear why a steel chisel was found in the masonry of the Khufu pyramid ([245], page 27, comment 23). However, modern Egyptologists are greatly influenced by the Scaligerian chronology, which makes them "correct" Herodotus. For instance, in [464] this quotation from Herodotus is accompanied by the following dry comment, which isn't backed up by any solid facts whatsoever: "In the epoch of Cheops, or the first half of the III millennium BC, Egyptians used copper tools exclusively. Editor" ([464], page 34).

The name Khuphu, or Khut obviously stands for "Goth," and may be regarded as a modification of the name Khunaten. The latter could have derived from "Khunat" – "The Huns" (or the Goths); alternatively, it might stand for "Khan of the Don." Apparently, the legends about Pharaoh Khufu (the Goth) are simply another reflection of the biography of Khunaten (Khan of the Don) – the great religious reformer of the Huns.

Sources where we find references to Khufu report that he had closed all temples and forbade offerings, or, in other words, instigated a great ecclesiastical reform, which brought turmoil and strife to the country.

Just like Khufu, who "made every Egyptian work to serve his needs" ([163], 2:124, page 119), Khunaten sent everyone to build the pyramid – not just the mere folks, but also "the great and distinguished lords and rulers," qv above.

Likewise Khufu, who was hated by all Egyptians so much that they are even believed to have refrained from calling him by name ([163], 2:128, page 120), Khunaten is also said to have become unpopular after his mandatory pyramid construction decrees ([99], page 405).

This is what the Egyptologist Brugsch tells us about Pharaoh Khufu: "Hufu had an ill fame. Tradition has it that Khufu was coarse and despotic, and that he enjoyed making people work hard… Egyptians hated him so much that his name remained taboo for many years after his death" ([99], page 130). Simultaneously, other sources "portray him as a brave and industrious king" ([99], page 130).

All these parallels between the "biographies" of Khufu and Khunaten must result from the fact that different sources refer to the same Hun (or Goth) – the Khan of the Don. Scaligerian chronology separated two different reflections of the same figure by nearly a millennium and sent both into deep antiquity. We bring them together again and restore them to their actual chronological location – the XIV-XV century of the new era. This makes the image of the great reformist and the builder of the great pyramid more vivid and saturated.

"There is a writing on the rock in Vadi-Magara that glorifies Khufu as the destroyer of his enemies. The inscriptions on the sepulchres of the Nile Valley call Khufu builder of many cities and settlements on the bank of the river… Inasmuch as a researcher can judge by the inscriptions that survived inside sepulchres adjacent to the Great Pyramids, the Field of Gizeh was chosen as the burial ground of royal infants and noblemen from the epoch of the fourth dynasty" ([99], page 131). Since the fourth dynasty is the actual reign of

Khufu, Khephren and Mencaur, or the builders of the three largest pyramids, the epoch in question is most likely to identify as the XIV-XV century and not any earlier. Incidentally, the "hieroglyphica name of the pyramid was Khoot" ([99], page 750). "Goth" once again! We see obvious clues concerning the origins of the Mameluke dynasty, as in the case of the pharaoh's name – references to the Mamelukes, the Goths and the Cossacks.

Let us conclude with a recollection of the opinion voiced by Herodotus about Khufu having lived after Ramses II, while the modern commentators "explain" it to us that Herodotus was wrong and the real order should be the reverse ([163], page 119; also [163], page 513, comment 138). Nowadays we can finally determine whether Herodotus had actually been correct or not. As we can see, the criticisms of his Scaligerite adversaries are completely unjustified, since Ramses II does predate Khunaten, or Khufu, according to our reconstruction.

4.2. The two other large pyramids

The second large pyramid was erected by Khephren, who was also known as Khaphra, Kephren and Habries. He was a brother or a son of Khufu ([99], page 131). His name, Khaphra (Hat-Ra, Khet-Ren or Khab (t) Ries obviously includes the "Hittite" root "Khet," which is synonymous to "Goth." The name Khet-Ra may have translated as "King of the Goths." With "Ries" or "Rus" we shall read the name as "Russian Goth," or once again as "Goth-Rex" ("King of the Goths"). Also, could the name Habries be a slight corruption of the Slavic word "*khrabriy*," which stands for "brave"?

It is reported that "the pyramid of this king was called Urt, or "the Great"; it stands right next to the Pyramid of Khufu" ([99], page 131). The name Urt is very similar to the word Horde = Artha = Rat (the army), as well as to "Ruthia" (or Ruthenia). ALl of the above is in good correspondence with our reconstruction.

The creator of the third large pyramid was known as Mencaura or Menkheres ([99], page 135). The name "Menkheres," or "Meng-Res" might be a repercussion of Mong-Res or Mong-Rus – the "Mongolian" (Great) King, or the "Russian Mongol."

Here is the name of another pyramid, which has fortunately survived: "After Merenrah [the Marine King? – Auth.] his brother Noferkarah ascends to the throne. His pyramid was called Menkh-Ankh" ([99], page 150). This name sounds similar to "Mongol-Khan."

However, Herodotus reports the following: "One count a 106 years during which the Egyptians were afflicted by all sorts of troubles, and their locked-up temples didn't open. Egyptians loathe these kings so much that they're reluctant to say their names aloud, ascribing the pyramids to the shepherd Philitis, whose herds were grazing in these very fields, as the legend tells us" ([464], pages 304-305).

It is obviously useless to interpret this text literally. It is unlikely that a shepherd, even a very gifted one, could have built the three greatest pyramids of Egypt in spare time – or just one of them, for that matter. The Khufu pyramid weighs around 6.5 million tons. Such outstanding shepherds only exist in Scaligerian chronicles.

However, let us recollect that the term "shepherd" was applied to the Hiksos dynasty, qv above. Therefore, the words of Herodotus are likely to mean that the Egyptians ascribed the construction of the pyramids to the Hiksos dynasty, or the first Orthodox dynasty of the Cossack Pharaohs that reigned as such until the introduction of Islam by Khunaten or one of his heirs at the end of the XVI century. The next Egyptian dynasty was the "Lunar dynasty" of the Ottomans, who were Muslims.

Apparently, Herodotus, being a Greek, contacted with the Orthodox Coptic populace of Egypt. One must think that the XVI-XVII century Copts weren't too fond of their new Muslim rulers. On the contrary, the old Orthodox dynasty of the "shepherd" kings was remembered with warmth.

By the way, shortly after 1550 AD "Pierre Belon, the doctor of the Parisian Faculty of Medicine, published the description of his journey to the Orient, wherein … he said that the third pyramid was in such an excellent condition that

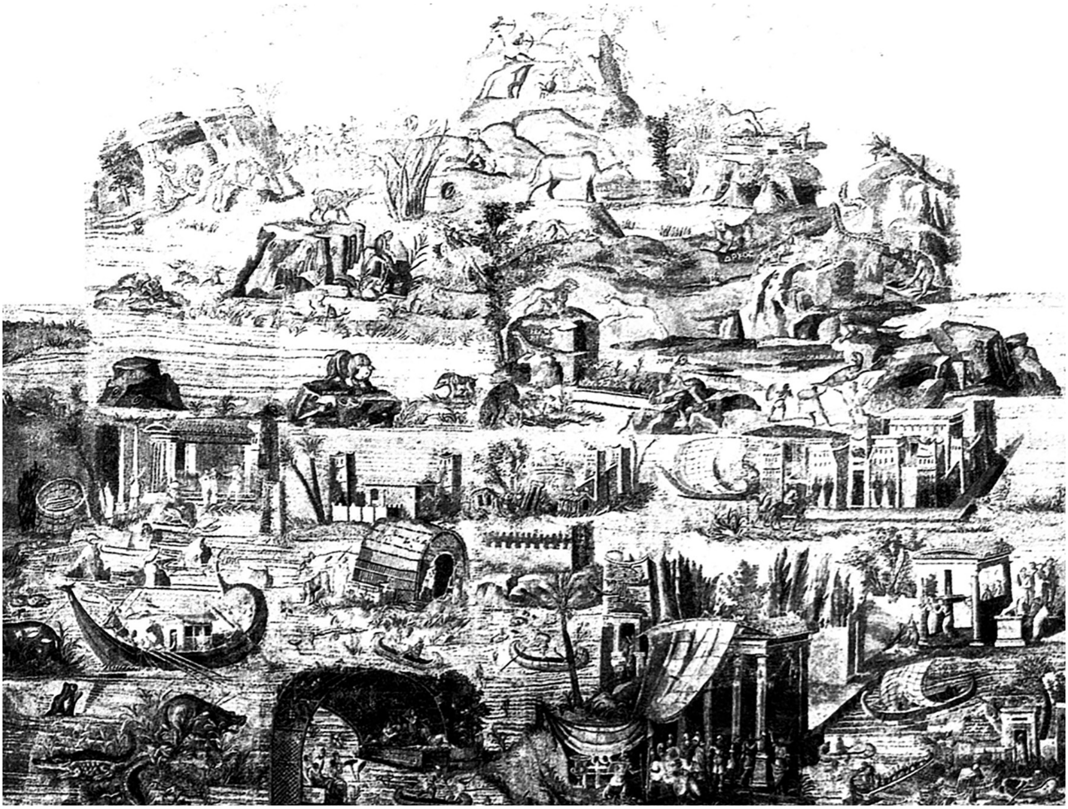


Fig. 19.3. Roman inlay allegedly dating from the II or the III century AD that depicts "the wonders of the Nile valley", according to the historians ([726], page 101). It is completely amazing that this truly detailed and skilfully made inlay doesn't depict the pyramids or the Great Sphinx. Many other "ancient" Egyptian constructions famous nowadays are conspicuously missing as well. The implication is that they weren't yet built in the epoch in question. Taken from [726], page 100.

the impression one got was that it was just built" ([464], page 48). Everything is perfectly correct – our reconstruction claims that it was indeed built a short while earlier.

In this regard, let us pay attention to the Roman inlays of the alleged II or III century AD depicting the "ancient" Egypt ([726], page 100). We reproduce it in fig. 19.3. Modern historians write the following about them: "These artful Roman inlays of the II or III century AD very skilfully depict the miracles of the Nile Valley – from the source lost in the Ethiopian mountains to the delta of the river and the city of Alexandria" ([726], page 101).

What do we see on the inlays dedicated to the Egyptian miracles? Oddly enough, this ancient artwork doesn't depict the Egyptian Pyramids, or the Great Sphinx, or any of the other famous constructions dated to deep antiquity. How could it possibly be? After all, we are being told that the pyramids and the Great Sphinx were built many centuries before the beginning of the new epoch. Yet the author of the inlays that date from the alleged II-III century for some reason know nothing about these grandiose constructions, despite the fact that Egyptian pyramids rank among the seven wonders of the "ancient" world. Incidentally, according to Scaligerian history, in the epoch of the II-III century AD Europeans didn't have any problems with travelling to Egypt. Therefore, if we're to remain within the confines of Scaligerian history, the authors of the Roman inlays must have somehow reflected the Great Sphinx and the pyramids in their artwork.

The corollary is very simple. Neither the great pyramids nor the Great Sphinx existed in the epoch when this detailed inlay was made. We encounter yet another serious contradiction inherent in Scaligerian history.

It is however possible that the inlay dates from the time when Europeans were no longer allowed in Egypt. This epoch is known to us well enough – the XVI-XVIII century when Egypt became virtually closed by the West Europeans.

We believe that this truly remarkable Roman inlay was created in the XVI-XVII century, when the mutinous Reformist Europe, already separated from African Egypt by religious and ideological barriers, the conception of Egypt became rather blurred. There was some memory of certain wonders, but vast arrays of actual data were lost. Westerners only returned to Egypt after the Napoleonic invasion to "rediscover the country."

Coming back to the inlay, one instantly notices just how evasively and cautiously historians comment it ([726], page 101). Haven't they noticed the absence of the pyramids, the Great Sphinx and the rest of the famous monuments associated with the "ancient" Egypt? They must have – as we see, they chose to remain silent about the whole affair so as not to draw any attention to this circumstance, which is truly amazing within the framework of Scaligerian history. The latter instantly turns out to conceal many grave inconsistencies.

4.3. The sarcophagi of the Pharaohs and the Russian matryoshka dolls

4.3.1. The structure of an Egyptian sarcophagus

It is commonly known that the Egyptian sarcophagi that used to contain the mummies of the pharaohs were designed in a very ingenuous way – there were several concentric coffins of different size, and the mummy was in the smallest one. Each of the coffins had the shape of a human figure, hollow inside – with a face and wearing a hat, dressed in garments adorned with symbols of power. Each coffin was painted and lavishly decorated. Thus, the scheme of Tutankhamen's multilayer sarcophagus is reproduced in figs. 19.4 and 19.5.

Incidentally, the six "telescopic" coffins found inside a stone sarcophagus served Napoleon as a final resting place after his second burial in 1861 ([1329], page 74 and [1272], page 153; see also fig. 19.6). The creators of this sepulchre in Paris obviously wanted to make the decorations as luxurious as possible – hence the design.

Doesn't the design strike the reader as familiar? Of course – the first thing that comes to mind is the famous Russian *matryoshka* doll – several hollow figures housing smaller figures. Only the last one isn't hollow. Each doll is painted and represents a human being. To the best of our knowledge, this symbol, or the *matryoshka* doll, is only typical for Russia these days.

It turns out that the "ancient" Egyptians were also familiar with the *matryoshka* design.

Could this mean that the Russian folk art has preserved the memory of an Old Russian tradition – namely, to bury kings in telescopic coffins? It would be natural to expect that the Czars, or Khans, of the Horde (Russia) and the Ottoman (Ataman) Sultans of the XIV-XVI century would be buried in the imperial graveyard of African Egypt in accordance with this Russian custom.

4.3.2. The anthropomorphic sarcophagi of Suzdal and Vladimir Russia.

Our opponents might want to ask whether any such "telescopic" sarcophagi were found in Russia.

We shall reply as follows. Apparently, today we are already confused about the old Russian customs common for the Horde, which also concerns the burial rites – this means every epoch that precedes the first Romanovs. In Chron4, Chapter 14:6, we cite some data to prove that the Romanovs instigated an ecclesiastical reform between 1632 and 1636 – in particular, this concerned Russian burial rites, which were changed drastically. Then, as we have told the reader earlier, the old Russian cemeteries were raided and in many cases destroyed.

One feels obliged to note the old Christian graves of the pre-Romanovian period that look strange from the modern point of view – namely, anthropomorphic sarcophagi, or coffins shaped in the image of a human body ([305]). The "ancient" Egyptians did the same!

These customs were the strongest in the so-called “Russia of Vladimir and Suzdal,” or the Russian Northeast. It goes without saying that modern historians believe the Russian anthropomorphic sarcophagi to be copies of Egyptian originals. However, New Chronology suggests a different approach to the relation. The direction of imitation was probably the reverse, and the “ancient” Egyptians learnt of such sarcophagi from Russian invaders hailing from the Vladimir and Suzdal area during the Great = “Mongolian” conquest of the XIV century.

Let us reiterate that, according to our reconstruction, the great Czars, or Khans, who reigned in Russia and the Horde, were buried in African Egypt up until the XIV century – in the holy Gizeh (Cossack) Pyramid Field and in Luxor. It was only after the decomposition of the Great = “Mongolian” Empire into the Orthodox Russia and the Ottoman (later Muslim) Turkey that the Orthodox rulers ceased to be brought to Egypt for their burial. This was when the pyramid field ended up belonging to the Muslim part of the Empire.

One must note that the anthropomorphic sarcophagi are constantly found in Moscow during archaeological excavations ([62]). For instance, the anthropomorphic sarcophagi of white stone dating from the late XV – early XVI as found in the excavations at the former Bogoyavlenskiy Monastery next to the Kremlin (see [62], page 79, tables 54, 55 and 56). These Russian stone

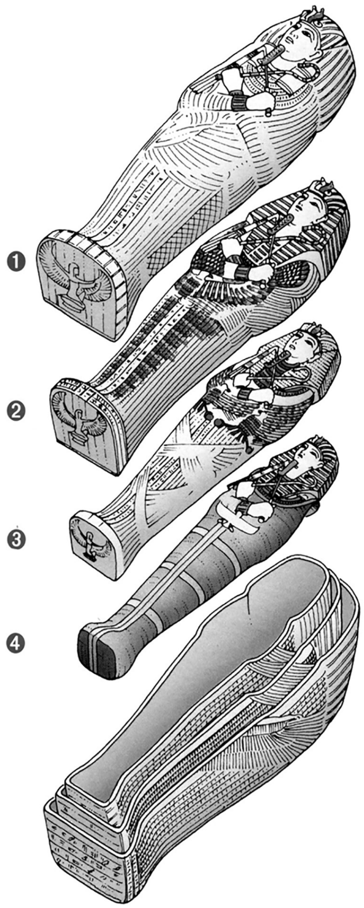


Fig. 19.5. Concentric coffins of Pharaoh Tutankhamen. Their construction resembles that of the Russian matryoshka dolls. Taken from [1367], page 50. See also [1366], page 109.

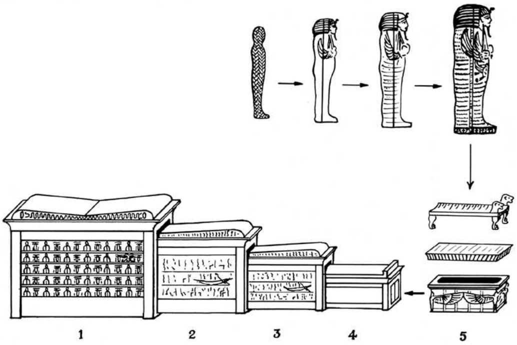


Fig. 19.4. Concentric funereal chapels, or sarcophagi, which contained similar concentric coffins of Tutankhamen. Taken from [728], page 24.

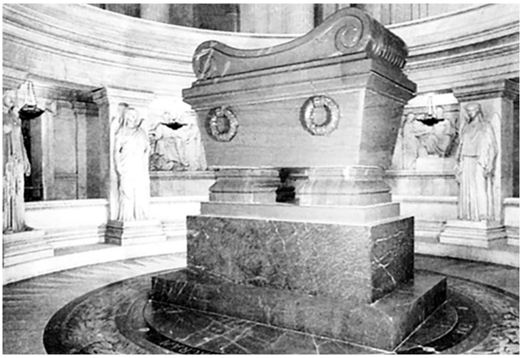


Fig. 19.6. Napoleon’s sepulchre in Paris, Église du Dôme, Église Saint Louis des Invalides. It contains several concentric coffins. Taken from [1272], page 153.

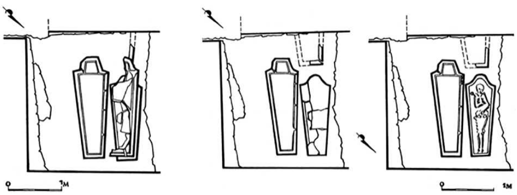


Fig. 19.7 and 19.8. Ancient Russian anthropomorphic sarcophagi whose shape resembles the shape of the human body. Similar sarcophagi were made in the "ancient" Egypt. Taken from [62], tables 55-56.

sarcophagi were shaped as human bodies with shoulders and heads (figs. 19.7 and 19.8). Researchers know of many such sarcophagi; they are classified by the shape of the head part. For instance, the anthropomorphic sarcophagi found in Moscow are recognized by a certain angulous style ([62], page 82). The anthropomorphic sarcophagi with more rounded features are considered more ancient ([62], page 82).

Incidentally, we must remark that the Romanovian and Millerian history reluctantly acknowledges the change of religious customs in Russia, but dates this event further back into the past – the alleged epoch of Ivan III. We are told that "the Great Prince [or Ivan III – Auth.] instigated a change of customs" ([435], page 376). However, we already know that Ivan III is a phantom reflection of Ivan IV the "Terrible," and so the events in question might date from the second half of the XVI century. In reality, as we feel obliged to mention once again, the change of religious customs took place under the Romanovs, between 1632 and 1636 (see Chron4, Chapter 14:6). Major ecclesiastical reforms were conducted in Russia – in particular, the burial rites were brought closer to their Greek counterparts. The architecture of the Russian churches has also changed, qv in Chron4, Chapter 14:47. Apparently, the burial mounds and the "telescopic" sarcophagi only disappeared from Russia in this epoch.

4.3.3. Tutankhamen's telescopic coffins

Now let us consider the Egyptian coffins designed as *matryoshka* dolls that were found in the tomb of Tutankhamen (see figs. 19.9, 19.10, 19.11, 19.12 and 19.13).

We learn the following: "The mummy was placed inside the following construction:

1) A huge wooden chapel covered in plaster and wrought gold over the magic symbols on the relief.

2) Another chapel that resembled the previous one was locate inside it …

3) Another chapel similar to the first two was inside the second chapel.

4) The next one was obviously smaller and done in a more austere style …

5) Inside the last chapel there was a deluxe sarcophagus made of reddish quartzite whose corners were guarded by four reliefs of winged goddesses… The golden hearse was inside; it is hard to understand how it could have supported all this enormous weight for thousands of years" ([484], page 135).

Let us stop the quoting in order to answer the above question. Of course, a golden support would have flattened out after thousands of years. But there were none – as we realize today, four hundred years are the maximum amount of time that could have passed since the burial of Pharaoh Tutankhamen, since the Egyptologists place him at the very end of the "moon-born" Ottoman or even the more recent Islamic dynasty of the Mamelukes. This grave may well date from the very end of the epoch that preceded the Napoleonic invasion, which took place at the very end of the XVIII century.

Consider the splendorous inner coffin of Tutankhamen as shown in fig. 19.12. It is made of gold. We wouldn't be surprised if somebody told us it was made in the XVIII or even the XIX century of the new era.

Let us carry on with our description of Tutankhamen's tomb. We haven't even reached the *matryoshka* sarcophagi yet, having stopped at the stone sarcophagus that conceals the smaller coffins portraying the pharaoh.

6) "The first actual coffin, made of wood covered with plates of gold, attracts our attention by just a single detail: this is the first time we see the Pharaoh's face, which is depicted in an austere and simple manner [see fig. 19.10 – Auth.] …

7) On the second coffin, which is also made of

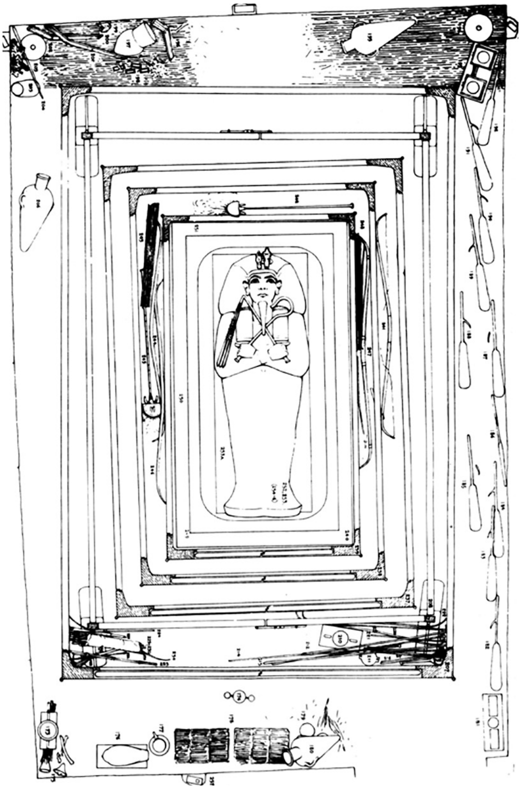


Fig. 19.9. Scheme of the concentric sepulchre of Pharaoh Tutankhamen. Taken from [1366], page 65. The very concept of the Russian matryoshka dolls, which have a similar construction, must have originated a long while ago, and obviously symbolises human life and changing generations – humans "contain" many generations of their descendants, in a way.

gilded wood, the pharaoh's face looks less strict [fig. 19.11 – Auth.].

8) The main coffin, made of pure cast gold, had the weight of more than 200 kg [fig. 19.12 – Auth.]. The metal is thicker than 2 centimetres in a number of places [the average thickness of this coffin is 2.5 – 3.44 mm, qv in [380] – Auth.]. The coffin was adorned with gemstones, glass and some other metals. The pharaoh's face looks much younger and a great deal less strict, as though it was the face of a teenager. The coffin had cleverly concealed handles which could be used for moving it about and lifting the lid.

9) The mummy turned out to be in a very poor condition, and fell apart due to the effects of the unguents and resins that have all but turned it to dust [in other words, the poor condition that Tutankhamen's mummy was in does not guarantee its antiquity – Auth.] …

10) Another important object is the golden mask [figs. 19.14 and 19.13 – Auth.] made in the same manner as the golden coffin – or, possibly, the artwork here is even finer" ([484], pp. 134-135).

4.3.4. The Muscovite coffin of gold

Let us make the reader mark the fact that Tutankhamen was buried inside a heavy golden coffin. Was there any other country where golden coffins were used? The very lavishly decorated French sarcophagus of Napoleon, for instance, contains the following: a coffin of oak, a coffin of ebony inside it, two lead coffins, a redwood coffin, and, finally, a tin coffin that contained the body (see [1329], page 74). No gold coffin anywhere.

The only mention of a golden coffin that we have managed to find was in re the golden Holy Sepulchre in Moscow crafted at the end of the XVI century at the orders of Czar Boris "Godunov." The coffin was wrought of cast gold ([305], page 158). 4 angels and 12 statues of apostles were also cast of pure gold, which nobody clearly intended to treat frugally.

"Isaac Massa mentions: 'He [Czar Boris – Auth.] cast the figures of the 12 Apostles, Jesus Christ and Archangel Gabriel … During a great mutiny [already in the epoch of the Great Strife – Auth.], when the royal palace was looted … a wax statue of an angel was found there – the late Czar ordered to make one as the prototype of a similar statue that was intended to be cast in pure gold, like the statues of the 12 Apostles'… Elias Herkmann reports likewise" ([305], page 158).

This Russian golden coffin and the golden statues that accompanied it disappeared during the epoch of the Great Strife in Russia, which falls over the early XVII century. "It is known that the Holy Sepulchre of 1599-1600 was stripped of all valuables and destroyed by the Poles under False Dmitriy I" ([305], page 166).

Nevertheless, numerous mentions of the coffin have remained. They demonstrate that con-

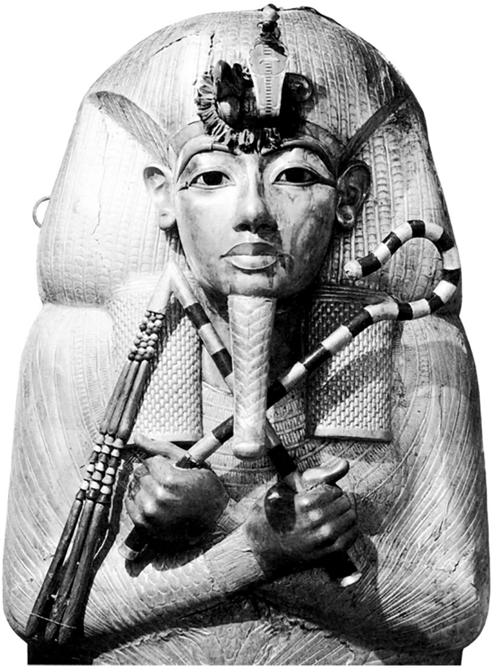


Fig. 19.10. The first and largest coffin of Tutankhamen. Taken from [1366], page 108.

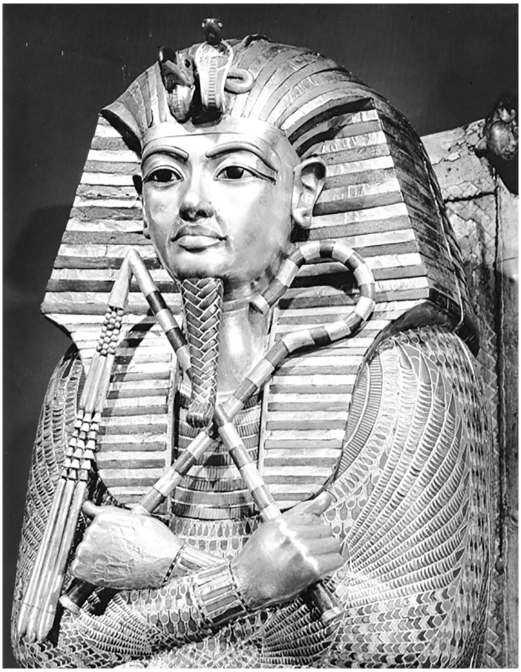


Fig. 19.11. The second coffin of Tutankhamen enclosed in the first one. Taken from [1101], page 267.

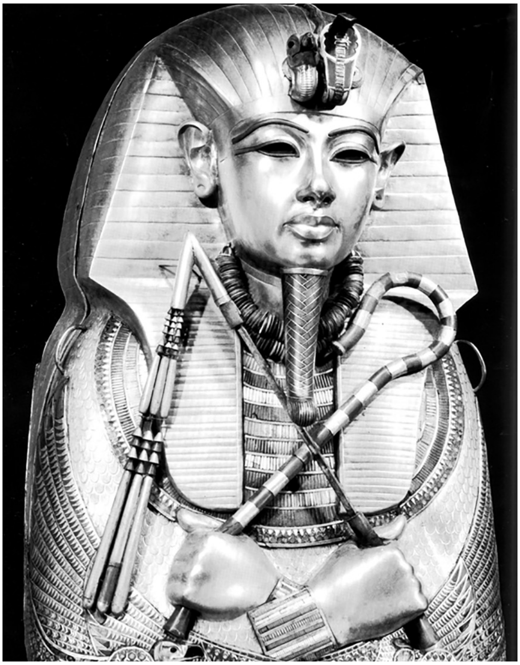


Fig. 19.12. The third coffin of Tutankhamen, which contained the mummy of the pharaoh. Massive gold casting.

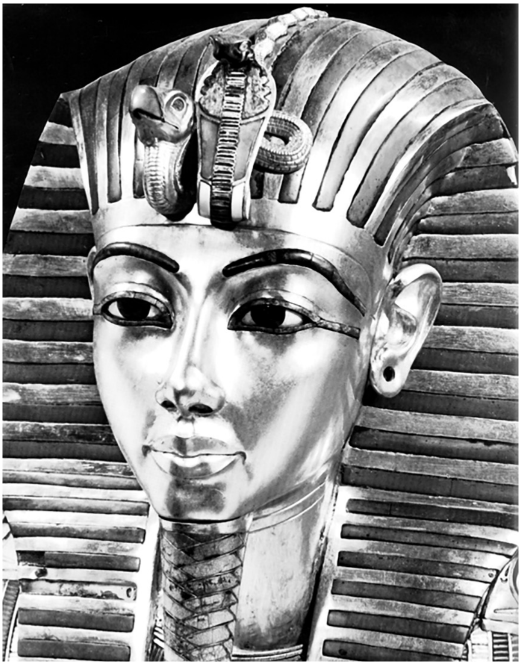


Fig. 19.13. Cast golden mask on the face of Tutankhamen. Taken from [1101], page 114.

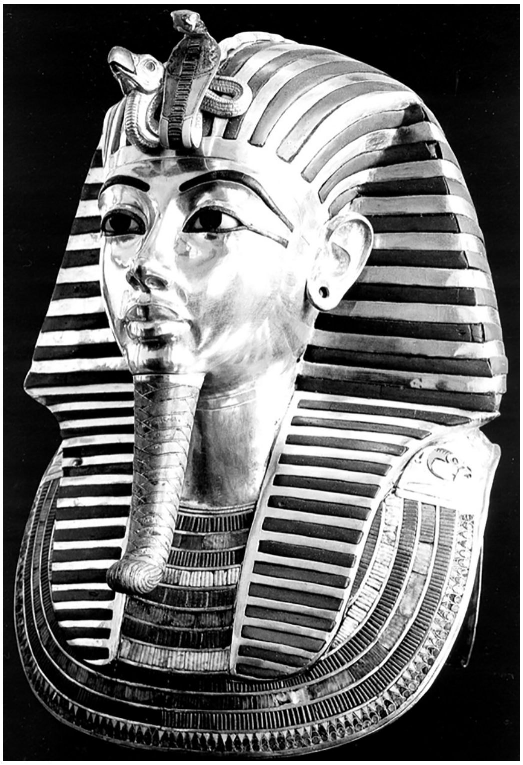


Fig. 19.14. The golden mask of Tutankhamen. Taken from [370], page 43.

temporaries appear to have "confused" this coffin and a shroud either cast or forged by smiths out of solid gold ([305], pages 158, 160 and 163). However, a shroud is a piece of fabric – like the one that the body of Christ was wrapped up in. The fabric apparently repeated the contours of a body.

Modern commentators still fail to realize the identity of this strange object – a shroud of solid gold. A. L. Batalov, for example, writes the following: "Some sources call it the 'Holy Sepulchre,' others, 'The Shroud'... There still is no consensus about its true identity ... We have to decide whether the object in question is actually a set of two independent objects, the shroud and the Holy Sepulchre ... and also whether they may form a single work of art" ([305], pages 157-158).

We believe everything to be perfectly easy to understand – Boris Godunov ordered for the Holy Sepulchre to be fashioned as a golden anthropomorphic sarcophagus that would repeat the contours of Christ's body. Therefore, the coffin was simultaneously a coffin and a shroud. Modern researchers fail to realize this – possibly due to the fact that they cannot think of any other Russian coffin that would look like a human figure complete with a face, arms, legs etc.

The golden "shroud" of Czar Boris was known to his contemporaries as "the Coffin of Jesus the God" ([305], page 16).

This is the very manner that the golden coffin of Tutankhamen was done in, among others – also, it appears to postdate the Muscovite golden Holy Sepulchre, since it couldn't have been made earlier than the XVI or even XVIII century.

Let us enquire about the existence of a custom to cover the faces of the deceased with a golden mask. We don't know of any such archaeological findings made in Russia. However, the Russian language still contains a vivid trace of this ancient custom. We mean the well-known term "*susalnoye zoloto*," which stands for the kind of gold used for gilding – thin golden foil used for covering uneven surfaces such as carved wood. "*Zoloto*" is the Russian for "gold"; however, the etymology of the word "*susalnoye*" remains a mystery to the philologists. For instance, M. Fasmer's article entry says the following: "An obscure word ... most likely, of a foreign origin" ([866], Volume 3, page 809). Fasmer cannot tell us anything about the language that the word was borrowed from; he discusses several unsuccessful attempts of the linguists to find a valid explanation thereto, but recognizes them as inconsistent and unconvincing.

At the same time, the previous article from Fasmer's dictionary ([866] is dedicated to the Russian word "*susaly,*" which stands for "face." Today it is considered a rude word translating as "snout," "gob" and so on (see Dahl's dictionary, for instance – [223], Volume 4, Column 644). Nevertheless, its meaning remained unaltered – "a face." Thus, the term "*susalnoye zoloto*" can be translated literally as "facial gold," or the kind of gold used for putting over somebody's face. The meaning of the term has therefore remained unaltered – it has merely become more versatile, and is presently used in the meaning of "gold used for gilding in general."

We see that the Russian language has preserved a memory of the time when the Russians could have made golden masks for their dead.

Why hasn't this obvious idea occurred to M. Fasmer and his colleagues? Apparently, the reason is that their concept of the Russian history made the very thought of golden masks coming from Russia and referred to by a special term an utter heresy. Otherwise, the question about Russian burial masks would have led to a great many other questions, just as interesting.

And so, why don't we see any golden masks in our museums today? The first reason is the same why the golden coffin, or shroud (qv above) has vanished without a trace. Gold gets stolen and remelted as a rule. Apart from that, everything that we have learnt about the distortion of the "ancient" Russian history makes it possible that archaeological findings that had contradicted the Romanovian version of the Russian history got destroyed.

A precious few objects have nevertheless survived until the present day. The Armoury of the Muscovite Kremlin exhibits the lid of luxurious precious coffin of Prince Dmitriy. Its dimensions are 157 × 70 cm, qv in fig. 19.15. This bas-relief is a Russian masterpiece that dates from the first half of the XVII century and looks like a gilded shroud, or coffin. We see cast silver and gold, repoussé work and gemstones. The three-dimensional gilded figure on the lid of the coffin reproduces the shape of the prince's body. He appears clad in precious metals as though they were garments. Tutankhamen's coffins are the same in design. The three-dimensional golden mask of Prince Dmitriy apparently copies the features of his face (see fig. 19.16). The Egyptian craftsmen that put a heavy golden mask over the face of Tutankhamen must have been after the same effect. The three-dimensional figure of Prince Dmitriy apparently confirms our thought that the custom of burying the rulers of the Horde in golden shroud-like coffins existed in the pre-Romanovian Russia.

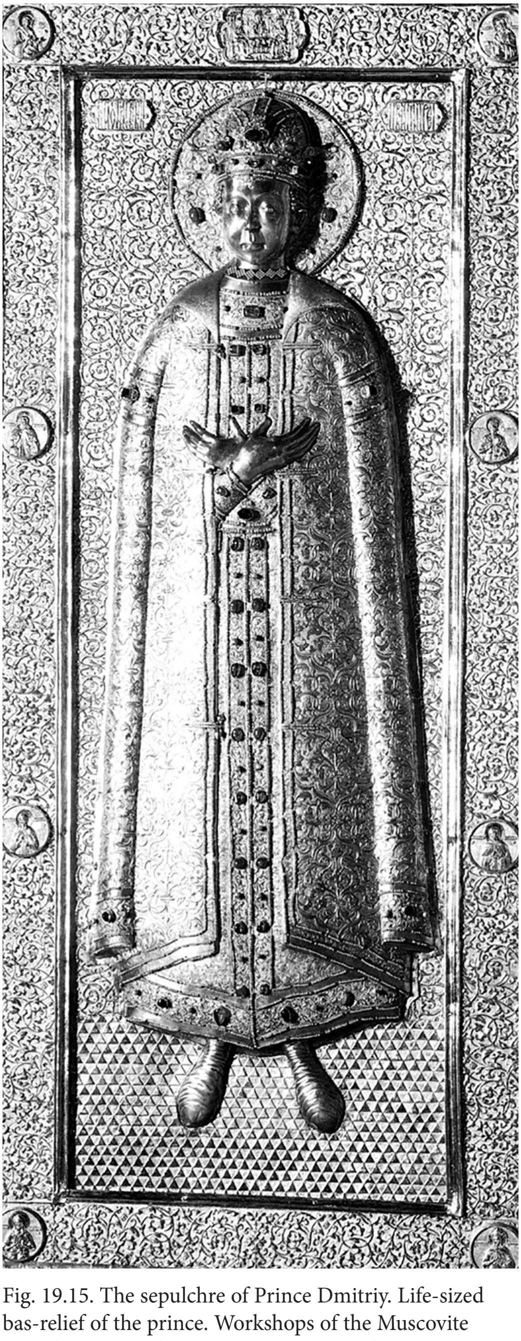


Fig. 19.15. The sepulchre of Prince Dmitriy. Life-sized bas-relief of the prince. Workshops of the Muscovite Kremlin, 1630. Silver, precious stones, etching, casting and gilding. 157 × 70 cm. This gilded "shroud", which has fortunately survived until our day, indirectly proves the fact that the Russians had a custom of burying their Czars, or Khans, in golden coffins. Taken from [187], page 74.

4.3.5. The mining of gold in the Middle Ages

We shall quote a remark made by Professor I. V. Davidenko (Moscow), Doctor of Geology and Mineralogy.

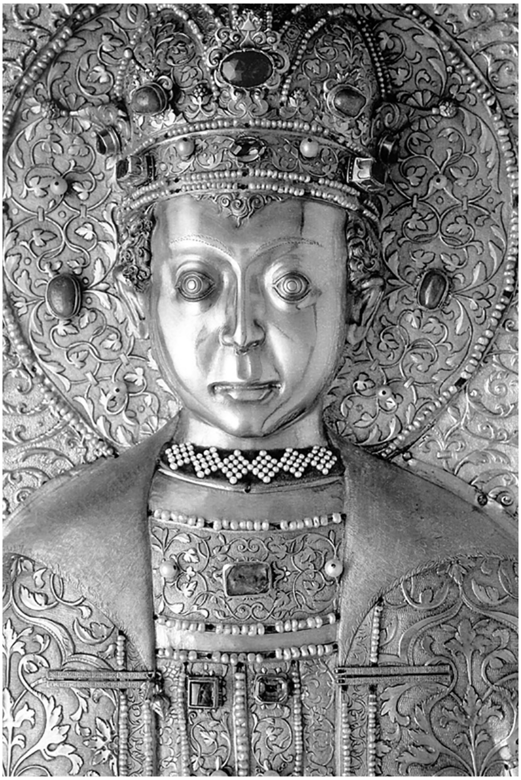


Fig. 19.16. Gilded relief mask of Prince Dmitriy. Etching and precious stones. Taken from the article entitled "Treasures of the Kremlin" published in the *National Geographic*, Vol. 177, #1, January 1990, page 87. See also [187], page 75.

Before the XIX century, the famous gold mines were as follows:

1) The largest ones were in Russia (Ural, Uzbekistan etc),

2) India,

3) North Africa.

North African mines are very small, although there are many of them. Gold from North Africa is easy enough to tell apart from the Russian or the Indian, since it contains arsenic. Russian and Indian gold is pure, whereas the gold that comes from North Africa is contaminated by arsenic, which scientists have only learnt to filter our recently. Therefore, a modern analysis can easily identify gold used in the creation of an "ancient" artefact as Russian or African. Was any such analysis of the "ancient" artefacts ever made – Egyptian ones, for instance, such as the golden mask and the golden coffin of Pharaoh Tutankhamen? Apparently not – the suspicion is based on the fact that the gold mines of North Africa couldn't have yielded a sufficient amount of gold, whereas the South African gold mines were discovered very recently. The answer is easy enough to get – one must simply want to ask it.

4.3.6. Wreaths from Tutankhamen's sepulchre

Incidentally, some of the plants found in Tutankhamen's sepulchre didn't grow in Egypt back in the days of yore. Three wreaths were discovered in the sepulchre; two of them can be seen in fig. 19.17. According to [374], eight of the plant species represented in those wreaths were identified successfully – the following ones in particular:

- Cornflower (*Centaure depressa*, M. Bieb). It is noted that "the plant doesn't grow locally in Egypt" ([374], page 260).
- Mandrake (*Mandragora officinalis*, L.). Also, "not a local species in the Valley of the Nile" ([374], page 261).
- Olive (*Olea europea*, L.). Comment: "Grown in just a few gardens of Upper Egypt" ([374], page 261).
- Willow (*Salix safsaf*, Forsk.). Once again, we are told the following: "Only occasionally found … on the territory of Egypt" ([374], page 261).

Thus, half of the unidentified plants can also be suspected of a non-Egyptian origin.

4.3.7. Pyramidal gravestones in Russia

Actually, the Egyptian pyramids are but large burial mounds carved of stone. Let us recollect which nation had the custom of burying the dead under large mounds. The Scythians, of course – or the ancestors of the Russians (see Part 6).

The archaeologist L. A. Belyaev's article entitled "Jerusalem Motifs on the Headstones of Mediaeval Moscow" ([305], pages 148-151) contains the conclusion that the author made during his research of certain modern archaeological findings – namely, that the ancient Russian headstones were more complex than just a single slab of stone, and had a pyramidal shape. Apart from stone, these pyramids could also be made of turf. The pyramids usually had three sections: "The three-section white headstone complemented with a wooden cross looks like a model of the Golgotha [or "Pyramid Mountain" – Auth.] and the Crucifix" ([305], page 149).

4.4. Arabic lettering on the pyramids

We have thus voiced the hypothesis that the Great Pyramids were built in the XIV-XVI century AD. However, this brings us to the obvious question – that was the epoch when the culture known as Arabic today started to emerge in the North of Africa. Are there any inscriptions anywhere on the pyramids that could be identified as Arabic today? Indeed, their absence would be most odd.

Such inscriptions do exist, although they are few and far between. "Goyon … has found an Arabic inscription dating from the XIV century … on the stone lining [of the Great Pyramid – Auth.] … On the northern wall of a large gallery there is an even older Arabic inscription discovered by Wilkinson … It was engraved to commemorate the Bahrid Mamelukes – Aybek and Beybar, whose reigns began in 1250 and 1260, respectively" ([464], page 43). We already know that the Mamelukes can be identified as the Cherkassian Cossacks.

Egyptologists are obviously of the opinion that the Arabic lettering was carved much later than the pyramids were constructed. We believe that some of the inscriptions may have been there from the word go – especially considering the reference to the mediaeval Mamelukes, or the Hiksos, or the Cossacks. As we realise, the pyramids were erected in their epoch. Also, there is an Arabic inscription on the western wall of the Khefren Pyramid's tomb ([464], page 77).

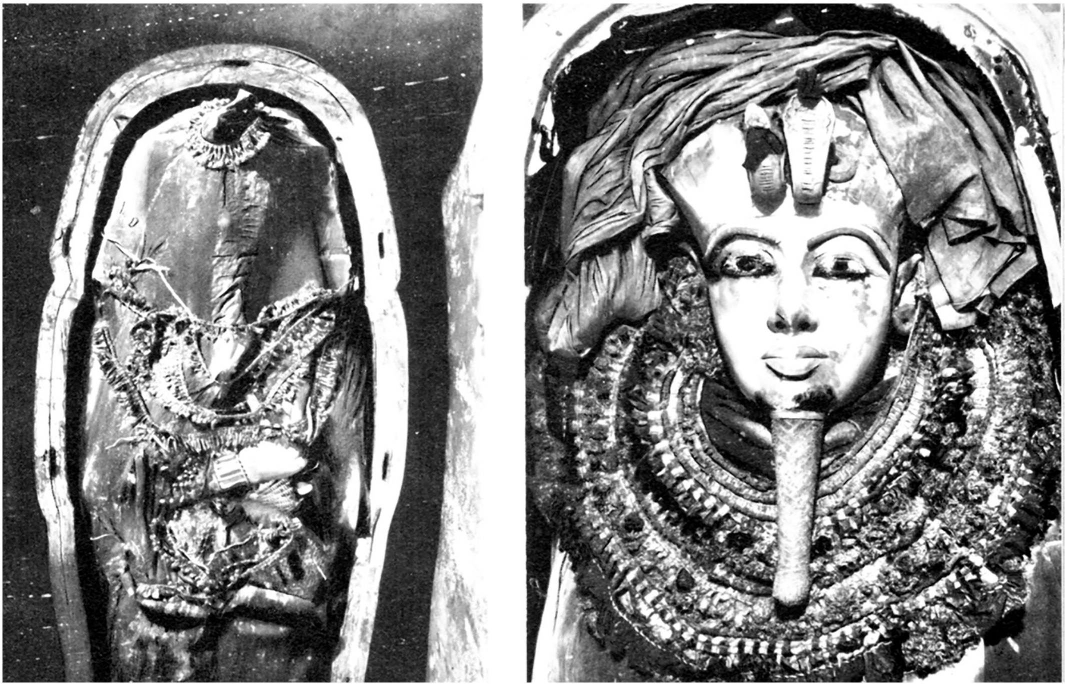


Fig. 19.17. Two funereal wreaths of dry live flowers discovered in the coffin of Tutankhamen. According to the experts, about half of the flower species used for the wreaths appear to be of non-Egyptian origin ([374], pages 260-261). Taken from [1101], page 75.

Apart from that, we must mention the finding made in the fifth pyramid – "a sarcophagus similar to the ones found in Khefren Pyramid … No sculptures or hieroglyphs were found in the tomb – nothing save a few lines from the 112th Sura of the Koran, which could be read on the plaster that covered the southern wall" ([464], page 83).

It turns out that similar Arabic inscriptions were found inside a few other pyramids – the second and the third in particular, or the pyramids of Khefren = Russian Goth and Mencaur = Mongol Czar, qv above ([464], page 83).

Therefore, one can hardly complain about the total absence of Arabic inscriptions from the pyramids.

4.5. The Egyptian pyramids, or burial mounds, and "Paskha," the ritual Christian pastry

As we have pointed out above, Egyptian pyramids are most likely to be yet another modification of the Scythian burial mounds. On the other hand, modern Egyptology is "still clueless about the origins of the word 'pyramid.' According to a popular opinion (see E. Littré, Dictionnaire de la langue française, Paris, 1886; also A. Erman, Die Religion der Aegypter, Berlin, 1934), the word 'pyramid' is derived from the Greek 'pyramis' (cf. 'pyros'), which stood for a certain kind of pastry made of honey and flour. These pastries were conical in shape, and the Greek pilgrims likened them to pyramids" ([464], page 49).

The readers may have already guessed the exact nature of the pyramidal pastry as mentioned by the Greeks – Orthodox Christian pilgrims (incidentally, one must note that the pyramids were the actual destination of their pilgrimage). Indeed, this Christian Orthodox symbol remains alive until this very day – it is known as "Paskha." This pastry has the shape of a pyramid, whose sides usually depict an egg, a ladder and the letters XB, which stand for "Christ Resurrected," a standard ecclesiastical formula. Nowadays the "Paskha" is usually made of cottage cheese, but it may well have been baked in the days of yore.

Therefore, we see that the Egyptian pyramids, or burial mounds, symbolise Christian Easter, likewise the "Paskha" pastry. As it was mentioned earlier, the final religious schism between Islam and Orthodox Christianity occurred as late as in the XVII century. Under Khunaten, Islam must have made its first steps towards becoming an independent religion, so there is nothing surprising about the fact that a Reformist ruler could erect a pyramid to commemorate the Easter.

The fact that the Egyptian pyramids and the Christian "Paskha" pastry are in fact the same symbol isn't even a hypothesis of ours (see above). We have learnt this from a number of ancient documents.

As it turns out, the famous "ancient" author Pliny traces the word "pyramid" to the Greek "pyros" ("flame," qv in [464], page 49). Since the Egyptians confused the sounds "R" and "L," the word "pylamid" would be very close to the Slavic equivalent of "pyros," which is "plamya." The Greek root is manifest in a number of modern words as well.

Therefore, the Russian words "pirog" ("pie" or "pastry"), "plamya" ("flame") and "piramida/pilamida" ("pyramid") possess a common root – it could be that they are all derivatives of the Slavic "plamya."

Even if we don't swap "R" for "L," the word "pyramid" is close to the Slavic word "pir," which translates as "feast" or "ceremonial dinner." This possible proximity is confirmed by the fact that the "Paskha" is eaten during the Easter Feast, which celebrates the Resurrection of Christ. Orthodox Christians still have the symbol of pyramid on their tables every Easter.

And now for the most interesting part. We know that Christian symbols can be found on the sides of the pyramidal "Paskha" to this very day. What was carved on the gigantic stone sides of the Egyptian pyramids? Could it be the same symbols?

Our theory about the symbolic link between the Egyptian pyramids and the Christian Easter is directly confirmed by the "ancient" Egyptian customs and artwork. It turns out that the "ancient" Egyptians were very fond of the so-called "pyramidions" – small pyramids whose size varies

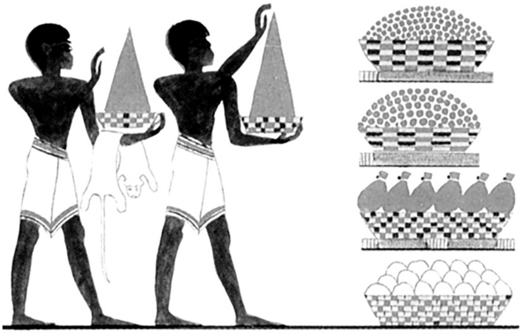


Fig. 19.18. "Ancient" Egyptian mural. The Egyptians are carrying sacrificial food, which resembles the Christian easter cakes. One of the trays is filled with Easter eggs, no less. The two trays at the top probably contain sprouted oats. The Russian Orthodox paskha is still served in a similar manner. Taken from [1360], page 46.

between several centimetres and several dozen centimetres. They were used as decorations for certain buildings; festive dishes were often fashioned into pyramids as well. It is reported that pyramidions were often "painted white" ([1360], page 44). In fig. 19.18 we cite an "ancient" Egyptian mural where two Egyptians carry a Christian pyramid-shaped "Paskha."

Modern commentary is as follows: "This mural portrays Nubians making ritual offerings of food and symbolic gifts, including frankincense. The offerings have the sacral shape of a pyramid. Loaves of bread could also have the shape of pyramids… Stone pyramidions were considered the home of the Solar God" ([1360], page 45). However, the solar symbolism is associated with Christ; basically, we are openly told that the "ancient" Egyptians made pyramidal "Paskhas" in memory of Jesus Christ.

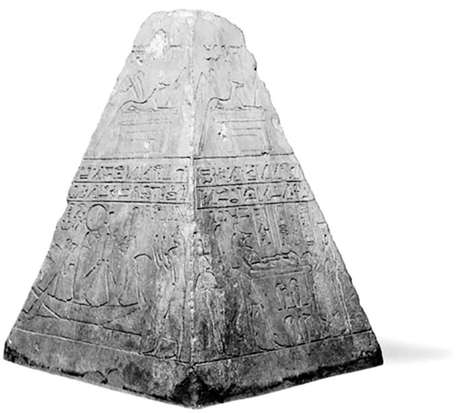


Fig. 19.19. Small "ancient" Egyptian pyramidion, whose shape resembles that of the Christian paskha, a ceremonial dish of white cottage cheese that has retained that shape to this very day. Taken from [1360], title page photo.

In fig. 19.19 we reproduce a photograph of such a stone pyramidion, rather modest in size. It has the familiar shape of the Christian "Paskha." In fig. 19.20 one sees a close-in of this Easter pyramidion.

As we have just suggested, similar symbols may have initially adorned the white lining of the Great Pyramid. All the Christian symbols were destroyed after the religious schism of the XVII century.

It is remarkable that the modern author of an illustrated book entitled "The Pyramid" ([1360]) has for some reason put the photograph of a diminutive Egyptian pyramidion on the front cover, whose shape is identical to that of the Christian "Paskha." The author himself must have been unaware of how appropriate it would be to put an Orthodox symbol on the cover of a book about the Great Pyramids of Egypt and America.

4.6. What was drawn on the destroyed pyramid jacketing?

It is known that the large pyramids were once covered by jacketing layer. Moreover, the top of the Khefren Pyramid has preserved the remains of this jacketing.

For instance, the fact that the surface of "the second and the third pyramid is perfectly smooth, without any steps to facilitate ascension" was mentioned in 1591 by "Prospere Alpini, the famous doctor and natural scientist, who had for a long time occupied the position of an attaché at the Consulate of the Venetian Republic in Egypt" ([464], page 49).

However, somebody has destroyed the jacketing. Nowadays we can only see the remnants thereof. Egyptologists are of the opinion that the jacketing stones were pillaged by the Egyptians themselves. When did it happen?

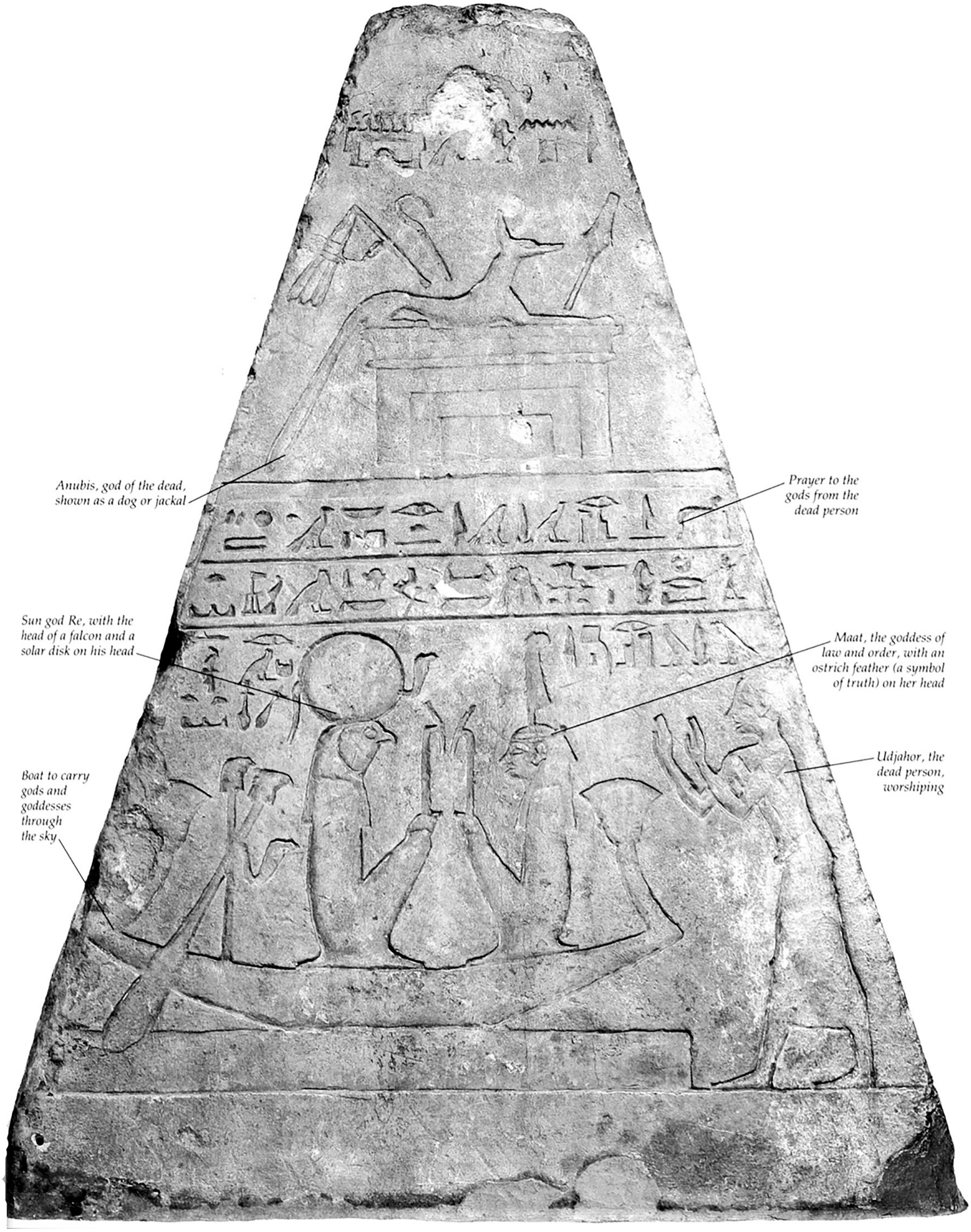

Anubis, god of the dead, shown as a dog or jackal
Prayer to the gods from the dead person
Sun god Re, with the head of a falcon and a solar disk on his head
Maat, the goddess of law and order, with an ostrich feather (a symbol of truth) on her head
Udjahor, the dead person, worshiping
Boat to carry gods and goddesses through the sky

Fig. 19.20. A close-in of one of the "ancient" Egyptian pyramidion's (or paskha's) sides. One must think that similar artwork had once covered the enormous white sides of the Great Pyramids of Egypt, which was eventually chiselled off. It was subsequently claimed that the pyramids have "always been that way".

It might be that the pyramidal shape of the "Paskha" reflects the "ancient" appearance of certain Egyptian pyramids – the way they looked right after their construction in the XIV-XVI century, which is when they were visited by the Orthodox Greek pilgrims ([464], page 49).

If so, the sides of the pyramids could have been decorated by Christian symbols – XB ("Christ Resurrected"), an egg and a ladder or some such. Quite obviously, in the XVII-XVIII century this may have been perceived as an insult by some parties – possibly, the new Muslims, or the Westerners who were "directing Egypt towards the light."

European travellers wrote that the deconstruction of the pyramid jacketing was conducted at the orders of the Sultans ([464], page 46). "On the top of one of these granaries [Europeans used the term "granaries of Joseph" for referring to the pyramids – Auth.] we have noticed a few masons who were tearing off large slabs of polished stone, which had formed the pyramid jacketing, and taking them down to the ground… Nowadays only about one half of it [jacketing – Auth.] remains intact" ([464], page 46).

Historians date this account of Seigneur d'Anglure to 1395. However, this dating strikes one as highly suspicious, since most of the jacketing was still intact in the middle of the XVI century. This is what Jean Cheneau, Secretary of the French Embassy in Egypt, claimed in 1548 ([464], page 48).

According to the evidence of Pierre Belon, whom we have mentioned already, the jacketing of the third pyramid was still in a pristine condition in the second half of the XVI century, "as though it were newly built" ([464], page 48).

Therefore, the epoch when the stripping of the pyramid jacketing was initiated should not predate the end of the XVI century AD, or the epoch when the Reformation mutiny flared up in Europe, and the tension between Orthodox Christianity and the nascent Islam was already great enough.

This is how the destruction of the Orthodox symbols depicted on the sides of the Gothic pyramids built by the Horde in the XIV-XVI century commenced.

4.7. Inscriptions on pyramids

There are some very interesting mediaeval reports that tell us about a great variety of inscriptions set in different languages on the Egyptian pyramid jacketing.

Abd al-Latif, a doctor from Baghdad who had lived in the alleged XII-XIII century AD, wrote the following about the two great pyramids: "The stones are covered in ancient lettering, which can no longer be read today [this was written by a medic – most probably, in the XVI-XVII century – Auth.] … There are so many writings here that, should anyone wish to copy just the ones found on the surface of two pyramids, they would take up more than ten thousand pages" ([464], page 42).

In the alleged X century AD Masudi wrote that the pyramids "were covered in various inscriptions made in different languages spoken by nations long extinct" ([464], page 43).

"A few years later Ibn Khaukal also mentioned the signs and the lettering found on the sides of the Great Pyramid, which he calls Graeco-Syrian" ([464], page 43). Graeco-Russian, in other words (see above).

"Finally, Abu Maskhar Djafar [who lived the alleged XIII century AD – Auth.] also reports the existence of seven different kinds of lettering: Greek, Arabic, Syrian, Musnad, Khimyarit (or ancient Hebraic, according to the chronicles), Latin and Persian" ([464], page 43).

Modern commentators should know better than replacing "ancient Hebraic" by "Khimyarit" – in Chron4 we have already voiced our hypothesis that the term "Hebraic," which was frequently used in the old Christian texts, didn't really refer to proto-Hebrew as we understand it today, but rather the old hieroglyphic transcription of words.

"Christian travellers confirm the reports of the Arabic authors [about the inscriptions on the pyramids – Auth.]. Thus, William de Boldenseele wrote in 1336 [allegedly – Auth.] that apart from different writings in all sorts of languages he found six Latin poems" ([464], page 43).

Moreover, the jacketing of the pyramid may have had letters and symbols in red paint upon it, as well as the Great Sphinx ([464]). Traces of red paint have indeed been found on both the Great Sphinx and the meagre remains of jacketing that still cling to the Great Pyramid of Khufu (the Goth). The Egyptologist Lauer writes: "One shouldn't doubt the fact that there are traces of reddish sienna on the face of the Sphinx" ([464], pages 84 and 88). Therefore, could the traces of red paint on the face of the Sphinx and on the remains of the Great Pyramid's jacketing pertain to obliterated inscriptions? Those might be the exact reason why the Napoleonic soldiers shelled from cannons the face of the Great Sphinx. There must have been a vast amount of information written and carved on the jacketed walls of the Egyptian Great Pyramids, which is why the jacketing was destroyed in the first place.

4.8. Pyramids (or burial mounds) of white stone

Brugsch writes: "Some of the white limestone jacketing has survived on the very top of the pyramid [of Khefren – Auth.]" ([99], page 751). According to the Egyptologist Lauer, Grieves, who travelled through Egypt in 1638-1639 ([464], page 50), "claimed that the third pyramid was constructed of white stone that glistens a lot more than the stones of the other pyramids" ([464], page 52). The epoch in question is the middle of the XVII century – and so it turns out that the white jacketing was chiselled off already after the middle of the XVII century.

It is known that some of the pyramids were constructed in the following manner: "The internal masonry of these pyramids was made as steps of local yellow limestone, covered in a thick layer of smooth white limestone from the quarries of Tura. The chambers and the corridors of the pyramid are also lined with this beautiful [white – Auth.] limestone, apart from the entry to the sepulchre, where the builders used granite" ([464], page 88).

Thus, imported white limestone was used for the jacketing of certain pyramids; possibly, the pyramid of Khefren also, since the remains of white limestone jacketing still remain on its top ([99], page 751). We must recollect an interesting fact in this regard – white limestone was also used as a construction material in Russia, or the Horde. All the ancient monuments of Vladimir and Suzdal Russia were made of white limestone as well.

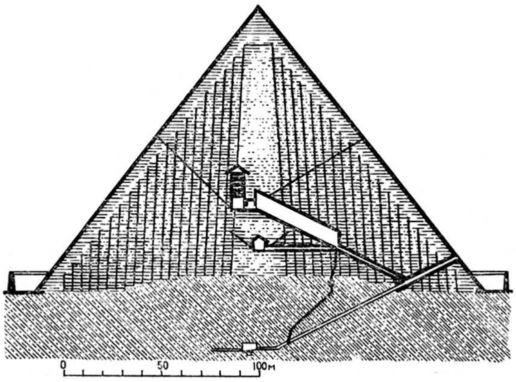


Fig. 19.21. Section view of the Cheops Pyramid (according to Borhardt). Taken from [464], page 31.

Coming back to the pyramidal pastry, or "Paskha," we must point out that it is most often made of curd cheese – the colour is white once again.

4.9. Why the Great Pyramids were built

Let us recollect the appearance of the Goth (Khufu) Pyramid (see figs. 19.1 and 19.2).

The length of one side of the pyramid's base equals some 230 metres. Jean-Philippe Lauer, the famous Egyptologist, wrote: "Both of them [the pyramids of Khufu and Khefren – Auth.] are more than 140 metres tall ... It was only the spires of some late mediaeval cathedrals that stood taller than the pyramids. The spires of the cathedrals in Strasbourg, Rouen and Cologne are 142, 150 and 160 metres high, respectively" ([464], page 30).

201 layers of the Cheops Pyramid's masonry remain intact. Its summary weight is estimated as 6.5 million tonnes. The height of the stone blocks in the first layer of the pyramid's base equals 1.5 metres. The second layer is 1.25 metres high. The height of the following rows of blocks keeps diminishing and then fluctuates between 65 and 90

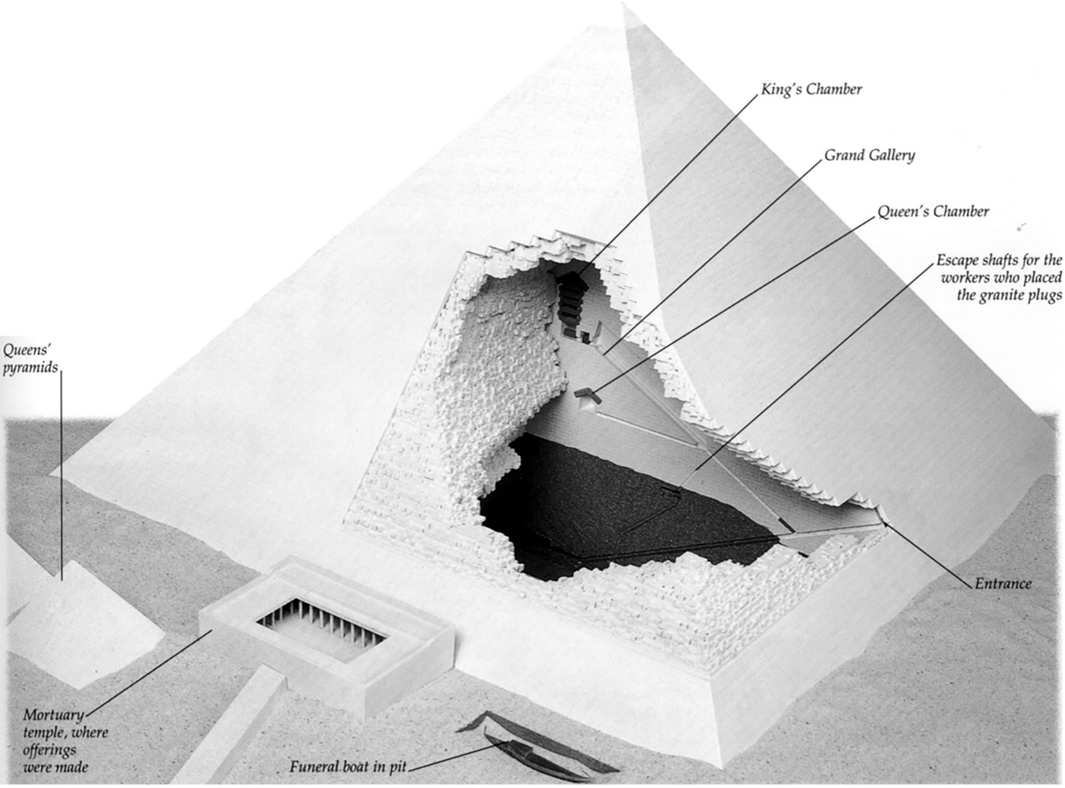

King's Chamber
Grand Gallery
Queen's Chamber
Escape shafts for the workers who placed the granite plugs
Queens' pyramids
Entrance
Mortuary temple, where offerings were made
Funeral boat in pit

Fig. 19.22. Section view of the Cheops Pyramid. Contemporary model. Taken from [1360], page 23.

centimetres ([464], page 30). A section drawing of the Khufu (Cheops) Pyramid can be seen in figs. 19.21 and 19.22, and a section drawing of the Mikerin Pyramid is reproduced in fig. 19.23.

The main word used by the Egyptologists Brugsch, Mariett, Lauer and many others in order to describe the Great Pyramids and other constructions of the "ancient" Egypt is "monstrous." These constructions are impressive indeed. In fig. 19.24 we see comparative sizes of the great Egyptian pyramids and certain other large modern and mediaeval constructions.

The New Chronology makes the Great Pyramid naturally fit into the epoch of monumental construction, which was flourishing all across the Great = "Mongolian" Empire in the XIV-XVI century. This epoch gave us the following:

- the Great Wall of China,
- the enormous cathedrals of the Western Europe,
- the fundamental citadels and fortifications of Russia, or the Horde,
- the cyclopean Temple of Hagia Sophia in Istanbul, identified by our reconstruction as the Temple of Solomon in Jerusalem, or Czar-Grad,
- the Great Sphinx,
- the great pyramids and temples of Egypt,
- the enormous pyramids and temples of Central America (Mexico in particular),
- the gigantic constructions of Baalbec, and many other things to boot.

Many of the Western European cathedrals are still called "Gothic" – there is even the notion of the "Gothic style." We are told that the constructions in question owe their name to the "spirit of the

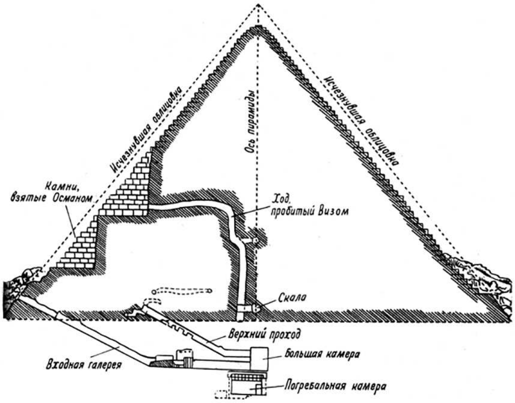


Fig. 19.23. . Section view of the Mikerin Pyramid (according to Perring). Taken from [464], page 81.

ancient Goths," qv above and in CHRON4, Chapter 14:47. As we can see today, the Egyptian Pyramids and the Great Sphinx are directly associated with the name of the Goths, or the Hittites, which identify as Cossacks from the Horde according to our reconstruction.

It is possible that the Great Sphinx and the Great Pyramids were built in Egypt in the XIV-XVI century. They were built as Christian symbols – it is even possible that the three pyramids were representing the Christian Trinity. According to the Egyptian chronicles, the epoch when the pyramids were built marks the budding schism between the Orthodox Christianity and Islam. Apparently, it started in Egypt as iconoclasm, or the closure of temples, which was started by Khufu, or Khunaten, a ban on visual representation and the demand to worship just one god, the Father (or Allah in Arabic).

This may explain just why one of the three pyramids (the pyramid of Khufu, or the Goth) is notably larger than the other two. It must have represented God the Father. Incidentally, Pharaoh Khufu (the Goth) was also known as "Saophis" in "deep antiquity" ([99], page 126). Could this be a slight corruption of the word Sabaoth (God the Father)? The Great Pyramid and the Great Sphinx in front of it may have been built as a symbol of the Lord "riding" the Cherubim.

However, there is another possible explanation. The Great Pyramid was a symbol of the Holy Sepulchre, or the symbolic tomb of Christ, and was erected to commemorate him. (Emperor Andronicus-Christ, also called Russian Prince Andrey Bogolyubsky, idem Apostle Andrew the First, was crucified in 1185 in Czar-Grad; see our book *The Czar of the Slavs*). The grandiose scale of the monument symbolised the might of the Great = "Mongolian" Empire, which had built it. Only a rich and powerful nation could have accomplished such a feat. The main symbolic tomb of Christ was Abu-Simbel Temple in Egypt. See our book "Mound of Christ and Virgin Mary."

Let us emphasise that the initial symbolic Holy Sepulchre was located in the environs of New Rome = Czar-Grad = Troy = Jerusalem, which is where Christ (emperor Andronicus-Christ: 1152-1185) had lived and was crucified. It is possible that the actual site of the Crucifixion can

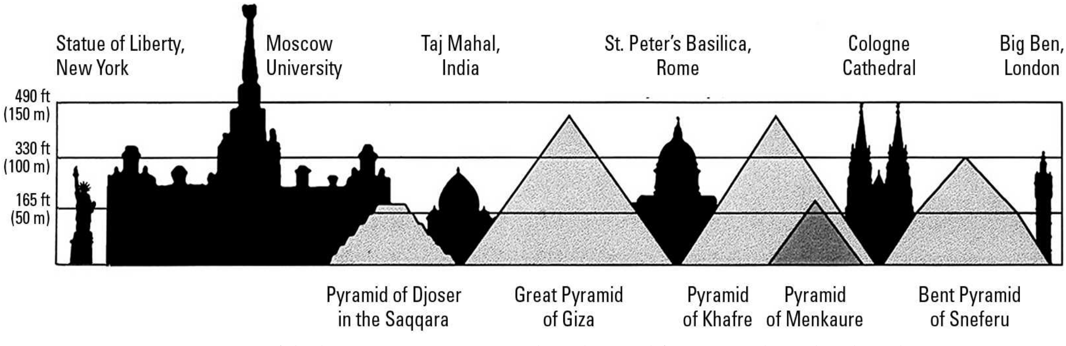


Fig. 19.24. Comparative sizes of the largest Egyptian pyramids and several famous mediaeval and modern constructions. Taken from [1360], page 21. The only thing that we added to the table was the building of the M. V. Lomonosov Moscow State University.

Fig. 19.25. Pyramid of Cheops in the Gizeh (Cossack) field in Egypt, near Cairo. This is the largest pyramid of all. Taken from [2], page 32.

Fig. 19.26. The Great Pyramids in the Gizeh (Cossack) field in Egypt, near Cairo. We see the pyramids of "Pharaohs" Mikerin, Khefren and Cheops (left to right). Taken from [2], p. 1.

be identified as the symbolic "tomb" of Joshua son of Nun on Mount Beykos ([240], page 76). See CHRON6 for more detail. It must be for this reason that the Muslim Koran confuses the two characters – Joshua and Jesus Christ. See also CHRON2, Chapter 1, 1.5: "The Crucifixion of Jesus (emperor Andronicus-Christ: 1152-1185) on Mount Beykos, or the evangelical Golgotha, which is located outside Constantinople, near the shore of the Bosporus."

Indeed, according to the Bible, Joshua was the contemporary of Moses and Aaron. The Koran contains a great deal of information about Moses and Aaron – in particular, when it tells us about the famous miracle, "food raining from the heavens," Sura 5:112-114. One might recollect the Biblical manna, or the food that rained down from the sky after the prayer of Moses. According to the Bible, Joshua son of Nun was also active around the same epoch, and acted as the immediate successor of Moses. The Koran explicitly attributes this famous miracle to Jesus Christ, qv in Sura 5, Verse 112-114, without uttering a single word about Joshua anywhere. Nevertheless, the names of Moses, Aaron, Mary and Jesus Christ are constantly referred to in the Koran, which in itself gives one the impression that the authors of the Koran believed that all the characters mentioned above were contemporaries.

Moreover, in CHRON2, Chapter 4:17, we have already informed the reader that the Koran contains a passage that explicitly calls the characters in question contemporaries, stating that Mary, the mother of Jesus Christ, was the sister of Aaron:

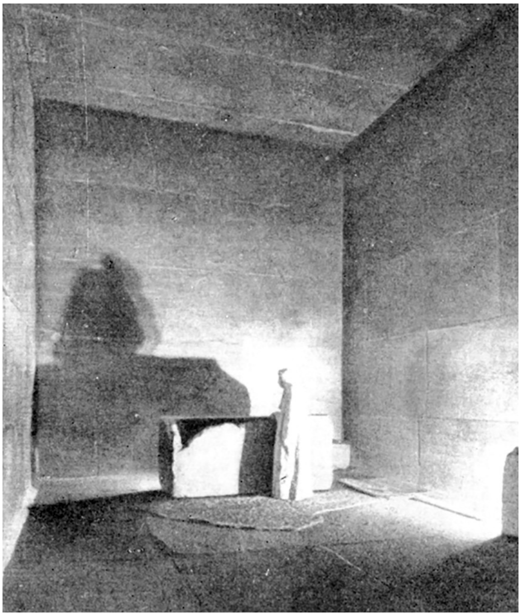


Fig. 19.27. Funereal chamber of the Cheops Pyramid. Taken from [464], inset between pages 112 and 113. There isn't any artwork anywhere on the sarcophagus, nor are there any inscription; the object is more like a trunk used for storing valuables. It may have contained a part of the imperial treasury – the reserve, as it were. The entrance to the chamber was blocked by a huge stone slab, which was elevated and supported from beneath. When the chamber was abandoned, the support was removed, and the stone slab slid to the ground guided by special grooves carved in stone like the blade of a guillotine, blocking entrance to the chamber. Somewhat later it was opened, and the treasure taken away. Ancient texts report that inside the pyramid there was "a pool filled with golden coins; 1000 full-weight golden coins were found inside, an ounce each. Al-Mamun was greatly impressed by the purity of this gold… Al-Mamun ordered for the pool to be taken away and made part of his treasury" ([464], page 39).

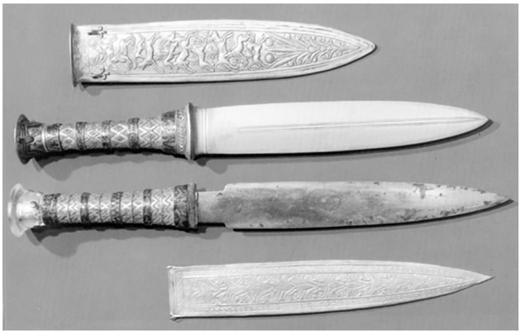


Fig. 19.28. Iron dagger (bottom) from the grave of the "ancient" Pharaoh Tutankhamen in Egypt. At the top of the illustration we see a golden dagger. "Two daggers from the king's mummy, with blades of gold … and iron" ([1366], p. 177). Taken from [1101], page 97. See also [1366], p. 177.

"O Mariyam … o sister of Kharun" (Sura 19:28-29 [27-28]). A comparison of the data found in the Koran and the Bible leads us to the conclusion that Joshua son of Nun was replaced by Jesus Christ here. The authors were using the Russian translation of the Koran made by Academician I. Y. Krachkovskiy.

It is also possible that the treasury of the Orda Empire was kept in the pyramid of Cheops. The protected state depository was located there. There were no tombs in the pyramid of Cheops.

5.

THE GIGANTIC FUNEREAL COMPLEXES OF THE "ANCIENT" EGYPT AS THE MAIN IMPERIAL "MONGOLIAN" CEMETERY OF THE XIV-XVI CENTURY. THE IDENTITY OF TUTANKHAMEN

5.1. Imperial "Mongolian" cemetery of the XIV-XVI century

Therefore, according to the New Chronology, the pyramids of Egypt weren't built in deepest antiquity, as Scaligerian history suggests, and date from the relatively recent epoch of the XIV-XVI century in reality. The most famous ones are the Great Pyramids on the Field of Gizeh near Cairo (see figs. 19.25 and 19.26).

According to our reconstruction, the old imperial graveyard of the royal Horde dynasty comprised of the famous Field of Gizeh, or Cossack Field, and Luxor, was the final resting place of the Great Khans who ruled the Great Empire, in particular – Czar (or Khan) Georgiy Danilovich, also known as Genghis-Khan.

In fig. 19.27 one sees a photograph of the burial chamber in the Cheops Pyramid, the way it looks today. At the bottom of fig. 19.28 there is an iron dagger discovered in the tomb of Pharaoh Tutankhamen, right on his mummy ([1366]). The

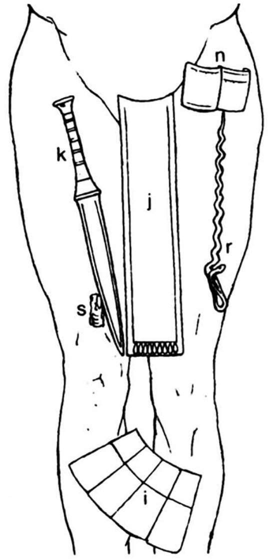


Fig. 19.29. The location of the iron dagger on Tutankhamen's mummy. Taken from [1366], page 113.

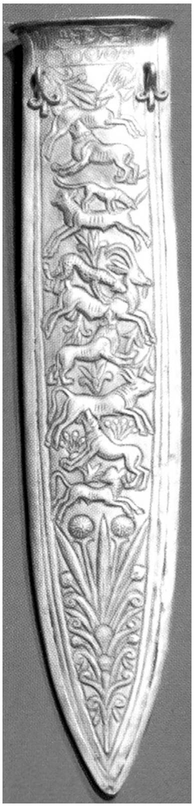


Fig. 19.31. Royal hunt with hounds depicted on the sheath of the golden dagger of the "ancient" Pharaoh Tutankhamen. Such hunting was very popular with the Czars, or Khans, of the Horde (Russia). Taken from [1101], page 97.

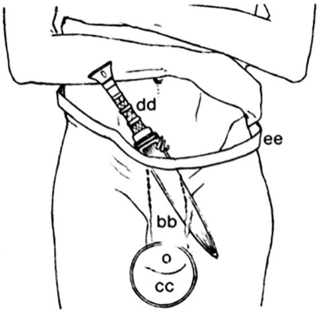


Fig. 19.30. The location of the golden dagger on Tutankhamen's mummy. Taken from [1366], p. 113.

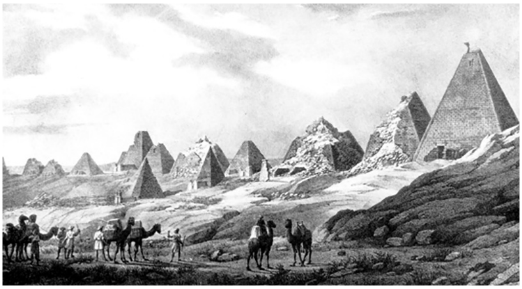


Fig. 19.32. Pyramid field of the Northern Cemetery of Meroe in Egypt. This is what this area looked like in 1821. F. Gailliaud, "Voyage à Meroe", Paris, 1823-27, plate XXXVI. Taken from [1350], page 7.

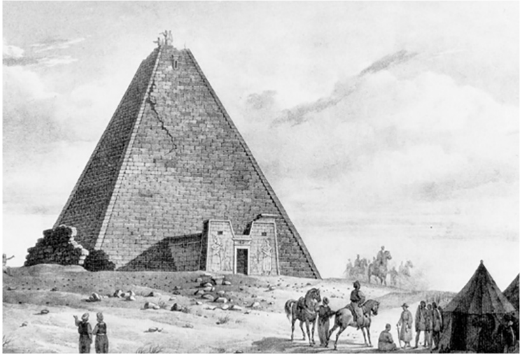


Fig. 19.33. The pyramid of the "ancient" Queen Amanishakheto in 1821 on the Meroe field of pyramids in Egypt. F. Gailliaud, "Voyage à Meroe", Paris, 1823-27, plate XLI. Taken from [1350], page 9.

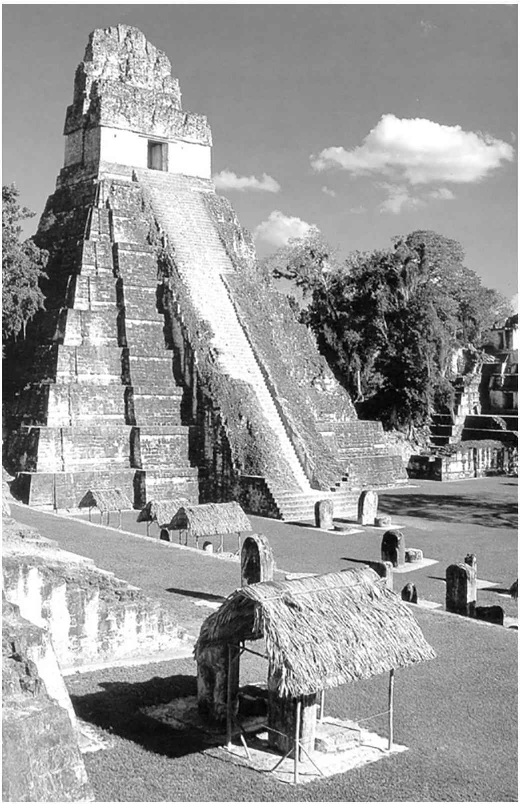


Fig. 19.34. Guatemalan pyramid arbitrarily referred to as the "Temple of the Jaguar" nowadays (45 metres high). It is very much like certain pyramids of the "ancient" Egypt. Taken from [1270], page 83.

respective positions of the iron and golden dagger on the Pharaoh's body are indicated in figs. 19.29 and 19.30. Iron armaments in the tombs of the "ancient" Pharaohs blatantly contradict Scaligerian chronology, and correspond with our reconstruction perfectly well. Incidentally, the sheath of the golden dagger is decorated with artwork that depicts Czars hunting animals that resemble bulls or deer with hounds (see fig. 19.31). Czars of the Horde, or Russia, were very fond of this pastime. It has to be noted that we see no African animals here, such as lions, camels etc.

It turns out that the iron dagger isn't the only iron object found on the mummy of Tutankhamen. Carter, the archaeologist who discovered the tomb, reported the following: "There were 143 objects inserted between the layers of fabric, including a diadem, daggers, personal amulets and jewellery. Three of said objects have an amazing property – they were made … of iron" ([728], page 29).

We already reproduced a photograph of a piece of jewellery found in the tomb of the "ancient" Pharaoh in fig. 16.9 (see [1366]). The imperial eagle is holding an orb with a Christian cross on top of it. What we see is a famous mediaeval symbol of the Empire.

In fig. 19.32 we see the pyramid field upon the northern cemetery of Meroe located in the region of Middle Nile. This is how these places looked in 1821 ([1350], page 7). Fig. 19.22 depicts the pyramid ascribed to the "ancient" Queen Amanishakheto the way it was in 1821 ([1350], page 9). One must pay close attention to the fact that similar pyramids were built in America. In fig. 19.34 we see the mediaeval pyramid known as "The Temple of the Jaguar," which is located in Guatemala ([1270], page 83). It is very similar to the "ancient" Egyptian pyramid, or burial mound, qv in fig. 19.33.

Many golden items were found in the pyramids of Meroe. They were described in the book entitled "Gold of Meroe," for instance ([1350]). It has to be noted that the vast field of Meroe is but a small part of the Egyptian territories occupied by funereal constructions.

According to our reconstruction, the famous sepulchral complexes of the "ancient" Egypt were the imperial graveyards, where the Czars, or Khans, of the Great = "Mongolian" Empire were brought for their burial, as well as other distinguished citizens of the Empire. Their bodies were embalmed before the long journey – for the obvious reason of preventing putrefaction. See the two illustrations to the "ancient" Egyptian Book of the Dead reproduced in figs. 19.35 and 19.36 ([1448]). Apparently, what we see is the transportation of the dead across the "River Styx," or the Mediterranean. Let us once again recollect the "ancient" Greek myths about Charon, the ferryman of the dead, who took the dead to Hades on his boat. As we realise now, Hades can be identified as the Valley of the Nile in Egypt, which was the very "Kingdom of the Dead" as seen by the inhabitants of the "Mongolian" Empire. The name "Charon" is possibly a derivative of the Russian words "khoronit" and "pokhorony" ("to bury" and "burial," respectively).

We learn that the ancient name of Cairo, located right next to the Great Pyramids, was Latopolis ([370], page 56). Historians tell us: "Giza, or Gizeh, is the modern name given to the gigantic necropolis of the ancient Latopolis (known as Cairo today)" ([370], page 56). The word "Latopolis" must have stood for "Tomb City," "lat" being a possible derivative of "klad," the root of the Slavic word "kladbishche" ("cemetery").

The very scale of the funereal complex construction works in Egypt clearly indicates that

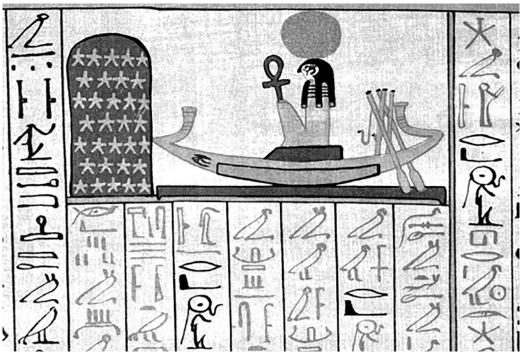


Fig. 19.35. "Ancient" Egyptian artwork that depicts a rowboat crossing the sea. Pay close attention to the Christian "hand cross". Illustration from the "ancient" Egyptian Book of the Dead. Taken from [1448], page 22.

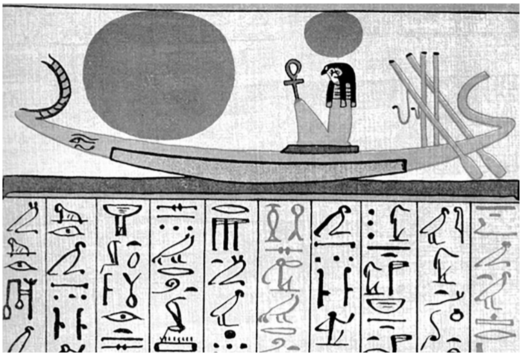


Fig. 19.36. Another "ancient" Egyptian representation of a sea-bound rowboat. We see another Christian "hand cross". Illustration from the "ancient" Egyptian Book of the Dead. Taken from [1448], page 22. This must be the origin of the "ancient" Greek myth of Charon, the ferryman of the dead.

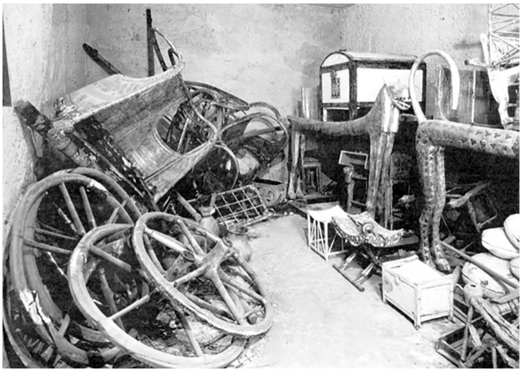


Fig. 19.37. "Ancient" Egyptian carriage of Tutankhamen (dismantled). It looks like a typical mediaeval Russian or European royal carriage. Taken from [1366], page 79.

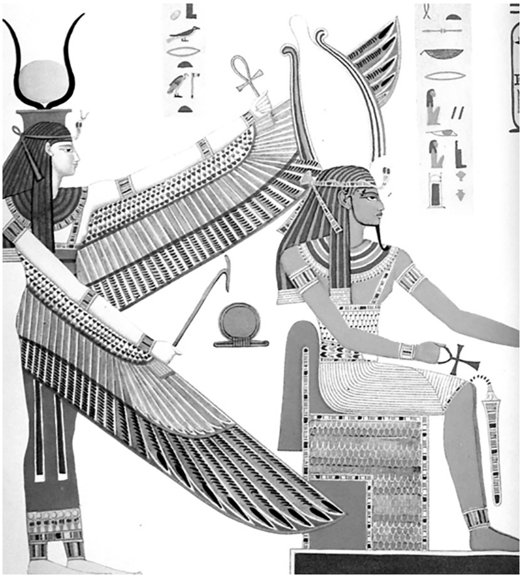


Fig. 19.38. "Ancient" Egyptian artwork that portrays a goddess blessing Pharaoh Ramses III with a Christian cross. The pharaoh is also holding a Christian (Coptic) cross in his hand. Taken from [1415], pages 118-119.

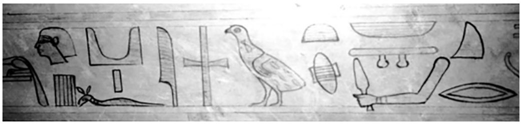


Fig. 19.39. "Ancient" Egyptian Christian cross of the exact same shape as used today. The Metropolitan Museum, New York. Photograph taken by A. T. Fomenko in 1996.

the delta of the Nile was part of some large and powerful state whose royal cemetery was located in these parts. Historians fail to realise it and fantasise about burials of pharaohs, envisaged as local rulers, being the most important and almost only occupation of the "ancient" Egyptians. One has to be aware of the fact that the lavish burials and the sheer amount of valuables (gold etc) that were buried alongside the deceased would have to comprise a small part of the state treasury. And we know that certain Egyptian tombs remain unmatched in what concerns the volume of gold and gemstones found there. Their lavishness is unique, and no such tombs have ever been found in any other part of the world. However, Egypt is hardly the richest country in the world, and the richest deposits of gold are located at a considerable distance from Northeast Africa.

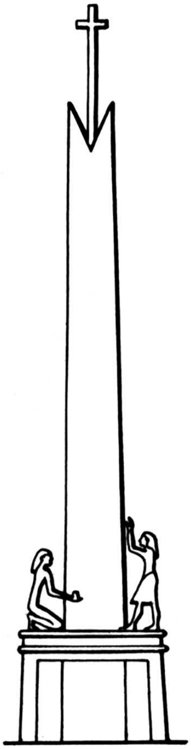


Fig. 19.40. Drawing of the "ancient" Egyptian obelisk of Iunu (Heliopolis) with a large Christian cross at the top; the shape of the cross is exactly the same as we're accustomed to, it has no loop on top. Taken from [486], page 16.

It would be very edifying to conduct a chemical analysis of gold from the "ancient" Egyptian tombs. It would tell us volumes about the geographical origins of the metal. For some bizarre reason, this hasn't been done to date. Scaligerite historians and Egyptologists are very fond of pontificating about the "mysteries of the pyramids," yet ignore as simple a matter as the source of the gold found in the Egyptian tombs.

In fig. 19.37 we see one of the chambers that comprise the tomb of the "ancient" Egyptian Pharaoh Tutankhamen ([1366], page 79). The dismantled Pharaoh's chariot looks distinctly like the well familiar carriages of the Russian Czars and the European rulers; similar vehicles are exhibited in the Armoury of the Muscovite Kremlin.

In fig. 19.38 we see a fragment of a mural from the Egyptian tomb of the "ancient" Pharaoh Ramses III. The Pharaoh is holding a Christian cross in his hand; the goddess behind his back has her hand stretched out in the typically Christian blessing gesture ([1415], pages 118-119). The goddess has an Ottoman crescent on her head.

The "ancient" Egyptian crosses reproduced en masse on the pages of modern books on the history of Egypt usually have a loop at the top; they are known as ankhs or Coptic crosses. These are the crosses we see in the reproductions mentioned above. In reality, there was also a great abundance of regular Christian crosses in the "ancient" Egypt – without any loops. However, modern historians are mysteriously reluctant to mention them. In fig. 19.39 we see a fragment of some "ancient" Egyptian artwork with a dove and a Christian cross shaped just like the modern crosses. The photograph was taken in the Metropolitan Museum of New York.

In fig. 19.40 we reproduce a picture of the "ancient" Egyptian Obelisk of Iunu crowned by a huge Christian cross. The latter has no loop and has the exact same shape as the conventional Christian crosses. This obelisk was of great significance – it was built in Iunu, or Heliopolis, one of the most important religious centres in Egypt. According to historians, "the ancient Egyptian City of Pillars, or Iunu, also known as Onom, remained a religious centre of paramount importance for almost three thousand years. The Greeks baptised it Heliopolis – 'City of the Sun'… In the middle of the III millennium BC Heliopolis became the centre of the cult that worshipped the Almighty Creator as the God of Sun" ([486], page 15). As we realise today, the Christian Egyptian city of Heliopolis really emerged as an important religious centre in the XIV century the earliest. Its formidable obelisks were built in the XV-XVIII century. Incidentally, has the obelisk topped with a large Christian cross survived? Why are we only shown a drawing of this monument today? Could it have been destroyed in the course of the Napoleonic programme aimed at "helping Egypt to go towards the light" (see [484], pages 80-82)?

In figs. 19.41 and 19.42 we reproduce two photographs taken in the Egyptian Museum of Cairo in 1999. They were kindly provided by G. A. Khroustalyov, as well as many other interesting materials on Egyptian history that he had discovered. What do we see in the photographs? Typical Christian crosses. Also mark the crosses circumscribed by a circle, which symbolises a halo. They are sometimes called "Qatar crosses." Such crosses were very common in mediaeval Europe (France and Spain in particular, qv in Chron6, Chapter 9:7).

In Chron3 we have already reproduced a photograph of the famous "ancient" Egyptian Mem-

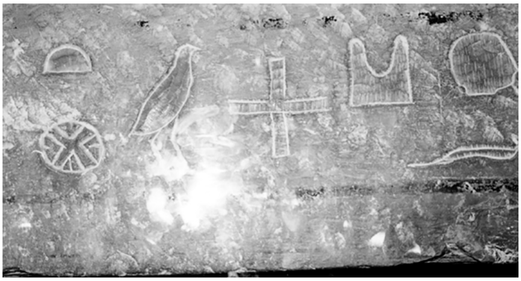


Fig. 19.41. "Ancient" Egyptian drawing of a Christian cross. On the left we see another Christian cross circumscribed by a circle. Such crosses are occasionally referred to as "Qatar crosses", although they are nothing but regular Christian crosses surrounded by halos. Photograph taken by G. A. Khroustalyov in 1999 (Museum of Egypt, Cairo).

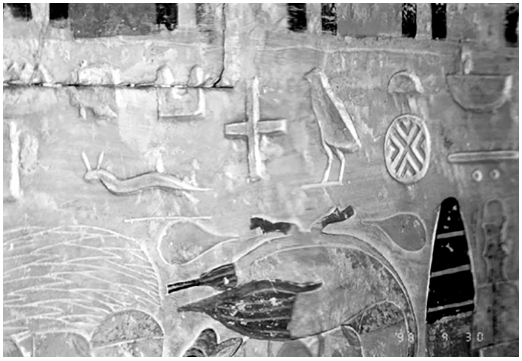


Fig. 19.42. "Ancient" Egyptian representations of the Christian cross. On the right we see yet another Christian cross surrounded with a halo. Photograph taken in the Museum of Egypt (Cairo) in 1999.

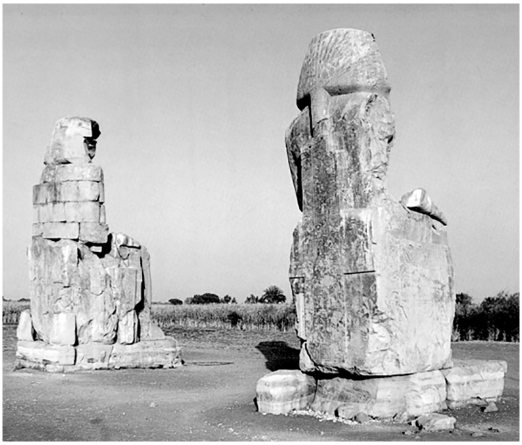


Fig. 19.43. Rear view of the Memnon Colossi. Taken from [370], page 136.

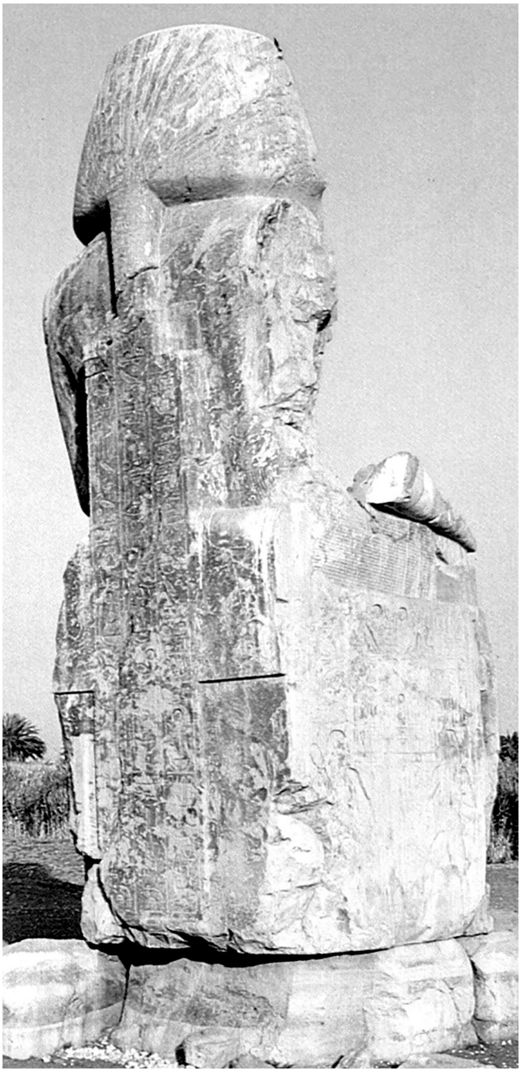


Fig. 19.44. A close-in of the Orthodox Christian cross on the throne of the right colossus of Memnon. Taken from [370], page 136.

non Colossi. It is assumed that they were built about three thousand years ago ([370], page 136). Their height is around 18 metres; each of them weighs some 1.300 tons ([370], page 136). A view of their rear sides can be seen in fig. 19.43. There is a huge Christian cross carved on the throne of the rightmost monument as seen from behind (fig. 19.44). The left side of the cross is damaged. We see lettering of some sort. We must emphasise that the cross we see isn't a Coptic ankh, but rather the very common wide Orthodox cross (modern Catholic crosses are more narrow).

It is hard to make out the original artwork of the leftmost figure's throne – this monument was defaced to a greater extent than the others (fig. 19.45). Nevertheless, we see vague traces of an identical wide Orthodox cross carved on the back of the throne (fig. 19.46). It had also borne some hieroglyphic inscription.

Thus, both of the "ancient" Memnon Colossi allegedly dating from the XIV century BC were built as enormous Christian symbols. The gigantic statues of the "ancient" Egyptian pharaohs sit upon thrones adorned with Orthodox crosses.

One's attention is also drawn to the picture

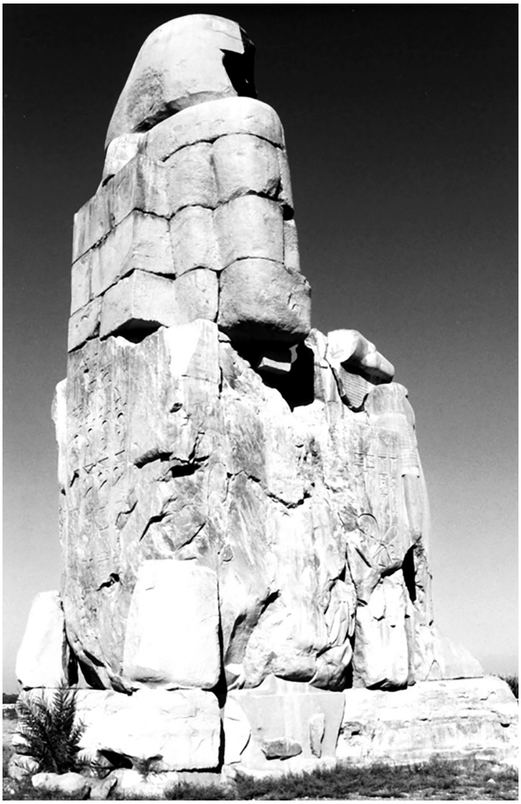


Fig. 19.45. The left colossus of Memnon. It was damaged to a greater extent than the right. Nevertheless, we can still make out the remnants of a wide Orthodox cross on the back of the throne, covered in hieroglyphs. Photograph taken in 2000.

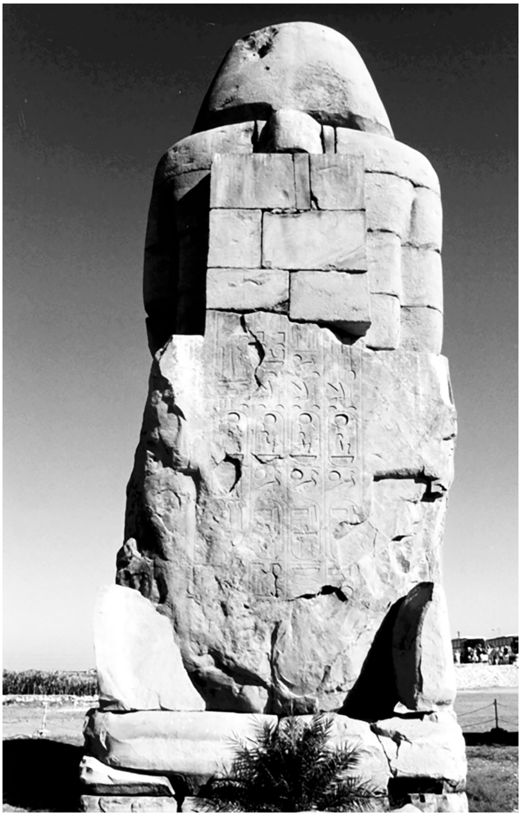


Fig. 19.46. Remains of a large Orthodox cross on the back of the left colossus of Memnon. The cross must have been shaped similarly to the one that we see on the throne of the right colossus, which has reached us in a better condition. Photograph taken by G. V. Nosovskiy in 2000.

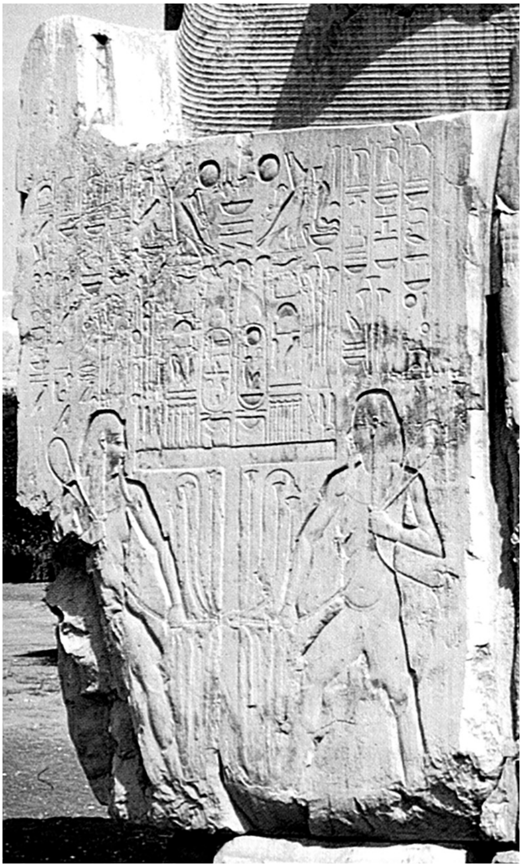


Fig. 19.47. Right side of the throne occupied by one of the Memnon colossi with a T-shaped Christian cross. Taken from [370], page 137.

from the side of the throne of the colossus on the right (fig. 19.47). Two human figures stand at the sides of the T-shaped cross and appear to be lifting it upwards using a rope tied around the cross. As we have already mentioned, such T-shaped crosses are also known to us from the Christian tradition, although they are not all that common today (see CHRON1, Chapter 7:6.1). As a matter of fact, the crosses that were carved on the ancient Russian headstones also had three points, although they were Y-shaped rather than T-shaped. One might turn to CHRON4, Chapter 6:3.2, for instance, and study the reproduction of an old headstone with a forked cross from the Old Simonov Monastery in Moscow. Therefore, the shape of the "ancient" Egyptian crosses is similar to that of the ancient Christian crosses characteristic for the Horde. This scene carved on the side of the throne of an "ancient" Egyptian colossus most probably depicts the famous Christian feast of the Holy Cross Day. This must have been indicated in the hieroglyphic inscription found on the same side of the throne.

Let us however return to the Egyptian Museum in Cairo.

On the left of fig. 19.48 we see an "ancient" Egyptian image of the famous medieval Christian symbol – the *State cross*. Here the cross is also without the "ear."

An ordinary Christian cross. As we said above,

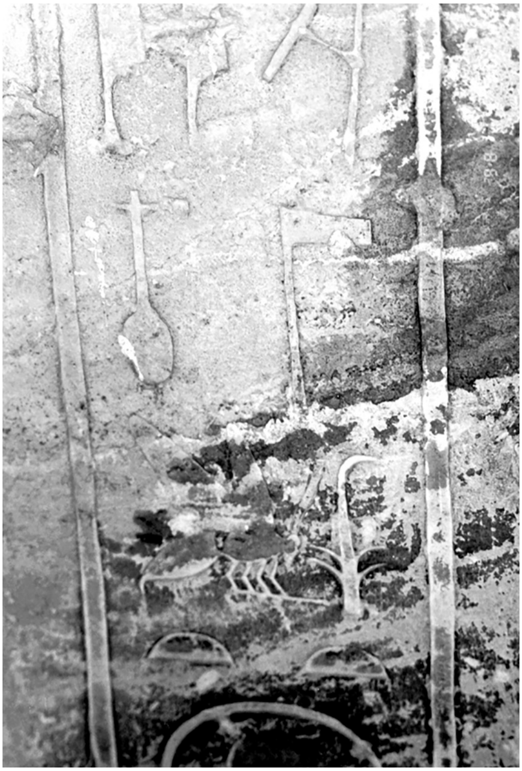


Fig. 19.48. "Ancient" Egyptian artwork depicting the Orb of State decorated with a Christian cross. Museum of Egypt, Cairo. Photograph taken in May 1999.

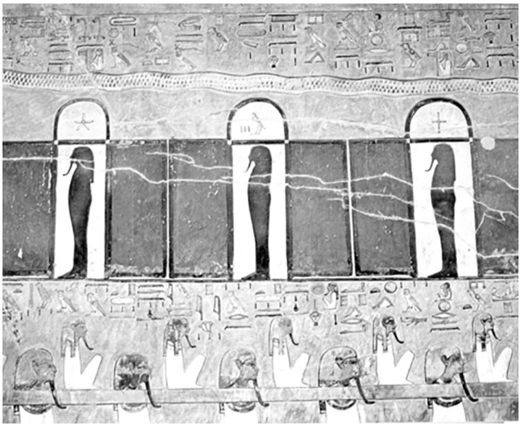


Fig. 19.49. Fragment of a long wall that depicts a row of door and their symbolic guardians (from the sepulchre of Pharaoh Seti I). Over the head of the figure on the right we see a conventional Christian cross (not an ankh). It is a narrow cross, shaped just like the Catholic crosses common for our day and age. Taken from [370], page 104.

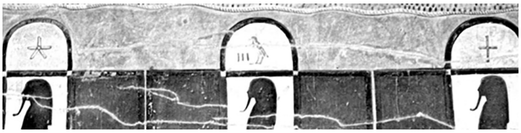


Fig. 19.50. Close-in of the cross over the head of a figure from the sepulchre of Pharaoh Seti I. Taken from [370], page 104.

the power of the Christian cross is "ancient." Egyptians also depicted it in the clutches of the imperial eagle.

On the fig.19.49 we see a five-pointed star, which happens to be yet another version of the cross. Over the head of the figure on the right there is a regular Christian cross – not an ankh, qv in fig. 19.50. This cross consists of two narrow bars, just like the modern Catholic crosses. It has to be noted that nearby one sees three figures with the following symbols: a five-pointed cross, a bird and a four-pointed cross.

However, two of them (the four-pointed cross and the bird) are famous Christian symbols, the former being the symbol of Christ, and the latter representing the Holy Spirit. In this case the artwork in question represents the Christian Trinity – the Father, the Son and the Holy Ghost. Apparently, the Father's symbol was the five-pointed cross or star.

Vestiges of Christian artwork can still be found in certain "ancient" Egyptian temples. For example, in the Karnak Temple of Amon "remains of murals were found on some of the pillars … which leads one to the assumption that this hall was transformed into a church by the Christians" ([2], page 66). It is most likely that no such "transformation" ever took place – this temple was Christian from the very beginning, with corresponding artwork.

Yet we are still being told that the "ancient" Egyptian pharaohs lived many centuries before Christ, having filled the entire "ancient" Egypt with mediaeval Christian symbols. This must be blatantly untrue. The "ancient" Egyptian culture as we know it dates from the Middle Ages, primarily the epoch of the XIV-XVI century, when Egypt in Africa became the central necropolis of the Czars, or Khans, of the Great = "Mongolian" Empire.

It is for this reason that the Pharaohs were called "sons of Ra" ([2], page 4). Historians are trying to convince us that the formula refers to the God Ra. However, it is commonly known that Ra is the old name of the River Volga, qv in CHRON2, Chapter 4:1.1. This is how certain "ancient" authors call it ([797], page 1084). Therefore, "sons of Ra" could have meant "natives of the Volga region," which is in perfect correspondence with our reconstruction, since the Czars, or Khans, of the Great = "Mongolian" Empire had their capital in Novgorod the Great, also known as Yaroslavl – a city which stands on River Volga.

5.2. Russian Prince Dmitriy and Tutankhamen

Let us conclude with another observation concerning Tutankhamen. It would be very interesting indeed to find out who he was. We have to explain that when we call this ruler Tutankhamen, we are following the interpretation of the Egyptian hieroglyphs that transcribe his name in his tomb, and, possibly, certain texts as well. It is most likely that his real name was different. In our reconstruction the royal Egyptian graveyard was the funereal complex of the "Mongolian" Empire. Therefore, Tutankhamen was one of the Empire's princes.

Let us remind the reader that he died in his youth ([1366], pages 24 and 117). One might assume that his grave is one of the most recent on the royal graveyard. Bear in mind that all the graves in the Valley of the Kings were carved in the sides of hills. The actual valley is a long and narrow crevice situated among hills of soft stone. In the middle of the crevice there is a hill that resembles a burial mound; there is a large number of royal graves carved in its sides. There are also many graves in the sides of the crevice. However, it is possible that the central hill, or burial mound, was believed to be the most honourable. There must have been no place left in the hill for Tutankhamen's grave, which is why its entrance was made in the ground nearby and not the hill itself. Then the tunnel made a curve underground and led under the hill, which is where one finds Tutankhamen's burial chamber.

It appears that the plan was to bury him right in this place of honour. However, since it was impossible to bury him in the regular fashion due to a lack of space, the gravediggers chose this idiosyncratic method, which wasn't used for any other tomb of the Valley of the Kings. To put it briefly, one gets the impression that Tutankhamen's tomb was added to the complex at the very end, as one of the last graves in the royal graveyard. However, according to our reconstruction, this implies that the historical original of Tutankhamen has to be searched in the epoch of the XVI century, the one that immediately preceded the dissolution of the Great = "Mongolian" Empire.

It is difficult to make any definite claims about the historical identity of Tutankhamen – however, we feel obliged to voice our opinion on this matter. The fact that he died in his youth, as well as the daggers on his belt (which must have had a special significance), leads us to the thought that Tutankhamen may possibly be identified as Russian Prince Dmitriy. Dmitriy died at the end of the XVI century, accidentally stabbing himself to death with a dagger in a game. This is what one of the versions is telling us about his death, at least. Whether this is true or not can only be estimated from a research of his grave, in particular, a chemical analysis of the gold, which can identify the mines that it came from. Apart from that, it is known that Tutankhamen's body was found floating in some mysterious viscous liquid. It is normally assumed to be a thickened mixture of incense and perfumed oils, which may be true. However, it may also be honey, which was occasionally used in Russia for embalming the dead bodies. There was an abundance of honey in Russia, which means the method in question may have been used. It is unlikely that such a practice existed in the regions that lay further south, however.

All of the above lends some special significance to the fact that a medical expertise discovered a cut in the left side of Tutankhamen's mummy. It is on the left side of the mummy's stomach and runs from the bellybutton – almost horizontally, a little bit towards the bottom ([1366], page 117). Experts use the word "strange" for referring to the location of the cut, nonetheless considering it related to embalming. Yet it is possible that a cut in such an unusual place appeared before embalming, possibly being the very fatal wound inflicted by a dagger that killed Prince Dmitriy. The embalmers may have later used the orifice for embalming purposes. Moreover, a bone fragment was found in Tutankhamen's skull – also a possible cause of death ([1366], page 118). No official statement about the reasons why Tutankhamen died has been made to this day. The opinion of the expert medics is as follows: "Murder as the cause of Tutankhamen's death is beginning to look more and more plausible" ([1366], page 118).

As for the coffin of Prince Dmitriy, parts of which are exhibited in the Armoury of the Kremlin, it is known to have been manufactured in the XVII century – 1630, to be more precise ([187], page 74). Let us recollect that Prince Dmitriy was canonised already in the epoch of the Great Strife, and possibly even later. Romanovian history claims that it happened under Vassily Shouyskiy ([85], Volume 14, page 356). Incidentally, the hagiography of Prince Dmitriy saw its first publication as late as in 1879 ([85], Volume 14, page 357).

Let us now discuss the authenticity of Tutankhamen's tomb and the objects found therein. The discovery of the tomb was accompanied by a number of strange circumstances, and the categorical opinion about all artefacts being forgeries has already been voiced in the press – one might cite the article of Konstantin Smirnov as an example ("The Discovery of Tutankhamen's Tomb in Need of Revision," published in the "Tekhnika Molodyozhi" magazine, April 1998, pages 62-64). We are of the opinion that the issue requires a meticulous study involving laboratory analysis. The falsification hypothesis cannot be proved in any other way. Apart from that, it is possible that the falsification was of a partial nature. H. Carter may have indeed found some authentic artefacts, but a different amount and in a different place. Or, alternatively, most of the authentic ancient artefacts that he found were completely outrageous from the Scaligerian viewpoint and needed to be replaced by "correct objects" manufactured on the spot. The "embarrassing" originals may have been hidden or even destroyed. We are of the opinion that some of the objects found inside Tutankhamen's tomb are authentic; however, this doesn't mean no forgeries are present there. There may be a significant amount of those, maybe even the predominant part of all findings in total. We believe any finite conclusion to be premature so far; yet the issue needs to be considered. At the same time, the actual underground chamber found by Carter gives one good reasons to question its authenticity, qv below.

Let us give a brief synopsis of some oddities pointed out by K. Smirnov.

Firstly, the excavations carried on for five years, and were constantly put on hold by Carter without any coherent explanation. He opened and re-sealed it a number of times. Had everything been legitimate, such procrastination would seem very strange. Indeed, the discovery of priceless treasures would normally be made known to the public as soon as possible, with all the circumstances of the finding documented in detail. This is the natural wish of any discoverer. However, the falsification version makes Carter's unhurried approach perfectly understandable – he needed time for negotiations, the manufacture of numerous "ancient artefacts," finding sponsors and so on.

Another suspicious detail is the alleged multiple penetration of robbers into the tomb – robbers that didn't take anything with them, no less. They have even carved a passage in the rock to divert one of the inner doors – yet they haven't stolen a single thing! At the very least, enormous piles of gold have remained intact. The strangest thing is that the "robbers" blocked up the entrance to the tomb once again, as Carter reports. In the forgery scenario this passage could have served the purpose of adding more "antiquities" to the sealed-up chamber.

The third conspicuous circumstance concerns the so-called "Pharaoh's Curse." The excavations of the tomb began in 1923. By 1930, the only actual participant of the expedition that remained alive was Howard Carter. Over the course of seven years the rest of the team (21 of them altogether) perished under different circumstances. Lord Caernarvon, Carter's sponsor and boss, died in the very same year of 1923 from "blood poisoning caused by careless shaving." His wife, Lady Caernarvon, "expired from a mosquito bite," and so on, and so forth. There were young people among the 21 victims. The situation looked so odd that it gave birth to the myth of "the Pharaoh's curse." K. Smirnov makes the justified observation that it would make more sense to suggest that a large-scale forgery was the case, as well as the tactical removal of eyewitnesses or dissenting parties. Smirnov believes the Egyptian government to have been the initiator of the forgery; their agent was Howard Carter, who had deceived Lord Caernarvon, his initial sponsor.

Although we lack the factual information necessary to share Smirnov's point of view, we have mentioned his article for a reason.

In 2002 G. V. Nosovskiy and V. V. Sundakov, a famous Russian traveller, visited the tomb of Tutankhamen in the Valley of the Kings, Luxor, and inspected it meticulously. As a matter of fact, this is the only tomb where it is forbidden to take pictures, let alone film videos. All cameras are taken away from the visitors. First and foremost, G. V. Nosovskiy and V. V. Sundakov were surprised by the artwork inside the tomb. It is supposed to resemble gilding, and so it does in album photographs, looking just like ancient gilding with black dots where the layer of gold has peeled off.

In reality, if one examines the artwork from a closer distance, it becomes instantly obvious that the coating on the walls is nothing but cheap yellow paint, whereas the dark patches were made with other paint, dark brown in colour. That is to say, the artwork was designed to look antiquated right from the start. Apart from that, in every available photograph of Tutankhamen's tomb the artwork is deliberately photographed from such an angle that it appears to cover the entire space of the chamber walls around the sarcophagus, which is usually the case with all the other tombs in the Valley of the Kings – artwork covers the walls and usually also the ceiling completely.

Fig. 19.51. The Cheops Pyramid. Taken from [2], page 34.

In case of Tutankhamen's tomb the artwork is a rectangle that covers a whole wall and also parts of the two adjacent walls, with a clearly defined boundary, since it does not cover the whole space available. This rectangle appears right in front of the tourist who walks into the tomb. Areas that aren't quite as accessible to the tourists remain void of artwork for some reason. One gets the impression that it was designed as a tourist attraction – we see nothing of the kind in any other tomb known to us. Moreover, all the burial chambers in the Valley of the Kings have a domed ceiling, usually adorned with a zodiac. This isn't the case with Tutankhamen's tomb – the chamber is perfectly rectangular, which doesn't prove anything per se; yet the numerous other tombs make it look rather odd.

The lid of Tutankhamen's sarcophagus also

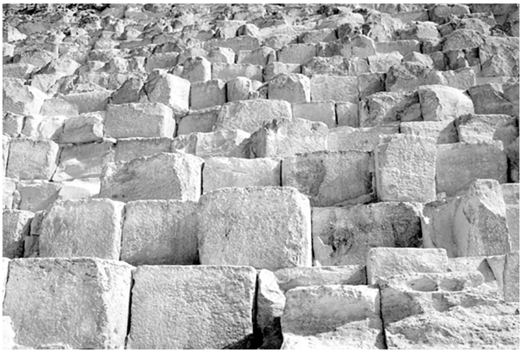


Fig. 19.52. The masonry of the Cheops Pyramid. Taken from [2], Chapter 34.

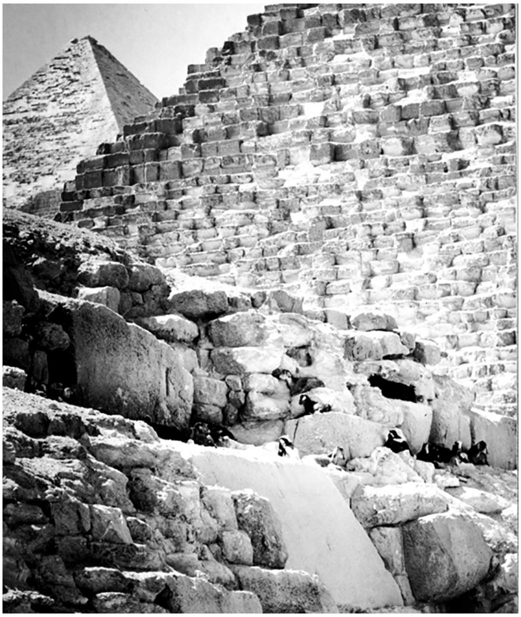


Fig. 19.53. The Cheops Pyramid. The enormous size of some of the blocks at its base is all the more apparent when we compare it to the figures of tourists on top of them. Taken from [1454], page 5.

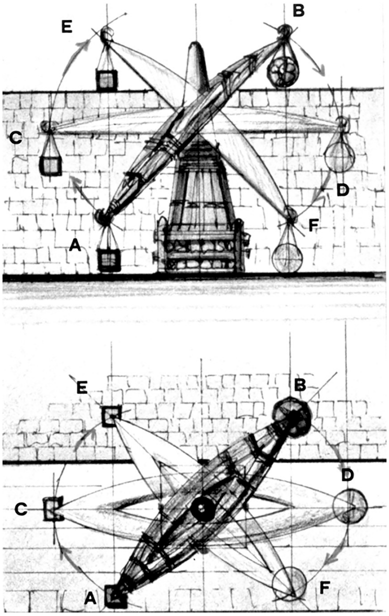


Fig. 19.54. Fantasy modern reconstruction of the "elevating contraption" allegedly used by the "ancient" Egyptians to drag the blocks to the top of the pyramid with great effort. Taken from [370], page 69.

looks strange – it is made of grey granite, whereas the actual sarcophagus is carved from dark brown stone. In every other tomb the colour of the lid corresponds to the colour of the sarcophagus.

One gets a very strange feeling about this tomb in general.

But why wouldn't Carter make the tomb resemble all the others, if he was indeed responsible for forgery? The answer is simple. As for the tomb, Carter was simply saving money and effort. Why would one make a large chamber with domed ceilings if all the objects found therein were bound to be taken away to Egyptian, European and American museums anyway?

As for Tutankhamen's sarcophagus, Carter was simply unable to manufacture one that would look "ancient." The matter is that all the other sarcophagi from the Valley of the Kings are made of geopolymerous concrete/granite and possess a formidable size and weight. This technology had been forgotten and was only rediscovered in the second half of the XX century by I. Davidovich (see more on this in the next section). Carter wasn't aware of it, and the task of dragging an authentic ancient sarcophagus weighing many tons into the tomb of Tutankhamen must have seemed too complex to him. However, the sarcophagus lid is made of granite concrete and looks authentic. Incidentally, it is broken in two, although we are told that the robbers did not touch the sarcophagus. Could Carter have broken it "by accident," or, perhaps, taken an old broken lid deliberately, since its halves were easier to take inside the tomb?

Nevertheless, some of the objects that Carter "found" in the crypt (currently in the possession of the Cairo Museum) make the impression of authenticity. Therefore it is possible that there are actual findings in the "Tutankhamen collection." Both of the pharaoh's daggers, manufactured with the use of the ancient granulation technique, appear to fall into this category. The knives were found in the fabric that covered the pharaoh's mummy, which means that the latter is very likely to be authentic as well.

Some ancient tomb may have indeed been found, but its content was "edited" by historians and archaeologists. One also shouldn't rule out

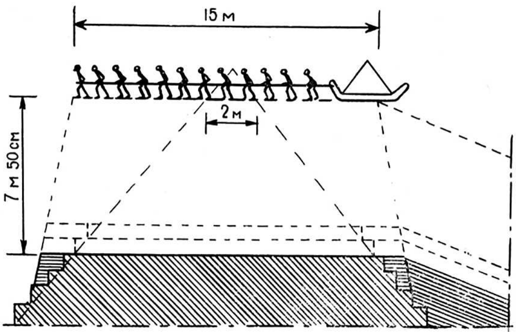


Fig. 19.55. One of the modern "theories" invented by the Egyptologists as an attempt to explain the mechanism of raising the gigantic blocks of the Egyptian pyramids to the top. Such utopian ideas are highly unlikely to ever become implemented in actual building practice. Taken from [464], page 199.

the possibility of a deliberate large-scale forgery aimed at attracting tourists to Egypt. Only an independent expert study of the findings can share some light over the issue, in particular – an analysis of the gold in order to estimate its origins.

6.
A HYPOTHESIS: CERTAIN MAJOR CONSTRUCTIONS OF THE "ANTIQUITY" WERE MADE OF CONCRETE

Let us now consider the construction of the largest Egyptian pyramids in Gizeh. We are told that the Egyptian pyramids were built of monolithic stone blocks that were brought from quarries located at a great distance, and piled up against each other in a mysterious way ([99] and [464]). Some of the resulting stone constructions are over 100 metres high; for instance, the height of the Cheops Pyramid equals some 140 metres. In figs. 19.51, 19.52 and 19.53 we see the masonry of the Cheops Pyramid. However, the sheer size and height of these megalithic "ancient" constructions fail to correspond with the capacity of the ancient builders.

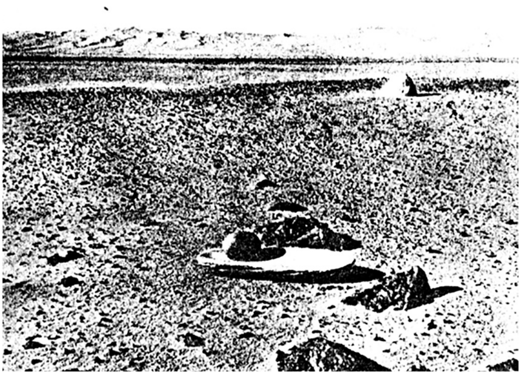


Fig. 19.56. Manual stone grinders in an Egyptian desert. Photograph taken from [47].

This is the very reason why there are so many different theories aimed at explaining how the enormous blocks were transported and lifted to such a great height. It is assumed that thousands of slaves worked in quarries carving out monoliths weighing between 2.5 and 15 tons and then used "sleighs" for pulling them towards the construction site. Ingenious elevating contraptions were allegedly employed for taking them up – gigantic sand hills of some sort, complicated machinery (such as shown in fig. 19.54, for instance – artistic fantasies through and through). See [464]. One of such amusing "theories" is cited and even illustrated in the book of the famous Egyptologist Jean-Philippe Lauer ([464], page 199; see fig. 19.55). However, all such "theories" remain nothing but fantasy.

This is especially true given that certain pyramid blocks weigh much more than 15 tons – closer to 500, in fact. Lauer naively assumes that the ancient Egyptians "were getting more and more au fait with the transportation of monolithic blocks, which got ever heavier. The limit must have been reached during the reign of Khefren. Hölscher has found blocks whose volume equalled some 50 or 60 cubic metres weighing around 150 tons in the masonry of his pyramid's lower temple, whereas the walls of the upper temple contain a block 13.4 metres long weighing around 180 tons and another one that has around 170 cubic metres in volume and weighs around 500 tons. "It is perfectly obvious that the transportation of such blocks on sleighs is an utter impossibility" ([464], page 189). Lauer proceeds to voice the hypothesis that blocks of this enormous size were moved on wheels. However, it remains a hypoth-

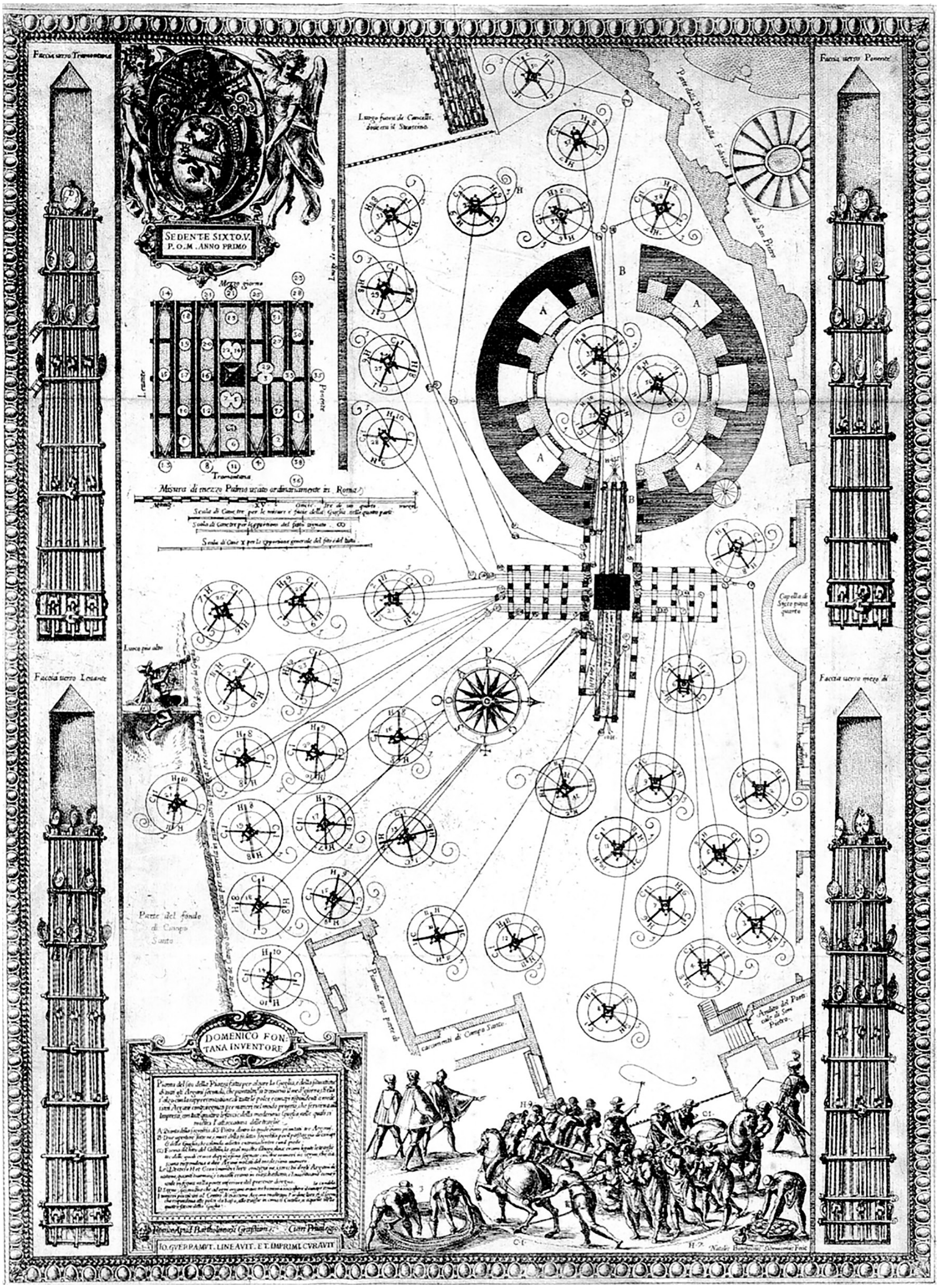

Faccia uerso Tramontana
Faccia uerso Ponente
Faccia uerso Leuante
Faccia uerso mezzo di
SEDENTE SIXTO.V. P.O.M. ANNO PRIMO
Mezzo giorno
Leuante
Ponente
Tramontana
Misura di mezzo Palmo usato ordinariamente in Roma
A
B
P
Capella di Sisto papa quarto
Parte del fondo di Campo Santo
DOMENICO FONTANA INVENTORE
IO. GVERRAMVT. LINEAVIT. ET. IMPRIMI. CVRAVIT
Cum Privilegio

Fig. 19.57. Ancient engraving depicting the installation of the Vatican obelisk in September of the alleged year 1586 in front of St. Peter's Cathedral in Rome, Italy. It is quite apparent that the operation was difficult and labour-consuming – such things were only done in exceptional cases. Stamp. Barb. O VIII 40, pl. A. Taken from [1374], page 122, Plate 98. One must also note that on the margins of the engraving the obelisk is depicted inside a wooden scaffold. It is most likely that the obelisk was cast of concrete right on the spot, vertically, step by step, with the scaffolding growing accordingly.

esis and nothing but – and a very dubious one at that. Even in our time the transportation of a 500 tons stone block would be an extremely complex technical task. Indeed, why didn't the "ancient" Egyptians use smaller blocks? All of this remains a mystery to the Scaligerite historians; hence the abundance of books about the mysteries of the pyramids (Lauer's book is entitled "The Mysteries of the Egyptian Pyramids" ([464]).

Yet it turns out that there is no mystery here. The only mysterious fact about the whole affair is how the Egyptologists fail to see that the overwhelming majority of blocks that comprise the enormous Egyptian pyramids, apart from the jacketing and a number of internal constructions, are made of concrete.

Let us explain just what we mean by that. The considerations and facts related in the present section were pointed out to us by Professor I. V. Davidenko (Moscow), Doctor of Geology and Mineralogy.

The problem of grinding ores and rocks was solved by the ancients in the exact same way as the problem of grinding grains – they used grain bruisers, mortars and millstones. A. V. Razvalyaev, Doctor of Geology, observed dozens of millstones in the region of the Gebait deposit in the Red Sea Mountains, which were used for the grinding of golden ore and equalled some 50-60 centimetres in diameter. The rock was ground by millstones and taken to the shore of the nearby river, which has dried up by now, for panning. Smaller grinding devices of a similar kind are also known – attrition mills, qv in fig. 19.56; they were discovered in the Egyptian desert.

This simple technology of rock grinding could have easily brought about the invention of concrete. In order to make concrete one needs to grind rock into fine powder; the easiest is to use softer species of rock, such as limestone. There are open deposits of limestone in the famous Egyptian pyramid field. The builders had their source of construction material right next to the site. In order to transform ground limestone into dry cement, one has to dry it really well or subject it to thermal treatment. However, the hot and dry climate of Egypt, where rainfall can happen as seldom as once in five years, special drying procedures were extraneous ([85], Volume 15, page 447). The fine dry powder is then poured into some mould (a simple wooden box suffices for this end), and mixed very thoroughly with water. After it dries, the powder particles remain firmly attached to each other. After a while the mortar solidifies and transforms into stone, or concrete. The powder could also be mixed with pebbles or small stones of roughly the same size, which become "frozen" into the resulting concrete blocks.

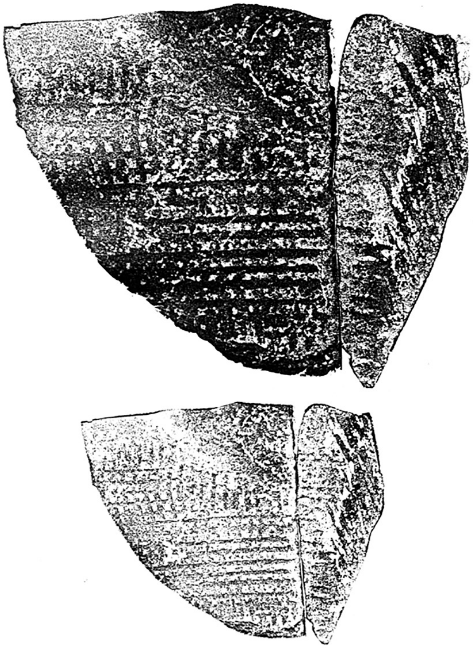


Fig. 19.58. Fragment of the Cheops Pyramid's corner block taken from the height of 50 metres. The illustration was made with the aid of a photocopy machine under different lighting. We see two adjacent sides of the fragment. The mark left by the woven lining inside the wooden frame, or mould, which was used for the manufacture of the block, is in plain sight.

The above is a rough description of the mediaeval concrete manufacture technology. After the passage of some time, it becomes almost impossible to tell such blocks apart from stones carved from the same kind of rock since they erode and begin to look like "natural stone."

Concrete manufacture is a simple enough process, which means that concrete became a

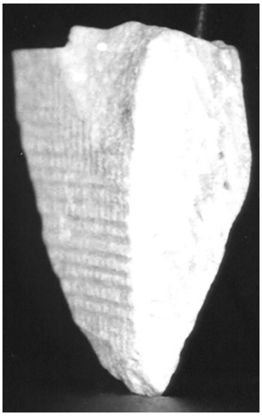


Fig. 19.59. Photographs of a block fragment from the Cheops pyramid made from different angles. We can very clearly see the marks left by the woven lining from inside the wooden frame. The specimen was taken from the height of 50 metres and shown to us in 1998 by Professor I. V. Davidenko, Doctor of Geology (Moscow).

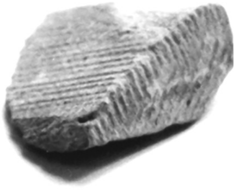


Fig. 19.61.

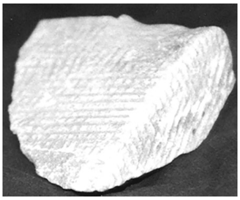


Fig. 19.62.

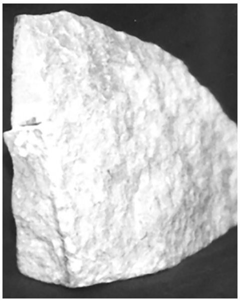


Fig. 19.63.

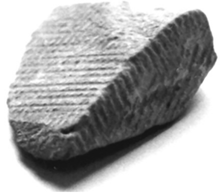


Fig. 19.60.

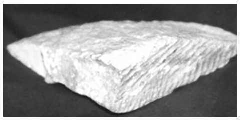


Fig. 19.64.

common construction material as soon as it was invented. One must point out the advantages of the "concrete technology" as compared to the construction of buildings from natural blocks of cut rock. The process of carving large blocks of monolithic stone involves enormous complications, since it is difficult enough to transport them across the distance of several kilometres, let alone several dozen kilometres. Of course, such blocks were occasionally used – for instance, the famous Egyptian obelisks found in a number of European cities apart from Egypt could be carved of monolithic rock. There are old documents and drawings in existence that describe the manufacture of certain obelisks, as well as their transportation and installation. However, every such operation would naturally involve a great effort, which is why the manufacture of solid stone obelisks never caught on too widely. In fig. 19.57 we reproduce an ancient drawing that depicts the installation of the Vatican Obelisk in the alleged year 1586 – it is said to have been brought to Italy from Egypt in Africa. We can clearly see that the builders had to invest much effort into installing the obelisk vertically – an extensive system of mechanisms and cables was deployed for this purpose. However, this may also be an invention of more recent artists.

It has been a while since the French chemist Joseph Davidovich, Professor of the Bern University, put forth an interesting hypothesis ([1086] – [1093]). Having analysed the chemical compound of the "monoliths" that the pyramids were built from, he suggested that they could be made of concrete. I. Davidovich managed to define 13 components that could have been used in its manufacture. Thus, just a few teams of the "ancient" Egyptian concrete workers could easily accomplish the construction of a pyramid whose height would amount to 100 or 150 metres, and over a short enough period of time to boot – a lot less than several decades, at any rate.

The problem of powder production could also have been solved without too much effort. A certain number of workers – possibly not that many, could have used primitive millstones or attrition grinders for breaking up the soft rock, which would then be dried, loaded into baskets and transported to the construction site in the conventional manner on mules or horses. Several carriers would lift the baskets with the powder to the top the pyramid under construction, where other workers prepared the wooden casing and filled it with mortar. When the blocks solidified, the casing was removed. The builders would proceed with new blocks, making the pyramid grow. A propos, the manufacture of gigantic blocks should not necessarily imply the use of mortar exclusively; it could be mixed with gravel and pebbles, or whole pieces of natural rock so as to save powder – it's a common practice today as well.

According to Professor I. Davidovich, he managed to read the recipe for the manufacture of concrete in the ancient times, which was transcribed as a hieroglyphic inscription on a stele dating from the epoch of Pharaoh Joser ([1086] – [1093]). The hypothesis of I. Davidovich is occasionally mentioned in popular press. See, for instance, the article entitled "Concrete Pyramids?," which cites the UPI as the source, published in the *Komsomolskaya Pravda* on 27 December 1987. However, as far as we know, historians and Egyptologists still pretend to know nothing of the research of I. Davidovich. The ignorance may also be feigned – or deliberate.

The idea of I. Davidovich allows for a radically new conception of how certain particularly large "ancient" constructions were built. According to our theory, they were built in the XIV-XVII century; the use of concrete during that epoch appears to be perfectly natural and in full correspondence with the mediaeval level of construction technology. The veil of mystery is lifted from the "ultra-ancient" megalithic construction works, which transform into a routine procedure all in all, albeit a complex one.

The idea that the Egyptian pyramids were made of concrete may provoke a variety of reactions. For instance, it can be considered "yet another theory" in a long list of other unsubstantiated theories. We wouldn't write about it in so much detail if it hadn't been for just a single circumstance, namely, the existence of irrefutable proof that the Cheops Pyramid, for one, was indeed made of concrete.

The proof in question is perfectly material – a fragment of a stone block from the Cheops Pyramid taken from its external masonry the height of 50 metres. This fragment broke off a block's top corner. The fragment is a mere 6.5 centimetres long, qv in figs. 19.58, 19.59, 19.60, 19.61, 19.62, 19.63 and 19.64. The fragment was kindly lent to us by Professor I. V. Davidenko (Moscow), who also called our attention to the circumstance that identifies said fragment as a piece of concrete without a shade of ambiguity.

As we can see in the photograph, the surface of the block was covered by a thin net. A careful study demonstrates it to be the mark of the matting from the inside of the wooden casing. In figs. 19.58, 19.59 and 19.61 we can see it perfectly well that the matting was folded at a right angle alongside the edge of the block, with another piece of matting overlapping over it at a short distance from the edge. We can see that the end of the second mat forms a fringe. No transverse threads are to be seen anywhere alongside the edge, they have fallen off the way it happens to the plain edges of the rough fabric used for such matting.

The top surface of the block is very uneven, qv in figs. 19.63 and 19.64. A part of the fragment's top surface was sawed off for chemical analysis. The rest has retained the original knobbly shape. This is just how the surface of a concrete block looks when it solidifies; nowadays special vibrators are used in order to smoothen the hardening concrete surface. The Egyptians of the XIV-XVII century obviously didn't have any such machinery, hence the uneven surface of the blocks. We are referring to the top side of a block – the rest of them are even, but bear the marks of the matting. In case of a carved block, all sides would look the same.

According to the report of our eyewitness, who has chipped a piece off one of the Cheops Pyramid's blocks (he needed to purchase a special licence for this purpose), such matting marks can be seen on every block comprising the section of the pyramid that the fragment comes from. Let us emphasise that the section in question is situated at the height of 50 metres, and pertains to the side of the pyramid that opposes the exit. No tourist groups are usually taken there; the average tourist can only see the bottom rows of masonry from ground level, where one sees no matting marks. They could have been chiselled off deliberately, but not necessarily so – the sandstorms so frequent in these parts carry fine sand that polishes the bottom blocks, which are rather soft – like plaster or a human fingernail. Therefore, sandstorms could have polished the surface of the blocks at the bottom completely, destroying the matting marks from the casing. However, the wind doesn't carry any sand at the height of fifty metres above ground level, and the blocks from that part of the pyramid have retained such marks as a result.

It would be hard to assume that the modern specialists who deal with the pyramids have failed to notice this amazing fact. We believe that the only plausible explanation is that they noticed everything perfectly well, yet remain stubbornly silent, trying to maintain the attractive legend of the pyramids' great antiquity as devised by the Egyptologists. After all, we realise it perfectly well that if the pyramids are actually made of concrete, their age may by no means amount to thousands of years.

Incidentally, this also solves many other "pyramid mysteries" – for instance, the conspicuous absence of cracks from the pyramid blocks. Geologists are well aware that natural limestone has a layered structure, being a sedimentary rock. Therefore it inevitably starts sporting cracks at some point, which run alongside the layers – unlike concrete, which is a uniform and amorphous material consisting of ground and mixed particles and therefore immune to cracking. This also explains the absence of the so-called "tan" on the surface of the pyramid blocks. This "tan" appears on the exposed surface of any natural rock over the course of time – it darkens under the influence of the chemical elements that rise to the surface. This effect is produced by the crystalline structure of natural rock. However, the surface of concrete is virtually immune to the "tan," since the crystals break up when the rock is ground into powder.

This also solves another "mystery" of the Cheops Pyramid. It was noticed long ago that some parts of the Cheops Pyramid such as its inner chambers "have joints so thin that they initially seem to be mere scratches made on the surface of the stone, occasionally being altogether invisible – their width … is 0.5 mm on the average" ([464], page 32). The Egyptologist J. P. Lauer addresses the reader as follows, with pathos galore: "Do you imagine the sheer volume of effort took to make blocks fit so closely together, although they often weigh many tonnes?" ([464], page 32). Indeed, it is hardly possible to imagine such a thing, especially given that the top side of the blocks has an uneven texture. We are supposed to believe that a block can be placed on top of such surface in such a way that the gap between them will virtually cease to exist – a block of some 15 tons, no less. Historians don't offer any coherent explanation of this fact – they "aren't interested in such matters."

However, now we see everything fall into place. If the top block was made of concrete on site, no gap could have formed between a given block and the one below it. The cement poured into the wooden casing from the top would naturally reflect the uneven surface of the block below. So where do the "fine gaps" between blocks come from? It turns out that the gaps are really very thin layers of limestone mortar, "which has survived until this day as a barely noticeable line, thin as a leaf of hammerred silver" ([464], page 32). Therefore, the builders of the pyramids were deliberately separating adjacent blocks so as to avoid their concatenation. Prior to moulding a new block on top of the construction, they used a special kind of mortar designed to prevent the blocks from merging together. This was a very reasonable thing to do – otherwise the pyramid would transform into a single monolith without any joints. Such a colossal construction would inevitably crack under the influence of inner tensions as well as the substantial temperature differentials characteristic for this part of Egypt. The only way of avoiding it was to build the pyramid from individual blocks of concrete so that it could "breathe," relieving the forming tensions.

As for the quarries on the other bank of the Nile that exist until this day, as well as the descriptions of how the rock was transported towards the pyramids ([464], page 189), they only relate to the stone jacketing, which had once covered the entire surface of the Cheops Pyramid. Some remains of the granite and limestone jacketing have survived until this very day – for instance, near the top of the Khefren Pyramid.

By the way, early European travellers that visited Egypt also mention cement as part of the pyramid construction. In particular, the Frenchman Paul Lucas, who visited Egypt in 1699-1703 and in 1714-1717, claimed that the pyramid jacketing "was made of cement and not solid stone… His work was a great success, and became rather famous. He was the one who introduced the French to the culture of Egypt" ([464], page 58). Modern commentators find this irritating for some reason, and they declare Lucas "an untrustworthy guide" ([464], page 58). However, as we understand now, he was correct, and must have been referring to the pyramid itself and not the jacketing.

Finally, let us turn to Herodotus, the "father of history" – after all, it was Herodotus who had left us a detailed description of the pyramid construction which all the modern Egyptologists use for reference. The amazing thing is that Herodotus clearly reports the use of the mobile wooden casing for constructing purposes – the casting of concrete blocks, in other words ([163], 2:125, page 119). In order to realise this one must simply read his text thoughtfully and attentively: "This is how the pyramid was built. At first, it was built with steps, like a staircase. The stones intended for use in constructing the pyramids were lifted by means of a short wooden scaffold. In this way they were raised from the earth to the first step of the staircase; there they were laid on another scaffold, by means of which they were raised to the second step. Lifting devices were provided for each step, in case these devices were not light enough to be easily moved upward from step to step once the stone had been removed from them" ([163], 2:125, page 119).

Nowadays Egyptologists suggest to interpret the text of Herodotus as a description of some

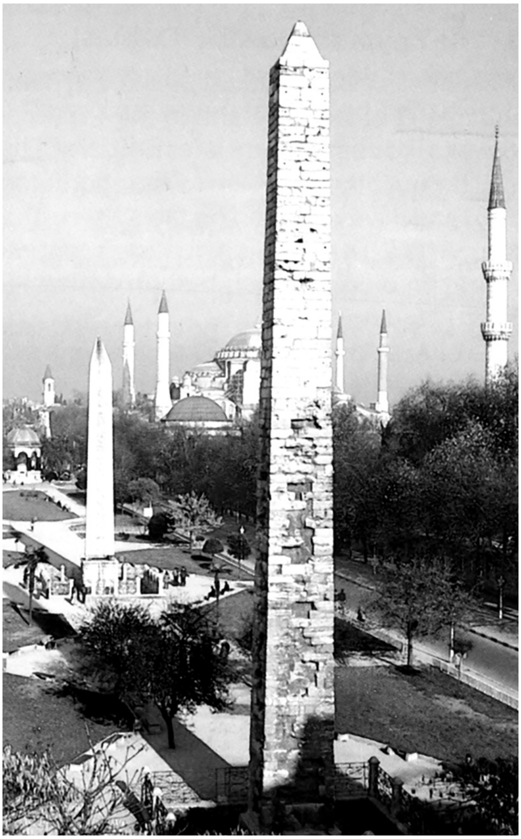


Fig. 19.65-66. Obelisk (column) of Constantine VII Porphyrogenitus allegedly dating from 940 A. D. It stands at the Istanbul Hippodrome. The construction is made of stone blocks covered in a layer of cement. The cement and the exterior have peeled off over the years.

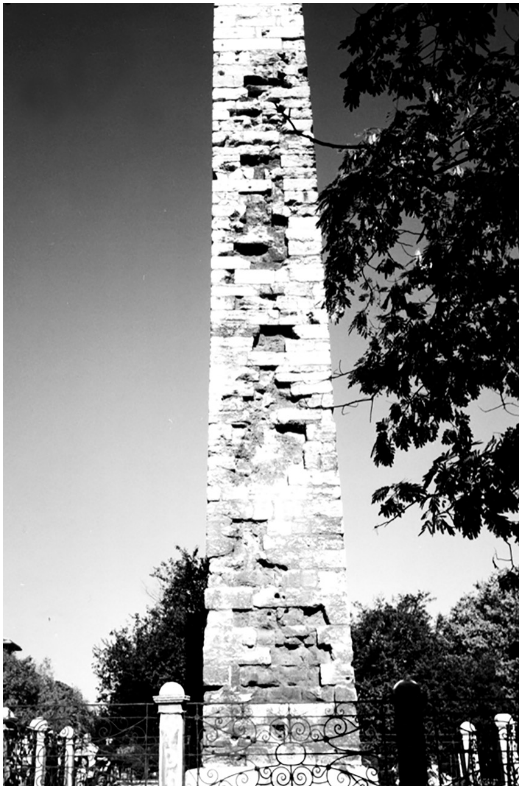


Fig. 19.67. A closer view of the Obelisk of Constantine in Istanbul. One can clearly see the stone block that it was made of. Photograph taken by A. T. Fomenko in 1995.

wooden machinery used for the elevation of stone blocks weighing 15 and even 500 tons ([464]). It is perfectly obvious that no wooden devices could be used for this purpose; therefore, historians are forced to consider the report of Herodotus untrustworthy ([464], page 193). Historians suggest the theory of earthen mounds instead. However, the German engineer L. Kroon "uses lengthy calculations in order to prove the impossibility of using such mounds for construction purposes – he believes that their construction would require as much labour as the construction of the pyramid itself, and even in that case the last few metres of the pyramid's top would remain unfinished" ([464], page 194). The book of the Egyptologist J. P. Lauer ([464] dedicates about 15 pages to the problem of raising the blocks to the top of the pyramid (pages 193-207); however, he doesn't provide us with anything in the way of a satisfactory explanation.

However, if we are to read deeper into the text of Herodotus, we shall easily recognise it as the description of the wooden casing used for "lifting" the concrete blocks – casting them step by step, in other words. Herodotus is describing a simple construction – something along the lines of a knockdown wooden box made of short planks, which was filled with concrete. When the concrete hardened, the box would be disassembled and taken to the next step.

What we encounter here is a vivid example of modern historians being reluctant to let go of any theory that made its way into history textbooks once, no matter how absurd. We consider the fear of tampering with Scaligerian chronology to be their primary motivation – after all, if one begins to doubt this chronology, the entire edifice of the "ancient" and mediaeval history according to Scaliger and team falls apart like a house of cards.

Coming back to the "ancient" Egyptian obelisks, we can now voice the idea that many of them were either cast of concrete or simply built of small blocks. The whole construction would then be covered by a layer of concrete or plaster. This is precisely how the famous 25-metre obelisk of Constantine was built, the one that stood at the Hippodrome of Czar-Grad, qv in fig. 19.65-66. It is presumed that the obelisk was erected by Constantine VII Porphyrogenetus in the alleged year 940 ([1464], page 48). The column was presumably "coated in gilded bronze plates with reliefs depicting the heroic deeds of the Emperor's uncle, Basil of Macedonia [the King of Macedonia, in other words – Auth.]" ([240], page 167). The concrete coating peeled off over the course of time, revealing the numerous small blocks of stone that the obelisk was built of, qv in fig. 19.67. A propos, the column was also known as the "Walled-Up Column or the Golden Column (Colossus)" ([240], page 166).

7.

THE GREAT FORGOTTEN INVENTION OF MEDIAEVAL ALCHEMY: GEOPOLYMERIC CONCRETE OF THE EGYPTIAN PYRAMIDS, TEMPLES AND STATUES

As we have mentioned earlier, the learned French chemist Joseph Davidovich proved that not only the Pyramid of Cheops, but also countless stone monuments and other objects, such as sarcophagi, amphoras etc, were really made of a special kind of concrete ([1086], [1087], [1088], [1089], [1090], [1091], [1092] and [1093]). The method of its manufacture became lost eventually, and has only been rediscovered recently by I. Davidovich. At present it is successfully used by European and American manufacturers; I. Davidovich is the patent holder for this technology.

The word "concrete" should by no means confuse the reader. One mustn't think that the "ancient" Egyptian concrete should necessarily resemble its modern counterpart that we customarily see used for construction purposes. Concrete is artificial stone made of ground-up rock treated in a special way – cement, in other words. It can be relatively soft, like limestone. This is the very kind of concrete used in the construction of pyramids – one can easily make it crumble with a pocket knife. It turns out, however, that artificial concrete can be a whole lot harder than the kind that we're accustomed to. As I. Davidovich has discovered, it can be just as hard as granite or diorite, and virtually indistinguishable from said minerals.

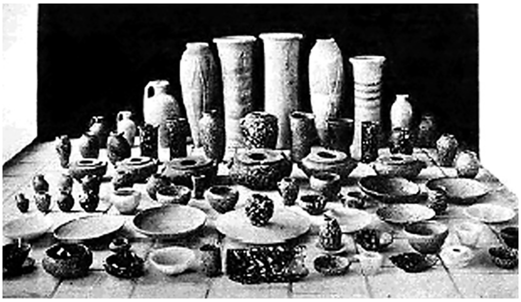


Fig. 19.68a. "Ancient" Egyptian stone vessels (amphorae, plates etc) from the Pyramid of Josser. All of them are made from exceptionally hard stone such as diorite. The walls are of uniform thickness; the hollow parts of the amphorae couldn't have been drilled. Taken from [1092], page 119, ill. 31.

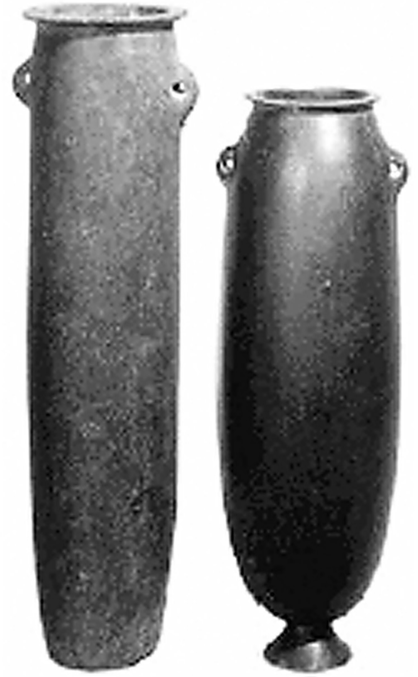


Fig. 19.68b. Stone vases of diorite allegedly dating from 3000 B.C. The stone is exceptionally hard; modern sculptors never use it due to the reason that diorite is virtually impossible to shape with the aid of the instruments used for this purpose normally. The Egyptologists are trying to convince us that the "ancient" Egyptians mastered the mass production of such items using some sort of a "mystery drill" that allowed them to produce vessels with walls of a uniform thickness, no less. Taken from [1092], page 10, ill. 1 (in the electronic version of the book).

Joseph Davidovich is a famous scientist whose speciality is low temperature mineral synthesis. In 1972 he founded CORDI, a private French research company, and in 1979 – the Geopolymer Institute (also in France – see [1092], page 68). He has founded a whole new branch of applied chemistry which was dubbed geopolymerisation – it is concerned with the synthesis of concrete that is almost impossible to tell apart from certain kinds of natural stone. According to Davidovich, "any geological material can be used in ground-up form; the resulting geopolymeric concrete is all but impossible to distinguish from natural stone. Geologists unfamiliar with the capabilities of geopolymerisation … mistake geopolymeric concrete for natural stone… The manufacture of such artificial stone doesn't require high temperatures or high pressure. Geopolymeric concrete hardens very quickly at room temperature and transforms into pleasant-looking artificial stone" ([1092], page 69).

Davidovich reports that the discovery of geopolymeric stone required nothing but years of observations and experiments. This discovery may well have been made by the mediaeval alchemists. It was for a good reason that one of his books is called "Alchemy and the Pyramids" ([1086] and [1087]). However, Davidovich himself adheres to Scaligerian chronology and prefers to use the term "Stone Age alchemy," allegedly fallen into oblivion thousands of years ago. However, the New Chronology makes the picture more understandable and natural. Geopolymeric concrete as used for the construction of the Egyptian pyramids and statues was indeed discovered by the alchemists – mediaeval ones, that is, as opposed to their mythical predecessors from antediluvian times. We know that alchemy was one of the most important sciences of the late Middle Ages, and studied by many. The construction of pyramids coincides with the heyday of mediaeval alchemy as per the New Chronology.

Later, after the decline of the Great = "Mongolian" Empire and the long wars of the XVII century, many important mediaeval technologies were forgotten. The reason is obvious enough – important technologies of that epoch were usu-

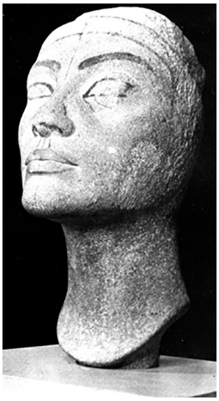


Fig. 19.69. Unfinished "ancient" Egyptian statue of Nefertiti made of quartzite, also a hard stone. We see a distinct joint line that runs across the entire face of the sculpture. This fact proves the quartzite in question to be of an artificial nature – it is concrete, in other words. Taken from [728], ill. 32.

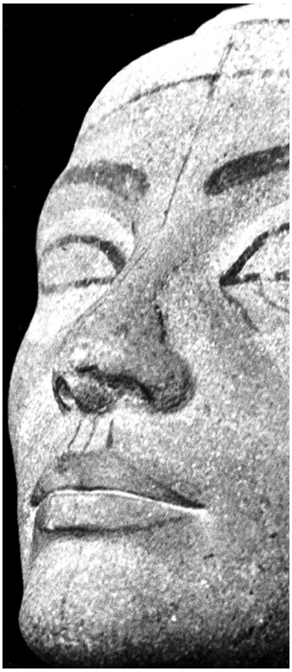


Fig. 19.70. A close-in of the joint on the face of Nefertiti's sculpture. Taken from [728], ill. 32.

ally kept secret. The know-how used for the manufacture of damask, tula and granulation, gold-seeded enamel, geopolymeric concrete and the like was obviously enough classified information and a state secret. After the breakup of the Empire, much information was lost in the atmosphere of chaos and decline; the restoration of these technologies would be a task of the greatest difficulty, since it would require the reconstruction of countless experiments conducted by generations of scientists. Let us remind the reader that the primary scientific method used by the mediaeval alchemists was chaotic accumulation of data void of any system – basically, any ingredients could be mixed together in hope of stumbling across a useful result. Once a valuable discovery was made, it became a professional secret and also a state secret. The most important secrets were only known to a handful of people.

After the decomposition of the "Mongolian" Empire (or, alternatively, after the invasion of a conquering army, as was the case with Egypt in the days of Napoleon, Egyptian craftsmen either got killed or refused to share their trade secrets with the enemy. Many such secrets have been lost as a result. Examples are well-known

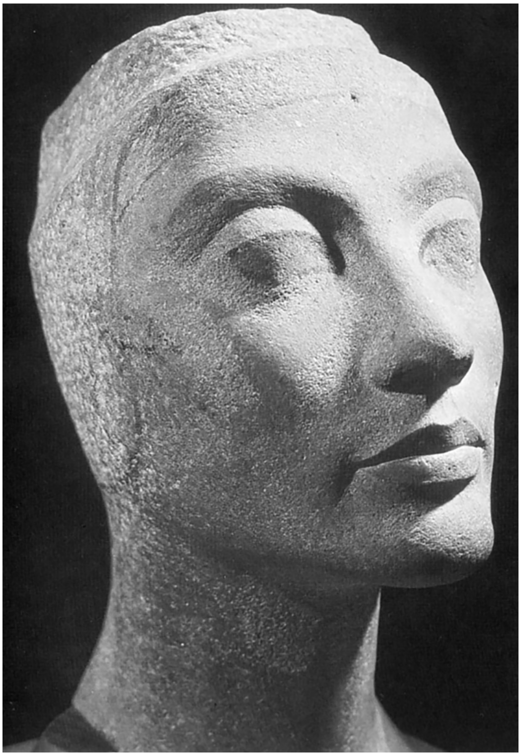


Fig. 19.70a. The same "ancient" statue of Nefertiti's head as we see in fig. 19.70. However, in this case the lighting and the photography technique render the joint all but invisible. The authors of the album ([1245:1]) must have felt embarrassed about the presence of the joint that clearly proved the statue to be made of concrete. It was therefore decided to make a photograph where the joint wouldn't be seen so as to preclude the readers from asking unwarranted question. This example clearly demonstrates that the surreptitious editing of the ancient history continues to this very day (deliberate or involuntary); the sanctity of the Scaligerian version is protected by every means available. Taken from [1245:1]. This leads us to further questions. G. V. Nosovskiy, who made a close study of the sculpture exhibited in the Museum of Cairo in July 2002, discovered that the vertical line (or the joint) seems drawn in dark paint of some sort. One may well wonder about the identity of the figurine exhibited in the museum. Is it the original or just a copy? In the latter case, where exactly is the original located?

Figs. 19.71-19.72. The sculpture of Pharaoh Amenophis III. The surface of the stone, which happens extremely hard, is polished to such an extent that it shines like a mirror. Such high quality of craftsmanship becomes obvious and understandable in the light of the discovery made by J. Davidovich. The sculpture was cast of geopolymeric concrete and polished before the end of the hardening process. Taken from [1415], page 4.

and plentiful – damask, Rostov enamel, tula and granulation, to name but a few. All these secrets were lost in the XVII century. Attempts are being made to use modern technology for the rediscovery of these secrets, with varying success. In certain cases it becomes perfectly obvious that the Egyptian masters achieved success in a different way – it is impossible to tell exactly how they did it today.

As we are beginning to realise, geopolymeric concrete was one of such lost secrets. Why was it used in Egypt, Africa and Asia Minor primarily? As Davidovich managed to find out, an important component of this concrete was the clay from the River Nile, which contains aluminium oxide ([1092], page 69). Egyptian deserts and salty lakes conceal large deposits of sodium carbonate. The manufacture of geopolymeric concrete requires a number of other components, all of which can be found in Egypt ([1092], page 69).

The discovery of Davidovich gives us the opportunity to solve the numerous mysteries of the “ancient” Egyptian stone objects. It turns out that the mysteries resulted from the failure to understand that in most cases the objects in question were made of artificial stone, or geopolymeric concrete. It was used in the manufacture of statues, the enigmatic “ancient” Egyptian amphoras, and also the building blocks for the Egyptian pyramids. Obviously enough, a special kind of artificial stone was chosen for each purpose – in some cases it was artificial limestone, in others – artificial basalt or diorite.

Let us consider the Egyptian stone amphoras. We are referring to the numerous stone vessels discovered in the “ancient” Egypt. They are made of the hardest kinds of rock – diorite, for example. Some are harder than iron. “Diorite ranks among the hardest rocks. Modern sculptors don’t even attempt to use such materials for their art” ([1092], page 8). What do we see in the “ancient’ Egypt? Diorite amphoras have a tall and narrow neck, and get wider at the bottom. The thickness of their walls is perfectly uniform (see figs. 19.68a and 19.68b). Their surface has no marks left by

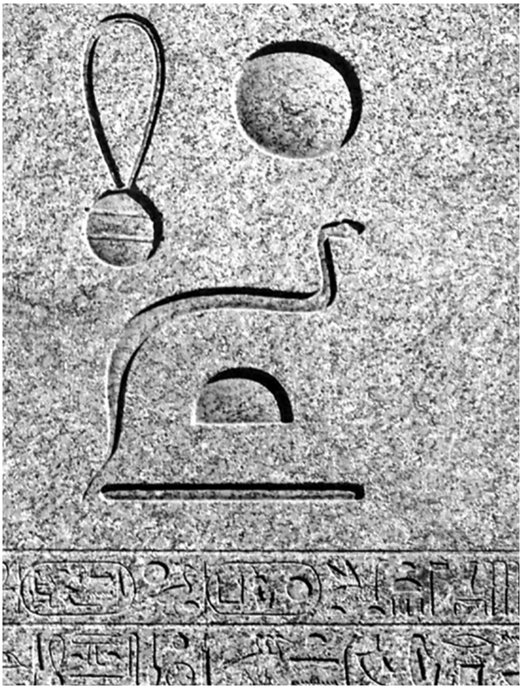


Fig. 19.73. Fragment of the inscription at the base of the 700-tonne “ancient” obelisk of hard granite. The quality of the “carving” is truly amazing – it is as though it was made with a laser. In reality, the hieroglyphs were embossed on the geopolymeric concrete while it was still soft. Taken from [1415], page 88.

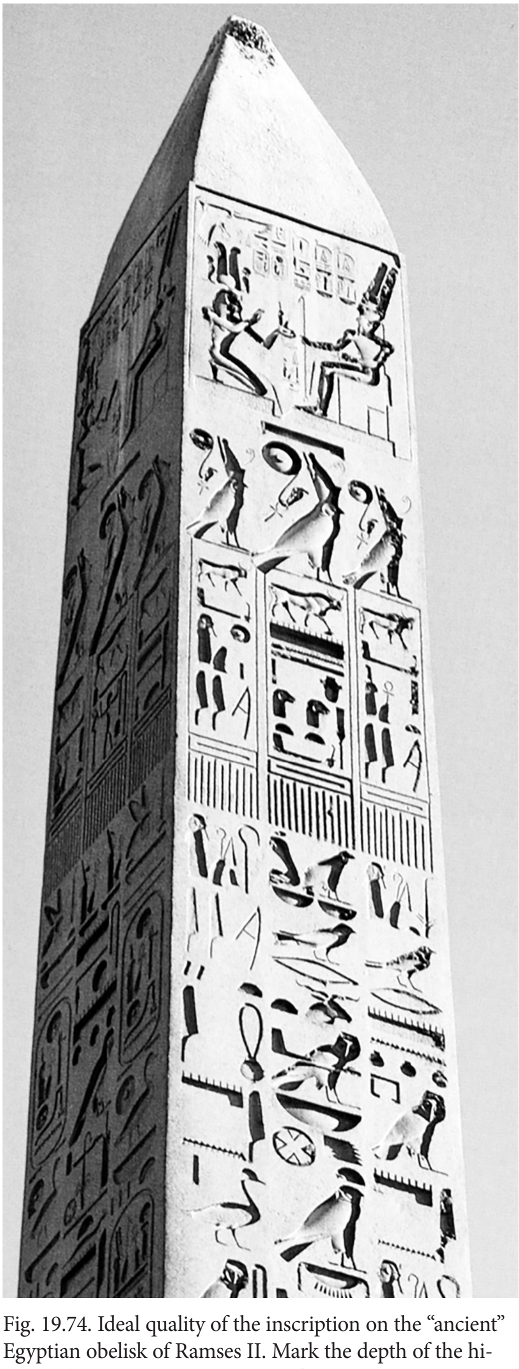


Fig. 19.74. Ideal quality of the inscription on the "ancient" Egyptian obelisk of Ramses II. Mark the depth of the hieroglyphs – it is very uncommon for actual carvings; however, if we assume that the hieroglyphs were embossed on soft geopolymeric concrete, everything falls into place instantly. Taken from [1415], page 164. Also pay attention to the Christian cross inside a circle, or a halo (below).

any hard carving tools. Archaeologists are trying to convince us that the amphoras were drilled. But how can one possibly use a drill for making an amphora out of diorite, an exceptionally hard rock, when the neck of the vessel is narrow, its bottom, wide, and the thickness of its walls, uniform, without so much as a single drill mark on the inside? Egyptologists can tell us nothing of how these vessels were made. Instead they are trying to feed us the tale that a craftsman would spend his entire life making a single amphora ([1092], page 119). We believe this to be utter nonsense. However, even if we were to believe that particular piece of disinformation, the issue of how anyone could carve such a vessel out of diorite remains open.

The observation of Davidovich leaves nothing of the mystery. The vessels were made of artificial stone on a simple potter's wheel – just like clay vessels. Geopolymeric concrete could be treated in the same way as clay while it was still soft, and so it was used for the manufacture of amphoras, the narrow neck variety in particular. The walls of such vessels were, understandably enough, of a uniform thickness – this is easy enough to achieve on a potter's wheel, if one has the skill in the first place, of course. Upon hardening, such objects transformed into amphoras of hard diorite or quartzite – with no drills attached, as it were.

We have discovered actual proof of the fact that artificial stone was used for the manufacture of the "ancient" Egyptian statues – a material that is soft initially and becomes very hard when it dries up, almost indistinguishable from real stone. In fig. 19.69 we see "the unfinished quartzite head of Queen Nefertiti" ([728], ill. 32). It is generally presumed that the sculptor was using natural quartzite. In other words, we are invited to believe that the "ancient" Egyptian sculptor used a copper chisel in order to carve a beautiful sculpture from a piece of hard quartzite, but hasn't managed to finish his work. What do we see? There is a seam that goes right along the symmetry line of Nefertiti's head – across the middle of her forehead, the tip of her nose and the middle of her chin. One sees it perfectly well in the photograph (figs. 19.70 and 19.70a). Such

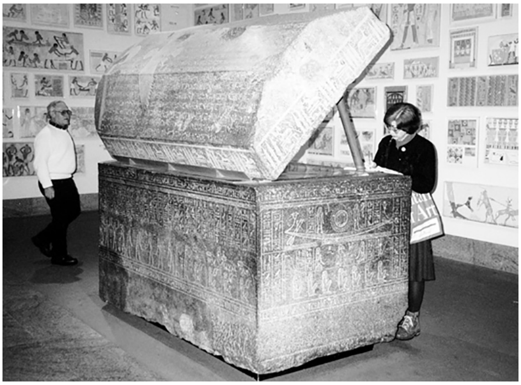


Fig. 19.75. Large "ancient" Egyptian monolithic sarcophagus. The Metropolitan Museum, New York. Photograph taken in 1996.

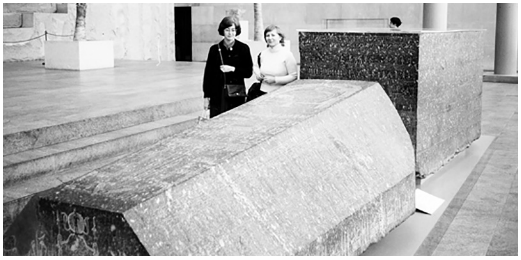


Fig. 19.76. Large "ancient" Egyptian monolithic sarcophagi. The Metropolitan Museum, New York. Photograph taken in 1996.

a seam could only have appeared if the sculpture was made inside a ready-made mould. As we know, any mould consists of two detachable halves. The mould would be filled with liquid geopolymeric concrete; when it hardened, the mould was pulled apart. As a result, the sculpture would get seam marks where the parts of the mould are joined. They can be polished away afterwards, which is common practice today. In case of Nefertiti's head the work was left unfinished – the seam is visible perfectly well.

One must say that we've had a spot of luck finding a rare photograph of an unfinished "ancient" Egyptian statue. Finished statues obviously have no seam marks anymore – their entire surface has a high finish (figs. 19.71 and 19.72).

Another curious detail has to be pointed out in this respect. The photographs of this statue that historians choose for the albums on Egyptian art are usually taken from such an angle that this seam on Nefertiti's face remains unseen – for instance, the excellent album [1415] contains a very cleverly made profile of the statue on page 130. No seams anywhere, and no embarrassing questions for the Scaligerite Egyptologists. See also fig. 19.70a.

In figs. 19.73 and 19.74 we reproduce examples of the so-called "ancient" Egyptian carvings made in hard granite. This deep "carving" technique has some amazing and truly mysterious properties. According to Davidovich, this "carving technique" becomes even more mysterious underneath a magnifying glass. It turns out that the "chisel" was so steadfast in the hand of the carver that it didn't "jitter" at all. Moreover, upon encountering a hard inclusion, the "chisel" didn't slide sideways, as one may have assumed, but went steadily onwards. The inclusions never have any marks on them. This was a great shock to the first Europeans who came to Egypt with Napoleon. They were forced to admit that all such lettering was made with some mystery method unknown to science ([1092], page 19). Let us also note that the "ancient" Egypt is abundant with such inscriptions carved in hard rock; many of the "carvings" are very deep.

There is nothing to feel mystified about, though. The inscriptions weren't chiselled, but rather impregnated on soft geopolymeric concrete. This is why the extra hard inclusions inside a hieroglyph were simply pressed deeper into the soft concrete without any marks on them. After a while, the concrete would harden and transform into an exceptionally hard rock like granite or diorite, which is very tough even for the state-of-the-art instruments available today.

The analysis of I. Davidovich also explains the following mystery of the "ancient" Egyptian constructors. There is a huge sarcophagus inside the Cheops Pyramid, whose very size would not let it pass through the narrower passageways and doors that lead to the chamber where it stands ([1092], page 10; see fig. 19.27 above). Historians invent all sorts of "theories" to explain this, as ingenuous and amusing as such "theories" can only get. For instance, one of them involves the

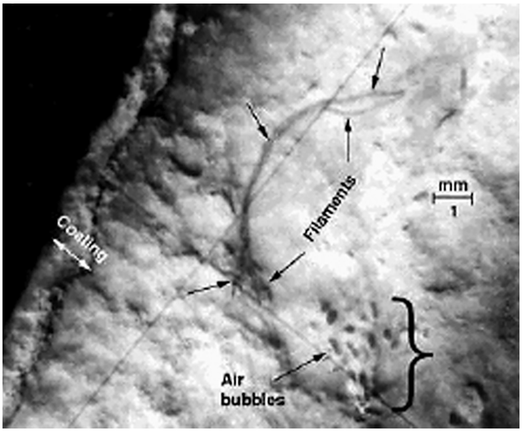


Fig. 19.77. Photograph of a stone fragment from the Cheops Pyramid, which was given to Davidovich by the Egyptologist Lauer. The fragment revealed to contain inclusions of human hair, which proves it to be artificial. Taken from [1092], p. 90, ill. 15 (page 112, ill. 19 in the electronic version of the book).

installation of a sarcophagus on a dais and the construction of the pyramid around ([1092], page 43). There are other "ancient Egyptian mysteries" of this sort that still defy explanation. For instance, during the Napoleonic Expedition, the Europeans discovered the famous Valley of Kings with numerous sarcophagi, some of them carved of granite. The Valley of the Kings is a crevice surrounded by tall mountains. The only entrance to this place was carved in the rocks by the Egyptians. No other entries exist ([1092], pages 42-43). Some of the sarcophagi were in pristine condition. According to the report of a certain Cotaz, who had accompanied Napoleon, the gigantic sarcophagus of pink granite whose size has impressed everyone in the party, was as resonant as a bell if one hit it with a hammer, remaining without a single crack anywhere. However, its size was better than that of the entrance to the valley. How such sarcophagi ended up in the valley remains a mystery for the Egyptologists to this date ([1092], pages 42-43). Could they have been dragged over the steep rocks? In that case, why wasn't the entrance to the tomb made a little wider?

Davidovich gives us a simple and to-the-point answer. The Great Sarcophagus was cast on the site out of geopolymeric concrete – nobody had the need to transport it anywhere.

In figs. 19.75 and 19.76 we can see some of the enormous monolithic Egyptian sarcophagi exhibited in the Metropolitan Museum of New York.

As a matter of fact, there is no artwork or lettering of any sort anywhere on the large sarcophagus found in the Cheops Pyramid (fig. 19.27). G. V. Nosovskiy and V. V. Sundakov conducted a meticulous study of the sarcophagus in July 2002. Such a total absence of marks is strange, since the rest of the Egyptian sarcophagi designated for burials are covered in all sorts of text and artwork. It might be that the sarcophagus, or the box of Cheops (technically a trunk) had never been occupied by any mummies, but rather contained a part of the imperial treasury saved for a rainy day. Gold, gemstones, valuables and so on. The chamber where the sarcophagi (or trunk) was discovered had been blocked from trespassers by an enormous stone slab. Later on, when the Empire was having a hard time in the XVII century, the sealed-up chamber was opened – a passageway was cut through one of the walls, the sealed chamber was broken into, and the treasure was already taken. The same is true about the Pyramid of Khefren.

Davidovich describes his meeting with the famous French Egyptologist Jean-Philippe Lauer in 1982 ([1092], page 85). Lauer refused to believe that the pyramids were made of artificial stone. He gave two specimens of rock to Davidovich, one of them chipped off the Cheops Pyramid, and the other, from the Pyramid of Teti. Lauer demanded from Davidovich to prove their artificial nature. A chemical analysis conducted in two different laboratories confirmed the specimens to be artificial and not natural rock ([1092], page 85). They turned out to contain chemical elements never found in natural rock. Davidovich made a special report about it at the Congress of Egyptologists in Toronto, Canada (1982). Lauer, who was present at the congress, didn't so much as turn up for the report of Davidovich, although he knew perfectly well that the report concerned the analysis of two of his very own specimens, which he had given to Davidovich. In a newspaper interview Lauer characterised the results of Davidovich in the following terms: "Clever, but impossible" ([1092], page 85).

Carrying on with the research of Egyptian pyramid specimens received from Lauer, Davidovich has discovered even more interesting things. For example, he found a hair almost on the surface of the stone (fig. 19.77). Davidovich addressed three laboratories with the request of identifying the object in question. All three were unanimous about the object being "three braided organic filaments, most likely, hairs" ([1092], page 85). The presence of hair in natural limestone is a total impossibility. The formation of limestone took place some 50 million years ago on the bottom of the ocean. No hair (or indeed any other organic matter) is ever found in natural limestone. As for concrete – the hair may have fallen off the head of a worker or a rope; nothing uncommon about it.

Davidovich cites a great many more serious arguments that prove the artificial nature of the rock used for the construction of the pyramids and many of the "ancient" Egyptian statues. In an attempt to broaden the scope of his research and find out what the head of the Great Sphinx was made of, he applied to the Egyptian Antiquity Commission in 1984 requesting permission to conduct fieldwork research and obtain specimens of pyramid rock, the Sphinx and the Egyptian quarry rock. His application was rejected under the following pretext: "Your hypothesis is nothing but a personal point of view, and does not correspond to archaeological and geological facts" ([1092], page 89).

Therefore, Egyptologists believe scientific viewpoints to fall into two categories – personal and impersonal. Personal viewpoints can be disregarded, even if they are held by professional scientists. Such a stance virtually turns science into an ideology.

The works of Davidovich give us a new perspective of the goals and the significance of mediaeval alchemy. Scaligerian history is of the opinion that alchemy is "a pre-scientific phase in the history of chemistry. Having originated in Egypt (III-IV century AD), alchemy became especially popular in the Western Europe (XI-XIV century AD). The primary goal of alchemy was the discovery of the so-called "Philosopher's Stone"… The positive influence of alchemy was in the discovery or the refinement of products that had actual practical value (side effects of the search for the miraculous substance) – mineral and vegetable paint, glass, enamel, metal alloys, acids, bases and salts, as well as the development of certain techniques used in laboratories such as distillation, evaporation etc" ([88], page 38). The quest for the Philosopher's Stone was considered a great and noble vocation. Apparently, "Hermes Trismegistos … is the mythical founding father of alchemy, who was associated with the following Egyptian gods: Thoth (god of wisdom), Ptah (the patron of arts and crafts), etc. … Hermes fused together religion, medicine and astronomy, using the three basic substances for his 'great quest' for the Philosopher's Stone" ([245], page 26, comment 10).

Therefore, the primary objective of alchemy, which had originated in Egypt, where geopolymeric concrete was used the widest, was the synthesis of the Philosopher's Stone – "the stone of science," in other words, since the word "philosophy" stood for science in general in the Middle Ages. Nowadays historians believe that the Philosopher's Stone of the mediaeval alchemists was some mysterious stone that could transform iron to gold, suggesting to us that the mediaeval alchemists were chasing phantoms in general, discovering useful things only by chance, without really meaning to. "In the West the belief in the Philosopher's Stone inspired people to conduct research that was shrouded in mysticism and described allegorically… Some were so certain about the magical properties of the Philosopher's Stone that they compiled whole handwritten volumes, which strike us as naïve today" ([245], page 45).

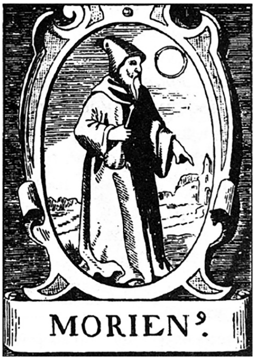


Fig. 19.78. Ancient portrait of Morienus, possibly of an arbitrary nature. From the egraving by De Vries. Taken from [705], page 79.

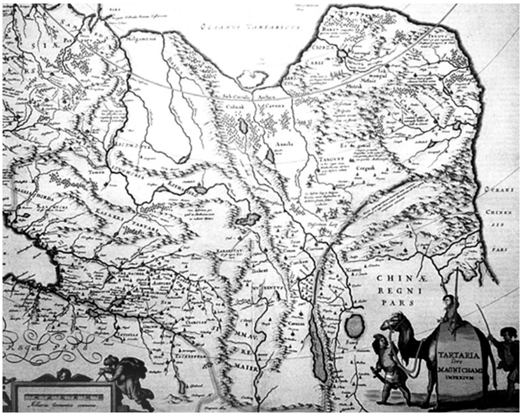


Fig. 19.79. Ancient map entitled "Tartaria Sive Magni Chami Imperium" – "Tartary, or Empire of the Great Ham" (Khan). Map from the collection of A. M. Boulatov (Moscow). Was exhibited at the map exhibition held by the Union Gallery, Moscow, in March 2000. Photograph taken by the authors of the book.

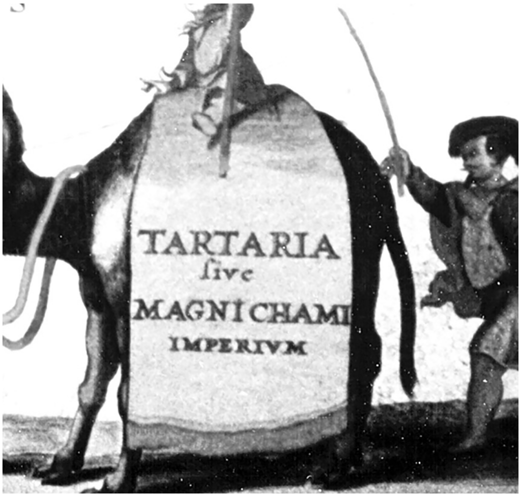
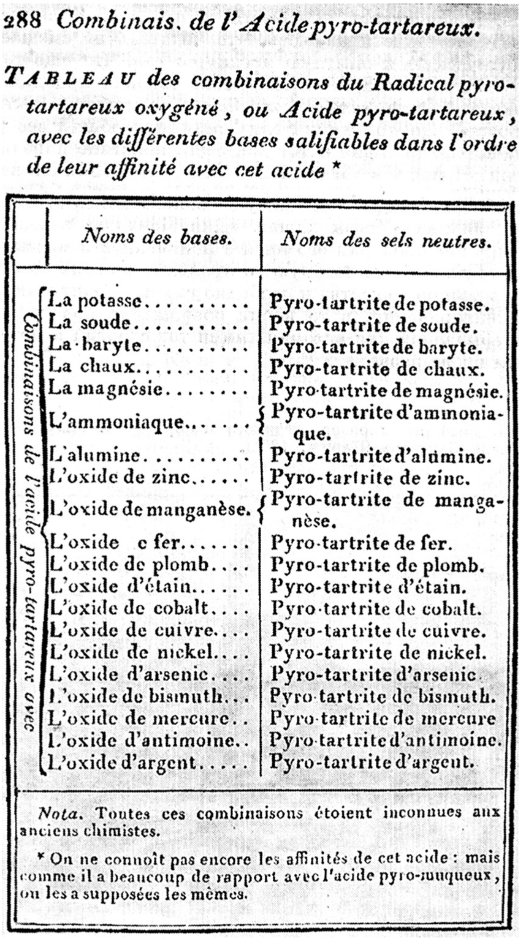


Fig. 19.80. A close-in with the title of the map ("Tartary, or Empire of the Great Ham"). We see that the "Mongolian" Empire was also known as the Empire of the Great Ham (Khan) – just like the "ancient" Egypt.

However, in the light of the works of Joseph Davidovich we are beginning to realise that the "scientists' stone," or the "Philosopher's Stone" was the very artificial stone of the Egyptian pyramids and statues, or geopolymeric concrete. Apparently, a great many "mysterious" stone monoliths of mind-boggling size, such as the English Stonehenge, the Lebanese Baalbeq etc, were made of the Philosopher's Stone in the epoch of the Great = "Mongolian" Empire. The secrets of artificial stone manufacture were kept secret from the locals by the imperial scientists who had come from afar. When the Empire fell apart, the West Europeans obviously felt very eager about discovering the secret of the mysterious Philosopher's Stone. Local Western European alchemists of the XVII-XVIII century must have been extremely laborious in their attempts to solve the mystery, but to no avail. This must be how the legend of the



288 *Combinais. de l'Acide pyro-tartareux.*

TABLEAU des combinaisons du Radical pyro-tartareux oxygéné, ou Acide pyro-tartareux, avec les différentes bases salifiables dans l'ordre de leur affinité avec cet acide *

	Noms des bases.	*Noms des sels neutres.*
Combinaisons de l'acide pyro-tartareux avec	La potasse..........	Pyro-tartrite de potasse.
	La soude...........	Pyro-tartrite de soude.
	La baryte..........	Pyro-tartrite de baryte.
	La chaux...........	Pyro-tartrite de chaux.
	La magnésie........	Pyro-tartrite de magnésie.
	L'ammoniaque.......	Pyro-tartrite d'ammoniaque.
	L'alumine..........	Pyro-tartrite d'alumine.
	L'oxide de zinc......	Pyro-tartrite de zinc.
	L'oxide de manganèse.	Pyro-tartrite de manganèse.
	L'oxide e fer.......	Pyro-tartrite de fer.
	L'oxide de plomb....	Pyro-tartrite de plomb.
	L'oxide d'étain......	Pyro-tartrite d'étain.
	L'oxide de cobalt....	Pyro-tartrite de cobalt.
	L'oxide de cuivre....	Pyro-tartrite de cuivre.
	L'oxide de nickel....	Pyro-tartrite de nickel.
	L'oxide d'arsenic....	Pyro-tartrite d'arsenic.
	L'oxide de bismuth...	Pyro-tartrite de bismuth.
	L'oxide de mercure..	Pyro-tartrite de mercure
	L'oxide d'antimoine..	Pyro-tartrite d'antimoine.
	L'oxide d'argent.....	Pyro-tartrite d'argent.

Nota. Toutes ces combinaisons étoient inconnues aux anciens chimistes.

* On ne connoît pas encore les affinités de cet acide : mais comme il a beaucoup de rapport avec l'acide pyro-muqueux, on les a supposées les mêmes.

Fig. 19.81. Table of chemical reactions of pyro-tartaric acid from Lavoisier's "Elementary Course of Chemistry" (Paris, 1801). Let us point out the usage of the term pyro-tartrite. Taken from [245], page 143.

endless and fruitless endeavours of the mediaeval alchemists searching for the Philosopher's Stone came into being. The experiments were eventually abandoned, and the term "Philosopher's Stone" took on a fantasy hue, coming to mean a miraculous stone that could transform iron and other metals into gold.

Incidentally, the history of alchemy claims that the Egyptians had already known the secret of the Philosopher's Stone, but lost it at some point ([1461], Volume 2, page 216). There is a mediaeval story about a certain Egyptian named Adfar, a native of Alexandria, who found the book of Hermes with the instructions how to make the Philosopher's Stone. Adfar passed this knowledge on to Morienus, a young Roman (fig. 19.78). A while later, the Egyptian King Kalid ordered his alchemists to make him the Philosopher's Stone. They failed to comply; however, Morienus came to Kalid and made the stone. The king ordered for the other alchemists to be decapitated. However, Morienus disappeared without revealing the secret. After a while one of the king's servants managed to find Morienus and started to pester him with questions about the manufacture of the stone. Morienus answered the questions. Apparently, the Philosopher's Stone consisted of four compounds. Morienus said that in order to get a stone one needed to break a stone first ([1461], Volume 2, page 217). It is possible that the legend has preserved a memory of the fact that the artificial geopolymeric stone was made of destroyed (ground-up) rock.

The necessity to use several compounds (apparently, four of them altogether) is also in perfect correspondence with the actual manufacture of artificial geopolymeric stone, which is a product of a chemical reaction of several components ([1092], pages 69-70). Morienus used allegorical names for referring to the compounds of the Philosopher's Stone, such as "white smoke," "green lion" etc ([1461]). Later on the alchemists attempted to interpret these symbolic names, but without any success, since they haven't managed to come up with the Philosopher's Stone.

Nowadays, after the discovery of Davidovich, the mystery of the Philosopher's Stone, the Egyptian pyramids, the English Stonehenge and other similar constructions made of stone ceases to exist. This understanding could only have dawned upon us after the rediscovery of geopolymeric concrete, which must have been a professional secret of the alchemists of the Great = "Mongolian" Empire.

Let us note that specialists believe the very word "chemistry" to be a derivative of the Egyptian word "Kham" or "Khemi," which had stood for "Egypt" ([245], page 11). We see that the name of the scientific discipline is associated with the country where the artificial stone was used in construction the most extensively. "Alchemy" must have stood for "Great Chemistry," and possibly an even older translation would be "Great Kham" (Khan). It is thus possible that chemistry was considered an imperial science, or the science of the Great Khan.

In fig. 19.79 we have reproduced an ancient map called Tartaria Sive Magni Chami Imperium. A close-in of the map can be seen in fig. 19.80. What we read clearly translates as "Tartary, or the Great Kham's Empire." It is perfectly obvious that we see an antiquated spelling of the Khan's title here – he can be identified as the Biblical Ham, one of Patriarch Noah's sons (Genesis 9:18). Furthermore, according to the Bible, "Ham was the father of Canaan" (Genesis 9:18). Thus, the names Kham, Khan and Canaan were in close relation and must have had similar translations.

Thus, the Great = "Mongolian" Empire was also known as the Empire of the Great Kham (or Khan). We have seen a vestige of this name in the old name of Egypt – Kingdom of Kham. Let us remind the reader that according to our reconstruction the Biblical Egypt can be identified as Russia, or the Horde, of the XIV-XVI century.

One has to note that mediaeval alchemy widely employed the word "Tartar" (or "Tartarus") – Great Tartary. For instance, neutral potassium tartrate was known as "Tartarus Tartarisatus," iron tartrate was "Tartarus Chalybeatus" and so on ([245], pages 65-66). The latter may be related to the word "Caliph." Also, "potassium tartrate … was known as 'Tartarus' since the time of the alchemists … which is when it was also used for referring to different salts – this usage has outlived the alchemists" ([245], page 80, Comment 5). In fig. 19.81 we see a page from the book of Lavoisier dating from 1801 with a table of acetylformic acid compounds ([245], page 143). We see the term "Pyro-tartrite." There was a whole scientific discipline of "Tartarology," and there were publications under that title ([245], page 65). Tartar science, perhaps?

The picture is perfectly clear. Chemical research was an important issue for the state, and so the "Mongolian" Empire was financing it in the epoch of the XIV-XVI century, hence the connection with the name "Tartar." It was much later that word "Tartar" took on a negative connotation in the Reformist Europe – it became threatening: "Tartarus … is the underworld, or inferno in the ancient Greek mythology; Homer describes it as the abyss where the Titans and Kronos were thrown by Zeus" ([245], page 79, Comment 4). In general, everybody needed to know what a horrendous place Tartary was.

8.

CONCRETE IN THE "ANCIENT" ROMAN EMPIRE

It has to be said that Scaligerian history did in fact preserve some information concerning the use of concrete in the "ancient times" – namely, the epoch of the "ancient" Roman Empire ([726]), which historians believe to postdate the construction of the Egyptian history by many centuries. Therefore, some of them remain calm about the possibility that the "ancient" imperial Roman constructions may have been built of concrete. It has to be said, though, that even in this case their references to the "Roman" concrete are rather cautious and restrained. It is easy to understand why – Scaligerian history is of the opinion that the "ancient Roman" concrete was forgotten in the dark Middle Ages to be "reborn" many centuries later. We must however state right away that the substance in question is most likely to be different from the geopolymeric concrete that we have described at length above – its manufacture involved a more simple procedure. Let us linger on this issue for a short while.

Historians tell us the following: "The imperial builders have developed a unique style of their own; concrete was the key to this new architecture. As early as in 1000 BC the Cretans, as well as the Greek settlers in the South of Italy (Great Greece), were using mortar made of sand, lime and water. But it was only in the II century BC that the Romans improved this solution, having created a recipe of concrete of their own, which was amazingly firm and almost fire-resistant. This concrete was made of water, gravel, lime and puzzolana – reddish-crimson fine sand of volcanic origin. This volcanic sand is an important part of hydrosylicate synthesis and allows the concrete mass to become denser… Roman architects bravely began their experimentation with concrete. Massive foundations, wide arches supported by mighty concrete pillars, long arcades, sturdy concrete walls with brick and marble jacketing, domed roofs made of concrete – all of this was gradually changing the appearance of Rome. One of the largest constructions built of concrete was the Porticus Aemilia … In the beginning of the I century concrete was widely used for the construction of the gigantic Roman *thermae* – public steambaths, in other words [presumably – Auth.] … Basilica Iulia was the first basilica built of concrete. It was named after Julius Caesar, since its construction began during his reign" ([726], pages 25-26).

For instance, one of the most famous concrete buildings of the "antiquity" is the gigantic Pantheon in Rome, Italy. We learn that "the Pantheon was a temple built to honour all the gods by Hadrian [apparently, the Horde – Auth.] … it remains one of the greatest monuments built in the Ancient Rome… It was built between 118 and 128 AD [allegedly more than fifteen hundred years ago – Auth.] … There is an enormous facade with pillars… Every granite pillar equals 12.5 in height and 1.5 metres in diameter, weighing nearly 60 tons … the crown of the Pantheon's glory is its enormous dome… The inside of the dome is made of concrete, with 140 caissons… The mass of the dome diminishes as it curves towards the top – its weight was estimated as equalling 5000 tons. The thickness of the concrete layer equals

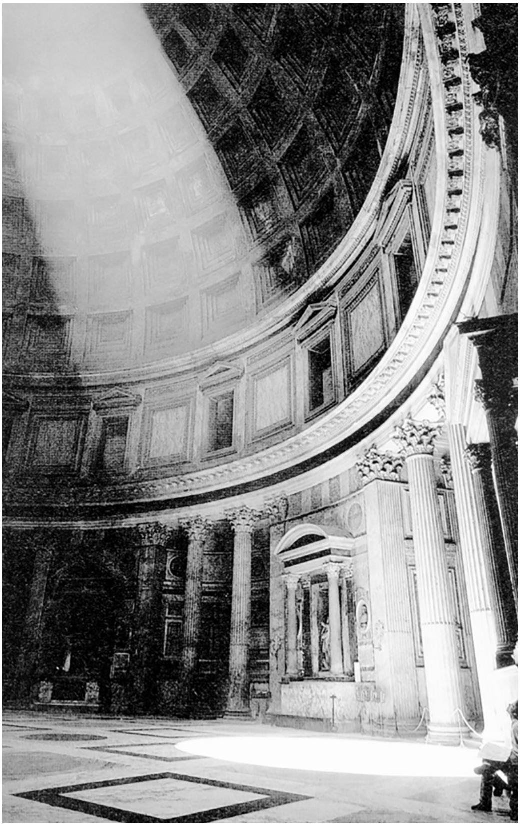


Fig. 19.82. The inside of the Roman Pantheon, allegedly rebuilt in the II century AD. The enormous magnificent building is built of concrete; it is most likely to date from the XVI-XVII century. Taken from [726], page 63.

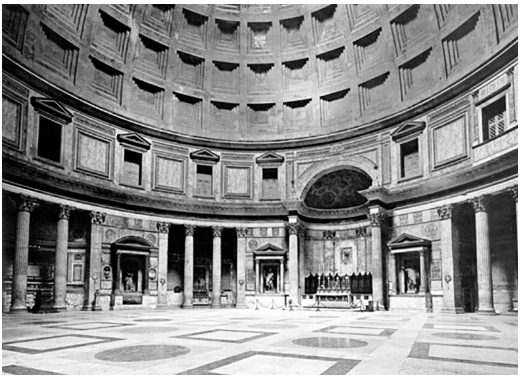


Fig. 19.83. The Roman Pantheon built by Agrippa of concrete in the alleged I century B.C., and subsequently reconstructed by Hadrian in the alleged year 123 AD. It is most likely to have been built in the XVI-XVII century AD. Taken from [1242], page 41.

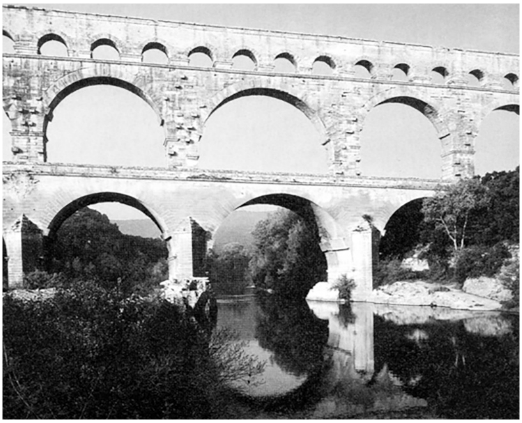


Fig. 19.84. The famous "ancient" Roman aqueduct in the south of France, near the city of Nimes (formerly Nemausus). The complex and elegant structure is made of concrete; it is most likely to date from the XVI-XVII century. Taken from [726], page 63.

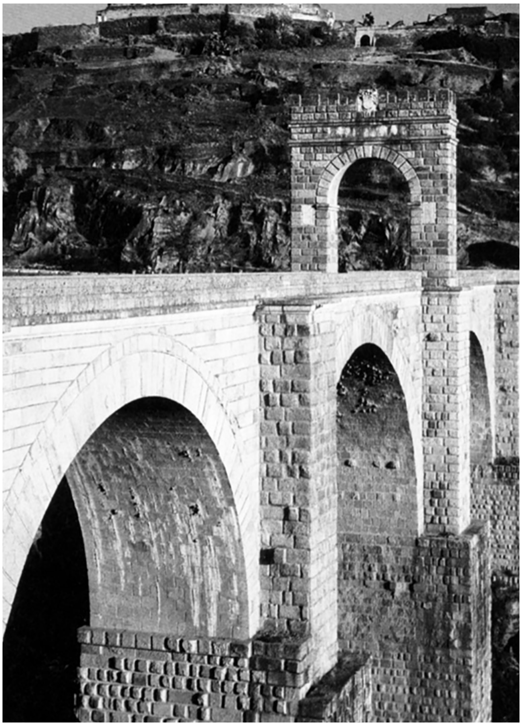


Fig. 19.85. "In the [alleged – Auth.] year of 105 AD. a six-section bridge with sturdy granite arches was bult over the river Tagus (nowadays known as Tajo). The bridge is in Alcantar, Spain; its height is 52 metres above the surface of the water, and it functions to this very day" ([726], page 157). Taken from [726], page 157.

6 metres near the base, and a mere 1.5 metres near the round window. If the lower parts of the dome are made of concrete with brick and rock, the top section uses concrete with pumice stone, which makes it lighter… In 609 AD [allegedly – Auth.] Emperor Phocas gave the building to Pope Boniface IV, and the latter transformed the pagan temple into a church (Santa-Maria del Martyri)" ([726], pages 61-62).

In figs 19.82 and 19.83 we see the inside of the Roman Pantheon ([726], page 63; also [1242], page 41). The enormous and complex building is truly an architectural and engineering masterpiece. It is most likely that the Pantheon was built in the XVI-XVII century as the Christian church of Santa-Maria del Martyri. The use of concrete is perfectly natural – it was employed extensively in the architecture of that epoch.

In fig. 19.84 we see another beautiful concrete construction that is also believed to be "ancient" – the famous "three-level aqueduct in Southern France that crosses River Gard… The construction, whose length equals 244 metres, supplied the city of Nemausus with 22 tons of water every day, which came from the distance of 48 km … The Pont du Gard remains one of the most brilliant works of the Roman engineering art" ([726], page 155). One cannot fail to notice the beautiful architecture and the meticulous planning of the engineers.

Another construction that comes to mind is the amazing "ancient" six-span bridge over the Tagus (nowadays known as Tajo) in Spain (fig. 19.85). It is still in use ([726], page 157). It is easy to see how accurately the granite and concrete blocks are fitted together; the architectural planning is impeccable.

In fig. 19.86 we see the ruins of the Temple of Apollo Ilatis in Cyprus. The temple was erected in the alleged II century AD ([384], page 29). In the foreground we see the ruins of the temple's dome and a part of a construction that looked like a spherical sector. One sees that the thickness of the construction is absolutely even. The "ancient" construction was obviously cast of concrete in a mould, hence the even thickness. It is obvious that the "ancient" construction was cast of con-

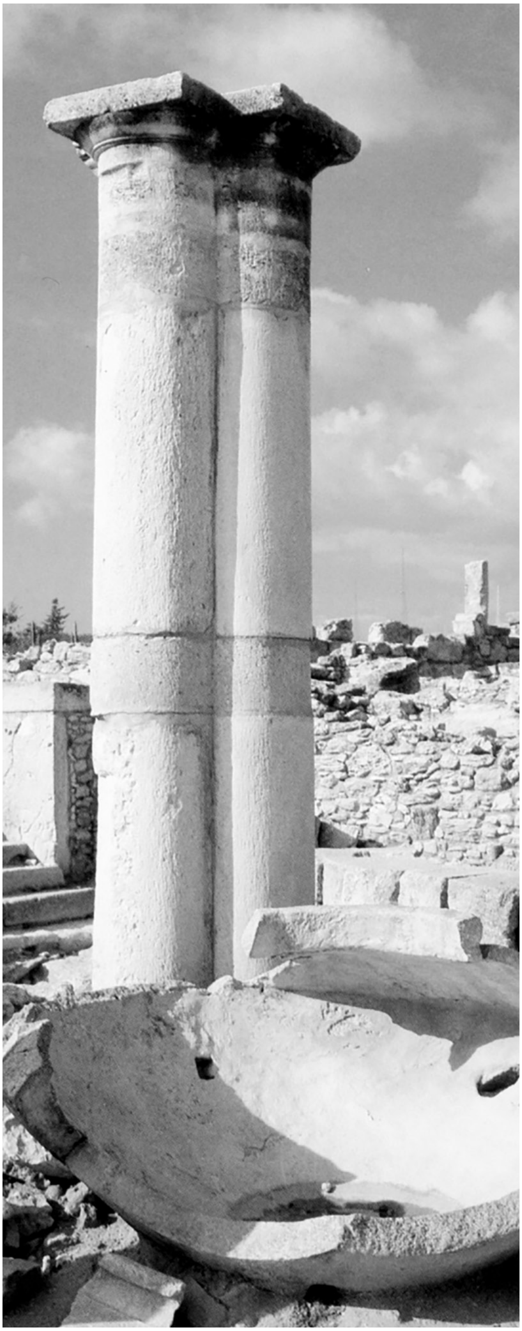


Fig. 19.86. Temple of Apollo Ilatis in Cyprus. These are the remnants of the "ancient" construction that had the shape of a spherical sector. The thickness of the walls is perfectly uniform. This is what the "ancient" concrete looked like; the detail in question must have pertained to the dome of the temple. Taken from [384], page 38.

crete, in a specially prepared mould – nobody would spend years carving it out of stone!

Yet historians are trying to convince us that these and many other beautiful and enormous concrete construction of the "antiquity" were erected during the first few centuries of the new era – more than fifteen hundred years ago, that is, in the epoch when the "arabic" numerals, logarithms, the conception of zero and so on had not been invented yet, according to the very same Scaligerian history. We are being told without any proof whatsoever that the "ancient" engineers and builders were conducting extremely complicated technical and architectural calculations using the cumbersome Roman numerals. Try multiplying or dividing two numbers with the use of Roman numerals, or doing a square or cubical equation in their terms, or a system of linear equations. At best, you shall waste a great amount of time, and only manage to solve the simplest ones.

It is perfectly clear that in order to develop a sound strength of materials theory or a complex estimation of loads, as in case of the Pantheon or the arches of the aqueducts, one absolutely needed evolved mathematical methods, which only appeared in the XV-XVII century. The construction of large-scale buildings, sturdy and elegant, in any prior epoch is right out of the question – yet we are being told that they all date from the time when Europeans couldn't even invent stirrups. Let us remind the reader that the very same Scaligerian chronology claims stirrups to have been invented several centuries after the epoch of the "ancient" Hadrian ([116:1], page 26). Could the construction of the luxurious Pantheon with all of its outstanding engineering solutions have been easier for the "ancients" than the invention of stirrups?

According to the report of A. V. Nerlinskiy, who visited the "ancient" amphitheatre in Phaselis, near Antalya, on the Mediterranean coast of Turkey, the blocks that the amphitheatre was built of also make the impression of being made of concrete. They are getting eroded now, and one sees inclusions of harder pebbles, whose size is more or less uniform, which is usually the case with concrete. The steps of the "ancient" amphitheatre in Ephesus make a similar impression – this is even visible on the photographs published in [1259], for instance (pages 88-89). See figs. 19.87 and 19.88.

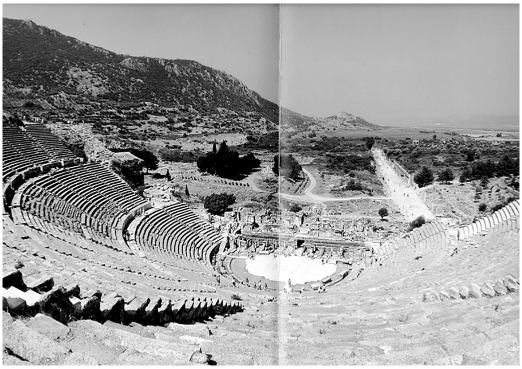


Fig. 19.87. "Ancient" amphitheatre in Ephesus, Turkey. The enormous building is most probably made of concrete blocks, which have eroded over the course of time, revealing inclusions of pebbles and gravel added to the concrete mixture for extra volume. This practice is still very much alive today. The most obvious inclusions can be seen in the bottom left corner of the photograph. Taken from [1259], pages 88-89.

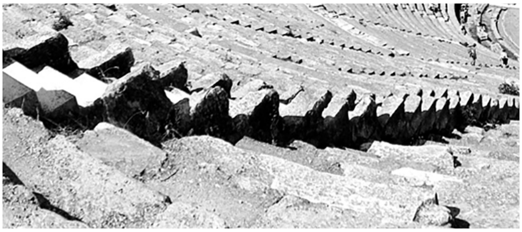


Fig. 19.88. Close-in of the fragment with the eroded stairs of the Ephesus amphitheatre. We can clearly see the inclusions of gravel and pebbles in the "ancient" concrete. Taken from [1259], pages 88-89.

As we are beginning to realize, the "ancient" Rome is a reflection of the mediaeval Great = "Mongolian" Empire of the XIV-XVI century, and so the use of concrete in this epoch is perfectly normal.

Above we mention stirrups. Scaligerian history assumes them to have been invented in the IV-VI century AD in Korea, Japan or China ([116:1], page 26). However, this information is believed to be rather nebulous. S. Vainshtein and

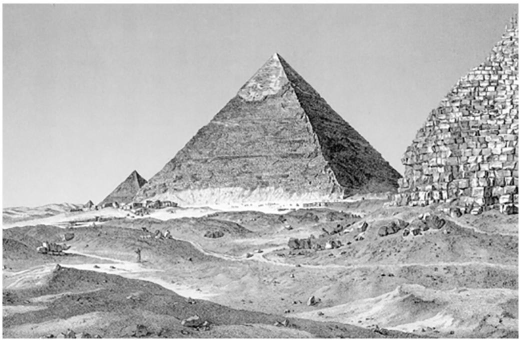


Fig. 19.89. This is what the three Great Pyramids in Gizeh (near Cairo) looked like right after the conquest of Egypt by the troops of Napoleon Bonaparte. This old drawing is contained in the "Description of Egypt", which was published after the Napoleonic Egyptian campaign. Taken from [1100], A. Vol. 5 – Pl. 1.10.

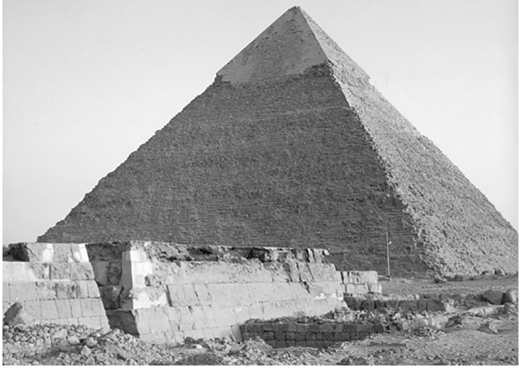


Fig. 19.90. The modern condition of the Khephren Pyramid. Taken from [370], page 60.

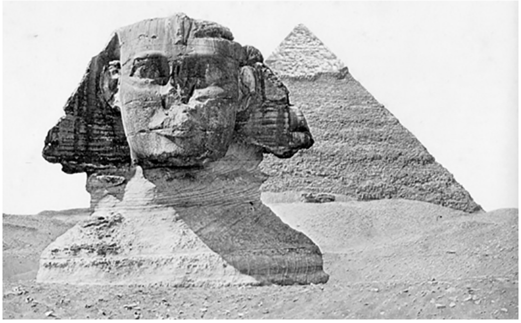


Fig. 19.91. Unique old photograph of 1864 with the Great Sphinx and the Pyramid of Khephren. Taken from [1415], page 44. The debris covering the Imperial graveyard of Gizeh owes its existence to the iconoclastic Ottomans and the troops of Napoleon that came in their wake.

M. Kryukov, Doctors of History, admit that "in the IV-VI century artwork that depicts saddled horses, stirrups look rather unclear" ([116:1], page 26). According to Scaligerian chronology, stirrups came to Europe even later than that. We are therefore being told that the "ancient" Roman, "ancient" Persian, "ancient" Scythian and "ancient" Assyrian cavalry didn't have any stirrups! Try aiming from a bow sitting on a horse without stirrups. You won't succeed.

It is most likely that the stirrups were invented shortly after humans tamed horses and started to use them for transportation. The "no-stirrup" period must have been very brief. Historians are perfectly justified to point out that "the invention of the stirrup was a major event in the history of material culture… It was owing to the stirrups that a new cavalry could appear, armed with sabres, heavy armour-piercing spears and long-range bows… The invention of the stirrups greatly affected many forms of military organization, having introduced new colours into the social history of Europe and Asia, in a way. One cannot imagine a mediaeval knight in heavy armour sitting on a horse without any stirrups" ([116:1], page 24).

According to our reconstruction, as soon as the stirrups were invented in the Middle Ages, cavalry instantly became a mighty strike force, which was immediately used by the rulers to their advantage. It is possible that the stirrups became widely used in the very epoch of the Great = "Mongolian" Conquest, when the Cossack cavalry played a decisive part in the formation of the Empire in the XIV century.

The situation with saddles is similar as per the Scaligerian version of history. It is assumed that the really comfortable saddle only appeared in the VII-VIII century. Historians write that "it became much easier to mount a horse, to turn around while riding, and to bend over, forwards or backwards, which was particularly important for the use of the new weapon – the sabre. The invention appears to have been made by the ancient Turkic tribes of nomads, who passed it on to the later Shanbi tribes, the Chinese and other nations in Central and Eastern Asia. In the VII-VIII century, as the ancient Turkic culture became more influential and widespread, the new type of the saddle became used far beyond the Turkic world by many Asian and European peoples" ([116:1], page 26). Everything is perfectly clear. The events in question date from the XIV-XV century, when the Great = "Mongolian" Conquest engulfed the vast territories of Eurasia and America, and not the VII-VIII century.

9.
THE MAMELUKES AND THE MONUMENTS OF THE "ANCIENT" EGYPT

Let us finally consider the European monuments once again. In fig. 19.89 we see the Pyramid of Khephren – the second largest pyramid in the Giza (Cossack) Field in Egypt. The drawing was made by the artists who came to Egypt with the invading Napoleonic army ([1100], A. Vol. 5, Pl. 10). The modern condition of the Khephren Pyramid can be seen in fig. 19.90.

In fig. 19.91 we see a rare photograph of 1864, where it is plainly visible that the Great Sphinx and its environs were in a truly lamentable state during that time ([1415], page 44). In the background we see the Khephren Pyramid. The Sphinx is almost entirely covered by sand. Let us remind the readers that Napoleon's soldiers shelled it from cannons at point-blank range ([380], page 77; see above). Such attitude towards the Egyptian monuments from the part of the Western Europeans is easy to understands. Under Napoleon, the armies of the Western Europe, which broke apart from the Great = "Mongolian" Empire in the XVII century, during the Reformation mutiny, finally managed to invade one of the most important regions of the former Empire. It is possible that apart from military considerations Napoleon was also driven by a feeling of revenge. Having thrown off all reserve, Western Europe was wreaking havoc and destruction upon the former imperial graveyard, avenging their former subordinate state on the mummies of the Great Czars, or Khans, and the monuments of the Horde and the Atamans dating from the XIV-XVI century. The enormous monuments were falling to pieces shattered by cannonballs (fig. 19.92).

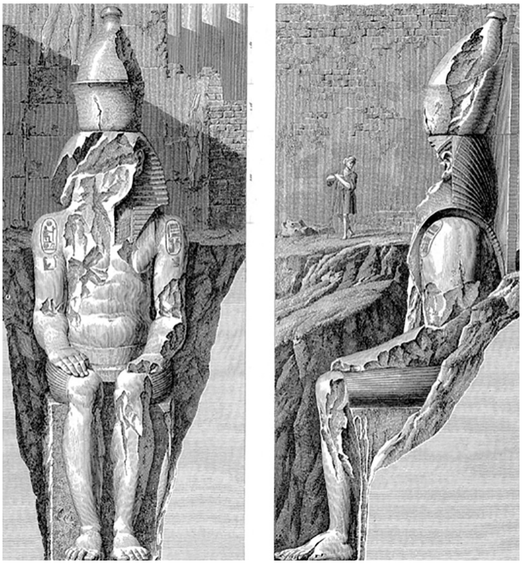


Fig. 19.92. The mutilated colossi of Luxor, Egypt. This is the very condition that they were seen in by the Napoleonic artists that followed Napoleon's army to this part of Egypt. The damage was most probably inflicted by heavy artillery – we can clearly see that the gunners aimed at the heads as well as the bodies of the statues. Taken from [1100], A. Vol. III – Pl. 13.

Similarly, many Egyptian statues and temples were defaced earlier, in the XVI century, by the invading Ottomans (Atamans), and then by the iconoclastic Muslims. These ruined Egyptian constructions must have been buried particularly deep under layers of sand when they were discovered by the Europeans. Nevertheless, the fact that the Great Sphinx was shelled from cannons by the Napoleonic soldiers ([380], page 77), speaks volumes of the fact that the West Europeans, who came to Egypt with Napoleon, did actually destroy the Egyptian monuments.

It has to be borne in mind that "Egypt was never afflicted by earthquakes" ([2], page 71). Therefore, the granite statues and the obelisks of Egypt weren't destroyed by subterranean forces, but rather cannonballs and kegs of gunpowder.

The idea to ascribe all the destructions to the Egyptians must have occurred to the Europeans subsequently. This delegation of blame was implemented actively, albeit surreptitiously. The

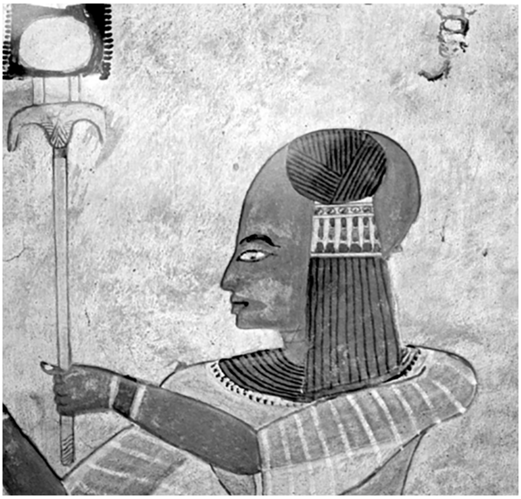


Fig. 19.93. The “ancient” Egyptian prince sporting the famous Cossack hairstyle known as “oseledets”. Artwork from a tomb that presumably dates from the second millennium before Christ. Taken from [370], page 121.

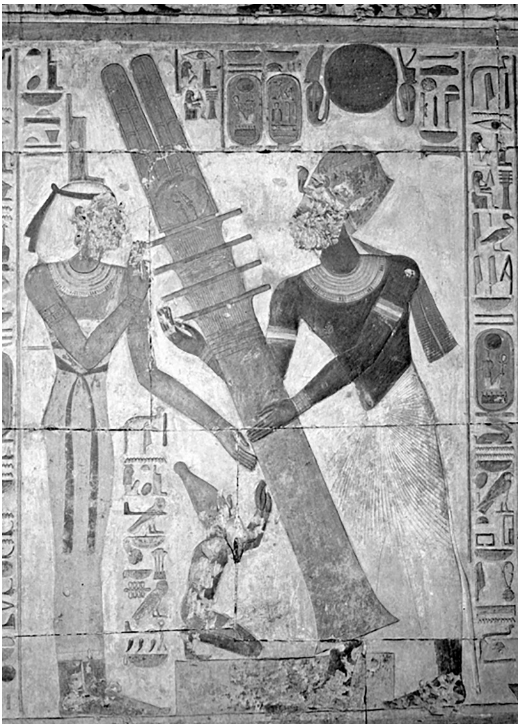


Fig. 19.94. An “ancient” Egyptian fresco. All the faces have apparently been chiselled off – we can clearly see that the vandals aimed at the faces, since the rest of the fresco is in a more or less good condition. Taken from [370], page 161.

necessity of such delegation is unlikely to have been voiced all that actively. However, the results of yet another sly revision of history are visible perfectly well. Modern book on Egyptian history, published in Europe between 1990 and 1998, for instance, are already silent about the cannons of Napoleon and the shelling of the Egyptian monuments for some reason. However, it is being said that the Great Sphinx was shelled by the Mamelukes. Let us quote from the book of Abbas Shalabi ([2]) as an example, published in Italy in 1996 under the editorship of Giovanna Maggi, an Italian author. Shalabi obediently writes the following: “As for the marks of destruction on the face of the legendary man-beast, they partially result from erosion, and partially from the cannons of the Mamelukes, who had used it for exercises in aimed gunfire” ([2], page 38).

Or let us consider another book on the history of Egypt, also published in the Western Europe – in Italy, to be more precise, written by Alberto Carlo Carpicecci ([370]). Nary a word about the cannons of Napoleon. Instead, we see the following version introduced very persistently: “The Sphinx was defaced by the people rather than the passage of time: indeed, its head, floating over the sands, was used by the Mamelukes as a target for their artillery” ([370], page 66).

Books, albums and guidebooks with such tendentious “magisterial explanations” have virtually flooded the entire tourism industry of Egypt. You can buy they everywhere – in shops, museums, next to the pyramids and numerous monuments. Many thousands of such books are sold. Following the “authoritative authors,” numerous Egyptian guides also explain it to the gullible tourists what barbarians their own ancestors, the “vile” Egyptian Mamelukes, really were. Just to think that they destroyed the Egyptian halidoms instead of protecting them – with gunfire, no less.

However, the modern propaganda-mongers often lack consistency. Elsewhere, the author of the same Italian book is careless enough to remark that the Mamelukes were good and prolific builders. As we find out, “the epoch of the Mamelukes (between 1250 and 1517 AD) becomes an important period for the urbanization of Cairo, which continued under the Ottomans, who were also encouraging trade" ([370], page 45). In another guidebook we read that "the Mameluke epoch (1250-1517 AD) became a time of urban construction and flourishing trade for Cairo" ([2], page 22).

Therefore, the Mameluke Cossacks were by no means a wild tribe that plagued Egypt – on the contrary, they were conscientious owners and capable rulers.

Apparently, the Mamelukes formed a secluded military caste in Egypt, just like the Samurai in Japan, barely mixing with the rest of the populace at all. According to our reconstruction, they were the Cossack rulers of Egypt hailing from the Horde. They guarded the central imperial graveyard, overseeing the construction of the funereal complexes. The Mameluke estate was destroyed in the XIX century, after Napoleon. Europeans became the subsequent rulers of Egypt and started to convince the local population that their former Mameluke rulers were vicious and evil – didn't they shell the Sphinx and deface all the monuments of the "ancient" Egypt, after all? And so on, and so forth.

Let us pay attention to the Cossack "oseledets" hairdo depicted on an "ancient" Egyptian fresco (see fig. 19.93). It is a long lock of hair left on the top of an otherwise cleanly shaven head; this hairdo was typical for the Cossacks of Zaporozhye. A similar "oseledets" can be seen on the head of the "mind-bogglingly ancient" Egyptian Prince Khamuasta, one of the children of Ramses III. He lived in the alleged second millennium before Christ ([270], page 118). As we realise today, this is disinformation – the character in question lived in the epoch of the XIV-XVI century AD.

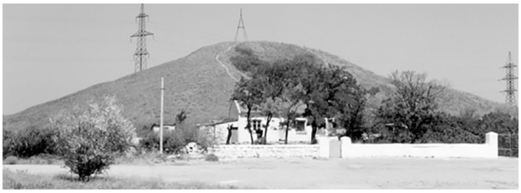


Fig. 19.95. The so-called Royal Mound. This gigantic construction is located in the Crimea (the outskirts of Kerch). Photograph taken by G. V. Nosovskiy in 1996.

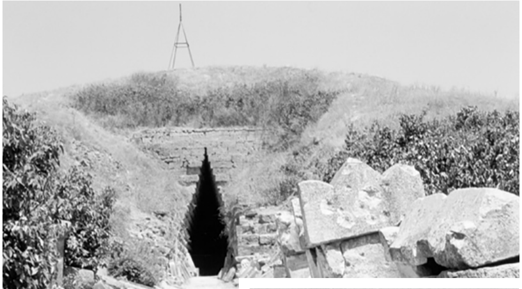
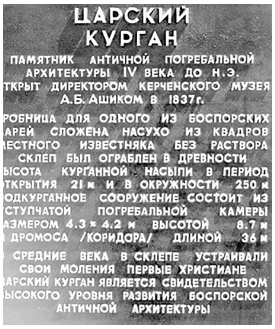


Fig. 19.96. Entrance to the Royal Mound. Photograph taken in 1996.



ЦАРСКИЙ
КУРГАН
ПАМЯТНИК АНТИЧНОЙ ПОГРЕБАЛЬНОЙ
АРХИТЕКТУРЫ IV ВЕКА ДО Н.Э.
ТКРЫТ ДИРЕКТОРОМ КЕРЧЕНСКОГО МУЗЕЯ
А.Б. АШИКОМ В 1837г.
РОБНИЦА ДЛЯ ОДНОГО ИЗ БОСПОРСКИХ
АРЕЙ СЛОЖЕНА НАСУХО ИЗ КВАДРОВ
ЕСТНОГО ИЗВЕСТНЯКА БЕЗ РАСТВОРА
СКЛЕП БЫЛ ОГРАБЛЕН В ДРЕВНОСТИ
ЫСОТА КУРГАННОЙ НАСЫПИ В ПЕРИОД
ТКРЫТИЯ 21 м И В ОКРУЖНОСТИ 250 м
ОДКУРГАННОЕ СООРУЖЕНИЕ СОСТОИТ ИЗ
СТУПЧАТОЙ ПОГРЕБАЛЬНОЙ КАМЕРЫ
АЗМЕРОМ 4.3 × 4.2 м ВЫСОТОЙ 8.7 м
ДРОМОСА /КОРИДОРА/ ДЛИНОЙ 36 м
СРЕДНИЕ ВЕКА В СКЛЕПЕ УСТРАИВАЛИ
СВОИ МОЛЕНИЯ ПЕРВЫЕ ХРИСТИАНЕ
АРСКИЙ КУРГАН ЯВЛЯЕТСЯ СВИДЕТЕЛЬСТВОМ
ЫСОКОГО УРОВНЯ РАЗВИТИЯ БОСПОРСКОЙ
АНТИЧНОЙ АРХИТЕКТУРЫ

Fig. 19.97. Information sign installed next to the Royal Mound. Photograph taken in 1996.

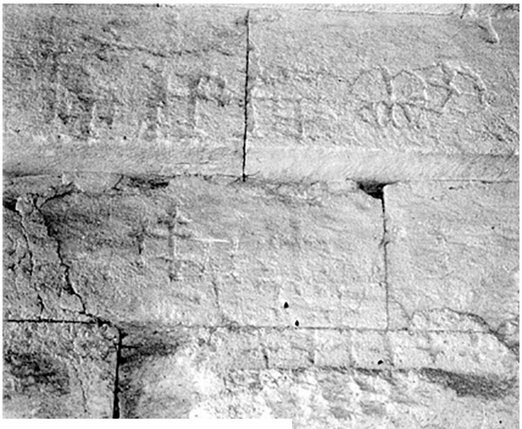


Fig. 19.98. Christian crosses that have survived on stone walls inside the Royal Mound. Photograph taken in 1996.

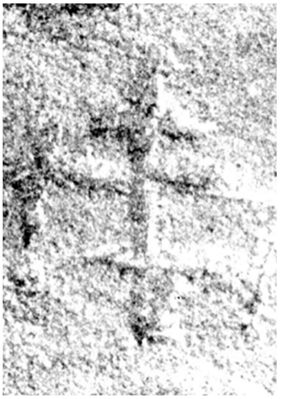


Fig. 19.99. Fragment of the artwork on the wall of the Royal Mound with a Christian cross.

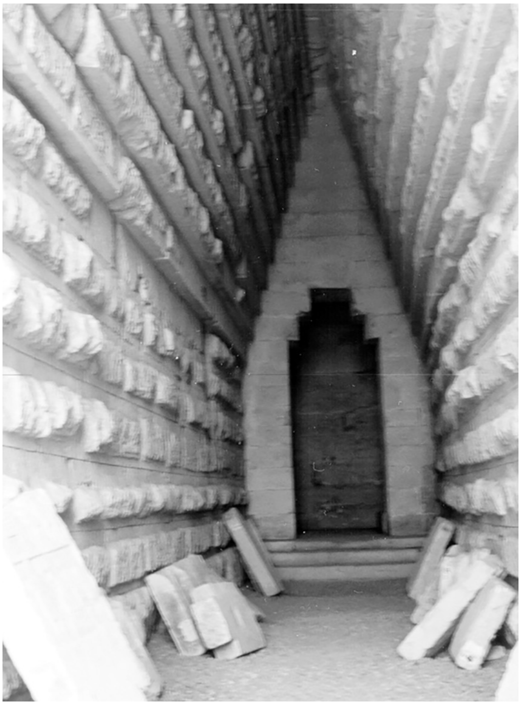


Fig. 19.100. Inner chambers of the Royal Mound. This particular chamber was obviously designed in the exact same manner as the Orthodox Christian churches – we can clearly see the three stairs leading to the altar and the room for the "royal gateway" that separates the altar from the rest of the church. Photograph taken in 1996.

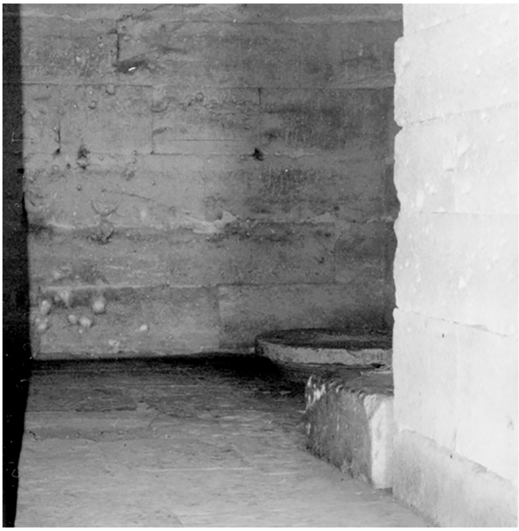


Fig. 19.101. Altar chamber as seen from the "royal gateway". Photograph taken in 1996.

Commentators have a good reason to voice their amazement at the excellent condition of the "ancient" artwork: "The colours … are still so fresh, as though the frescoes was painted yesterday" ([370], page 121).

By now, a significant part of the "ancient" Egyptian artwork has been deliberately mutilated; first and foremost – the inscriptions, as well as the faces of the figures. The faces of many stone effigies were chiselled off, just like the faces of the Russian "stone maids of the Polovtsy" (see CHRON5, Chapter 3:6). In fig. 19.94 we see an "ancient" Egyptian fresco. Its condition in general is good enough – however, not a single face has survived on it. We are being told that the iconoclastic Muslims should be blamed for that. But what about the faces of the "stone maids of the Polovtsy" in Russia? The manner is exactly the same; yet there was no iconoclasm in Russia during that epoch. It is most likely that the Egyptian artwork was mutilated by the West Europeans in the epoch of the XIX century, already after the advent of Napoleon. A possible reason is that the facial types were too European, or Slavic. The presence of numerous Slavic faces in the "ancient" Egyptian artwork may have led to unnecessary questions and doubts. The faces of the "stone maids" were chiselled off for the same reason – the culprits were the vehement devotees of Scaligerian and Millerian history.

By the way, we have to enquire whether all of the objects discovered by the archaeologists in the "ancient" Egyptian tombs can be seen in books and museums. Are all the findings shown to us today?

10.
EGYPTIAN PYRAMIDS AS THE SCYTHIAN BURIAL MOUNDS

It is usually assumed that the Egyptian pyramids are something unique and inimitable. At least, it is presumed that there are no pyramids in either Europe or Asia, nor have there ever been any. This is not so in reality. Pyramids are known quite well in Eurasia – in Russia in particular. If we are to compare a pyramid to a burial mound, we shall easily

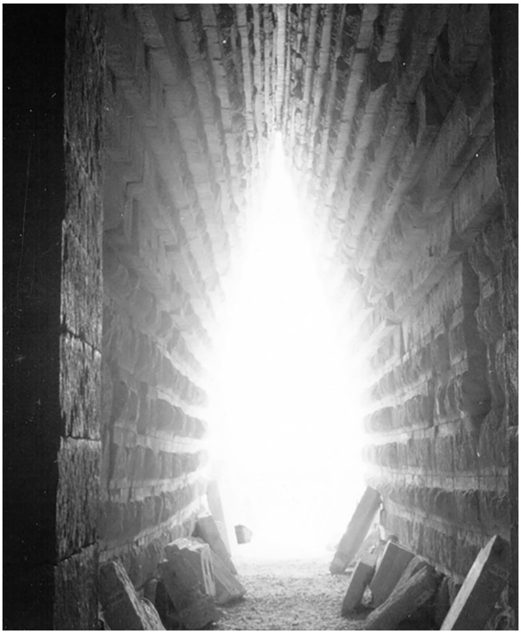


Fig. 19.102. The actual chamber and the main entrance as seen from the altar. Photograph taken in 1996.

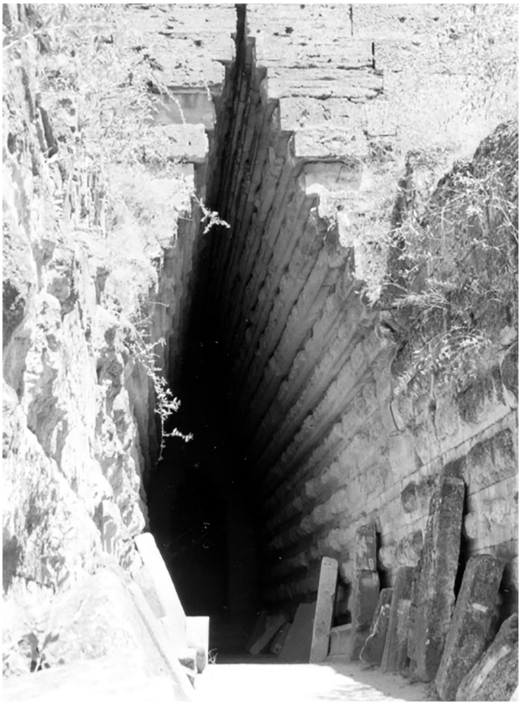


Fig. 19.103. Entrance to the church (or the mound). Photograph taken in 1996.

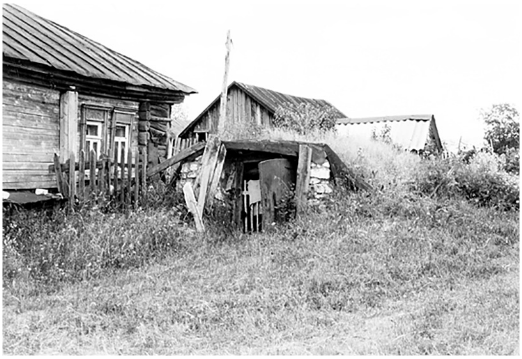


Fig. 19.104. Mound-shape storage facility in a modern Russian village. The inside has the same construction as the "ancient" mounds. Photograph taken in 1999 (Village of Ignatovo, Nizhegorodskaya Oblast, Russia).

recognize the two as the same construction. It is also obvious that the burial mounds preceded the pyramids, and not the other way round. The great Egyptian pyramids are, in a way, the highest point of "burial mound engineering," where the old art of making burial mounds reached perfection.

Let us explain. What is a burial mound, exactly? Mounds weren't necessarily used for burials – they were also used as public buildings such as churches. For example, the gigantic "Mound of the Kings" near the city of Kerch in the Crimea was a Christian church in in the Middle Ages. It is a known fact, reported in the explanatory plaque next to the entrance to the mound (see figs. 19.95, 19.96, 19.97). Inside the mound, on its stone walls, we see remains of Christian crosses (figs. 19.98 and 19.99).

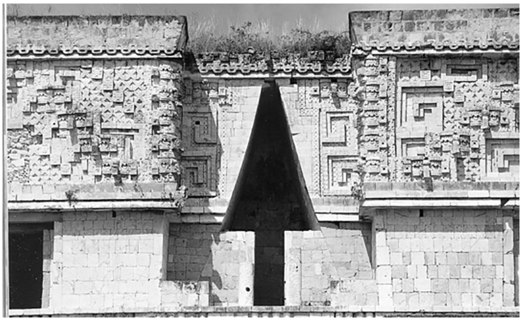


Fig. 19.105. Entrance to the ancient "royal palace" in Yucatan, Mexico. Taken from [1056], page 94.

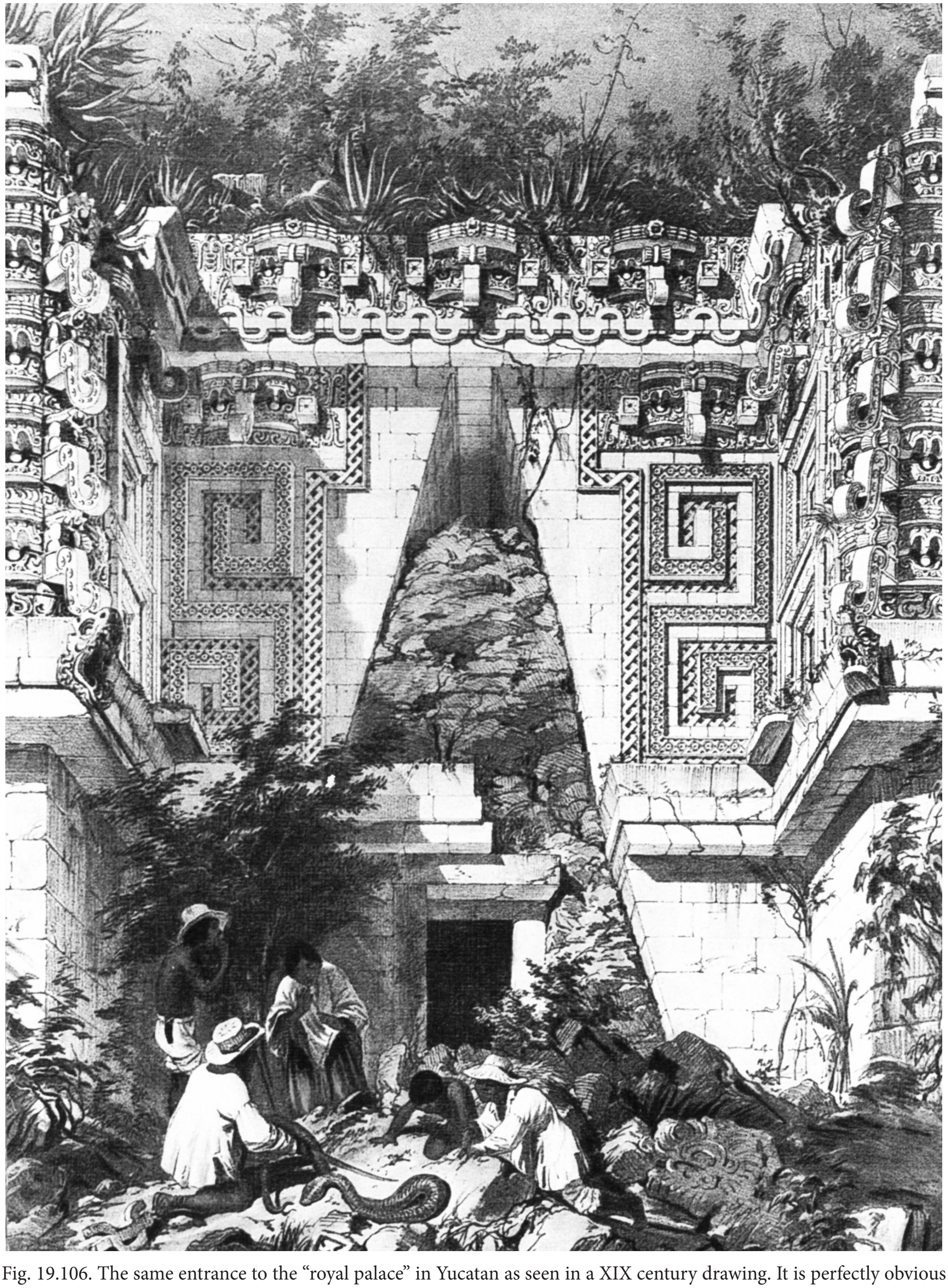


Fig. 19.106. The same entrance to the "royal palace" in Yucatan as seen in a XIX century drawing. It is perfectly obvious that the entrance has a triangular shape, without getting any narrower at the bottom. The shape of the entrance is exactly the same as in the case of the mediaeval Russian pyramid mounds (qv above). Taken from [1056], page 94.

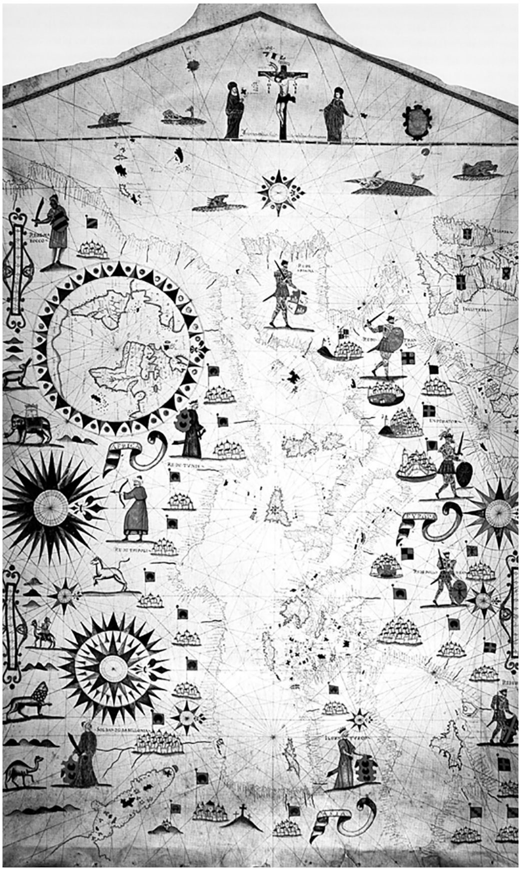


Fig. 19.107. Ancient portolano map of the Mediterranean by Joan Oliva allegedly dating from 1599. The Egyptian city of Cairo and its environs are referred to as "SOL DAN DE BABILLONIA" – "Babylonia of the Sultans", or, possibly, "Sun – Dan – Babylonia". The word "dan" might be another version of "don", or "river", qv in Chron5, Chapter 11:5.3. The name could have been borne by Nile, the greatest river in Egypt. Taken from [1058], page 109.

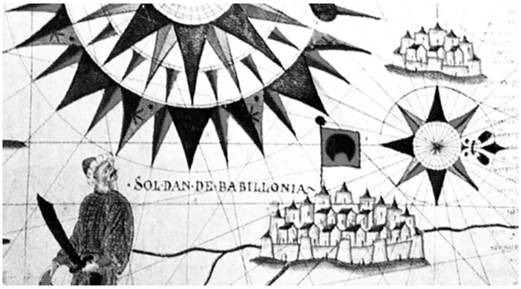


Fig. 19.108. A close-in of the portolano map of 1599 that uses the name "Babylonia" for referring to Cairo. Taken from [1058], page 109.

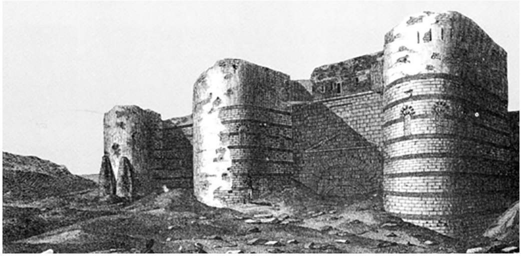


Fig. 19.109. Sturdy fortifications of Babylon located in the vicinity of the modern Cairo. It is most likely that they were built during the Ottoman epoch. Taken from [1100], A. Vol. V, Pl. 20.

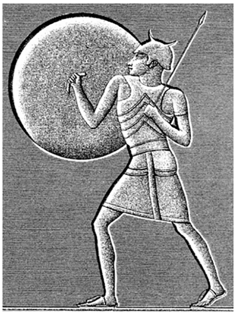


Fig. 19.110. "Ancient" Egyptian artwork portraying a warrior wearing a helm decorated by the Ottoman crescent. Taken from [1100], A. Vol. II, Pl. 3.

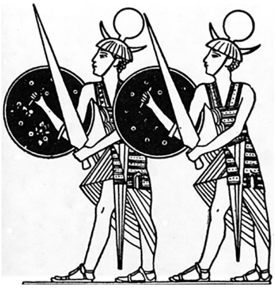


Fig. 19.111. "The Shardana of the Egyptian Army" ([264], Volume 1, page 13). We can see the star and crescent symbol on the helmets. Taken from [264], Volume 1, page 13.

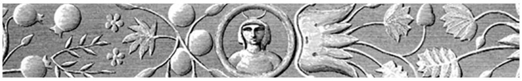


Fig. 19.112. "Ancient" Egyptian artwork depicting a deity with the Ottoman crescent on the head. Taken from [1100], A. Vol. II, Pl. 9.

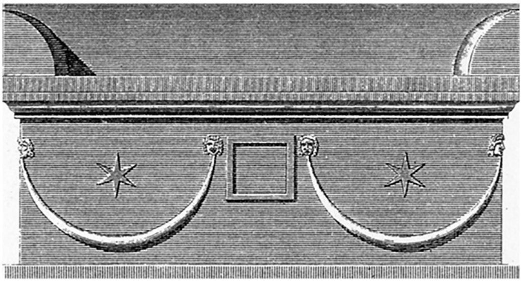


Fig. 19.113. Ottoman = Ataman star and crescent symbol on the walls of the "ancient" Egyptian temples. Taken from [1100], A. Vol. V, Pl. 30.

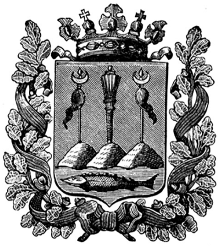


Fig. 19.114. The coat of arms of the Cossack province of Ural (formerly Yaik). We see two bunchuks with golden Ottoman = Ataman crescents on their ends. Taken from [162], page 200.

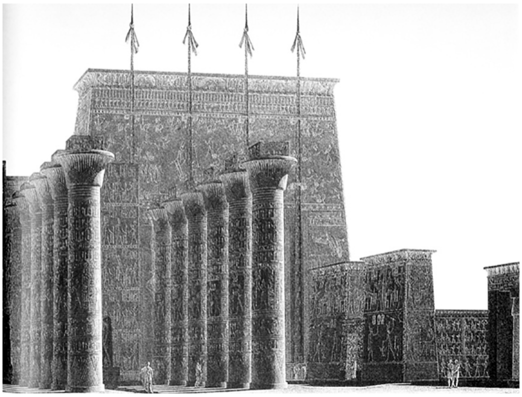


Fig. 19.115. Colossal Cossack bunchuks near the entrance to the "ancient" Egyptian Greater Temple of Karnak. There are four of them on either side of the entrance. The illustration only depicts the right half of the temple. This symbolism is in perfect correspondence with our reconstruction, according to which Egypt was part of the Ottoman = Ataman Empire (or the Horde) in the epoch of the XIV-XVI century. Taken from [1100], A. Vol. III, Pl. 41.

However, historians are trying to convince us that the mound was a sepulchre initially (see fig. 19.97). However, the sepulchre was robbed in times immemorial; the remains of the tombs were removed, and after that it was used as a church exclusively. However, how is one to explain the fact that the inside of the mound is built like a Christian church? It has an altar-room with excellent acoustics, imperial gates and a room for the praying. There are three steps leading to the pulpit, as it is customary for Christian churches (fig. 19.100). In fig. 19.101 we see a photograph of the mound's altar taken from the imperial gates. In fig. 19.102 we see the interior of the church between the pulpit and the exit from the church. In fig. 19.103 we see the entrance to the mediaeval Russian mound, or church.

We have to point out that the inside of the mound had looked like a church from the very beginning. It could not be rebuilt without the destruction of the entire mound. The implication is that we see an authentic mediaeval Christian church and not a burial mound converted into one. Similar mounds of a much smaller size, with no pulpit or imperial gates, must have been used as houses, or residential buildings. After all, a church is still a house – with certain details that make it different from a residential building, but a house nonetheless. Therefore, pyramids and mounds are ancient houses, which were built before the invention of mortar (such as cement). A mound or a pyramid are perfectly natural constructions of stone, built without mortar. Such mounds were covered with earth to keep the rain outside. The primary difference between the mounds and the Egyptian pyramids is that the latter aren't covered with earth. However, this is explained by certain traits of the Egyptian climate. Earth is extraneous, since there is no rainfall here.

Mounds were built in Russia up until the XX century. They weren't used as residential buildings, but rather as storage facilities. In Russian villages they were called "exits" or "babylons," no less. According to Dahl's dictionary, "exits, or babylons in the Astrakhan region, were storage facilities of a complex construction" ([223], Volume 1, column 796). These "exits," or "babylons," can still be seen in many Russian villages (fig. 19.104). Their size is usually small; they are built of wood and stone and covered with earth. The construction is that of a typical mound; the interior is similar to that of the "Mound of the Kings" as discussed above, with a long corridor ending with the entrance to a large square chamber.

In Russian villages these "exits," or "babylons" are made of wood more often than stone, since wood is more common in Russia than stone. Further to the south, stone was used more often. We see that the name "babylon" was used in the Russian language for referring to the construction of the old kind, which appeared long before mortar. Such archaic pyramids were built in Egypt as well. At the same time, the gigantic Egyptian pyramids were built at the highest level of building technology. Their XIV-XVI century creators,

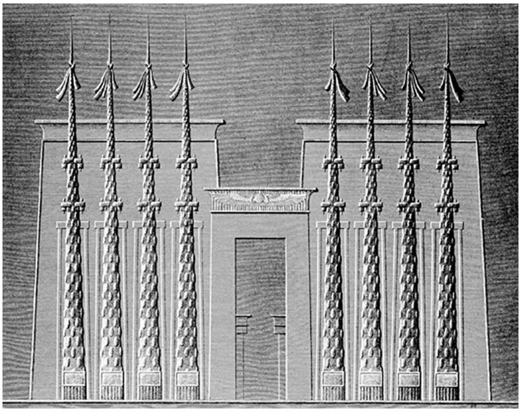


Fig. 19.116. The enormous Cossack ataman bunchuks standing at the southern entrance of the "ancient" Greater Temple of Karnak in Egypt. This drawing was made by Napoleon's artists. Taken from [1100], A. Vol. III, Pl. 57.

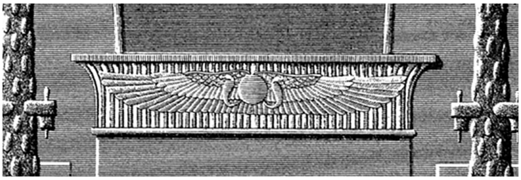


Fig. 19.117. Bicephalous "Mongolian" eagle over the entrance of the "ancient" Egyptian Greater Temple of Karnak. The heads of the imperial eagle have the shape of serpent heads. Taken from [1100], A. Vol. III, Pl. 57.

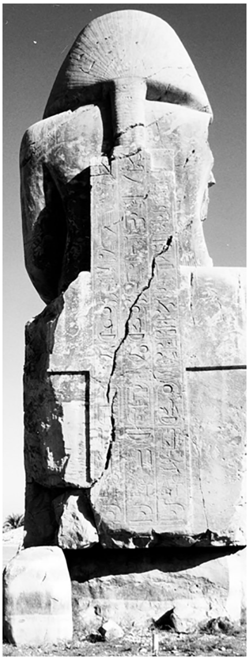


Fig. 19.118. The right Colossus of Memnon (as seen from behind). We see a wide Orthodox cross on the back of the throne. Photograph taken by G. V. Nosovskiy in 2000.

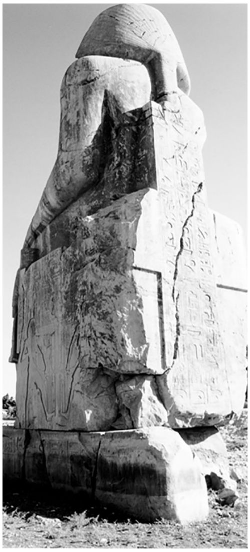


Fig. 19.119. The right Colossus of Memnon (rear view). There is a large Orthodox cross on the back of the throne. Incidentally, new cracks have appeared on the statues over the last couple of years – we don't see them on the photographs taken a few years before. Photograph taken in 2000.

invaders from the Horde, must have reproduced the archaic shape common for Russia, or the Horde. This is understandable enough, since Egypt was the imperial graveyard of the Great = "Mongolian" Empire. It is perfectly natural that the archaic "ancestral" shape was reproduced in their construction, albeit with the use of the most innovative building technologies of the epoch, such as concrete.

Mounds, or pyramids, weren't only built in Eurasia and Africa, but also in America – in the XV century the earliest, which is where the wave of the Horde and Ottoman conquest reached that continent. The architecture of the "ancient" Mexican pyramids and palaces is also clearly traceable to the European mounds, or pyramids, as built in Russia (or the Horde). For instance, the characteristic entrance, which looks like a tent, or an isosceles triangle (see above, in fig. 19.103). In fig. 19.105 we reproduce the photograph of the entrance to the ancient stone royal palace in Yucatan, Central America. We see the same characteristic triangular shape as in the Russian "Mound of the Kings." The narrowing of the entrance as seen below is a later addition, which can be seen by the seam in the masonry. Apart from that, there is an older picture of the same entrance dating from the XIX century, where there are still no walls that make the lower part of the entrance narrower, qv in fig. 19.106. We see the entrance to be triangular, getting narrower towards the top.

Some of the modern commentators point it out themselves that the "ancient" Egyptian Pyramid of Khephren, for instance, was planned as a gigantic mound, or a hill over the burial chamber ([370], page 59).

11.

THE CAPITAL OF EGYPT WAS KNOWN AS BABYLONIA IN THE XVI CENTURY. OTTOMAN CRESCENTS WITH A STAR AND THE OTTOMAN "BUNCHUKS" OF THE COSSACKS OVER THE "ANCIENT" EGYPT

In the next volume, CHRON6, we shall demonstrate that the state of Egypt as described in the Bible can be identified as the mediaeval Russia, or the Horde. Apart from that, another name of Russia, or the Horde, was apparently Babylon, or Babylonia – most probably, a derivative of the term "White Russia." One may therefore expect to encounter the Imperial name "Babylon" in the "ancient" history of Egypt in Africa, since it was the primary royal graveyard of the great Czars, or Khans, of the Mongolian Empire, or a graveyard of the Babylonian (White) Horde, which had a special significance. Indeed, there are certain ancient maps where Egypt and its environs are referred to as "Babylonia." One of such maps, a rare portolano of 1599, is reproduced in fig. 19.107. Instead of "Cairo" we see the legend "Babylonia," and there is a banner with the Ottoman = Ataman crescent waving over the city (see fig. 19.108, and also [1058], page 109).

The remains of sturdy fortifications of the "ancient" Egyptian Babylon, near Cairo, are shown in fig. 19.109. The drawing was made by Napoleon's artists ([1100]). These constructions are most likely to date from the Ottoman epoch of the XV-XVI century. Incidentally, Ottoman crescents also adorned the helmets of the "ancient" warriors from the Egypt of the Pharaohs – see figs. 19.110 and 19.111, for instance. Furthermore, we see the Ottoman crescent crowning the heads of certain "ancient" Egyptian deities – see fig. 19.112, for instance. The Ottoman = Ataman crescent with a star had also adorned the walls of the "ancient" Egyptian temples. One of such drawings can be seen in fig. 19.113.

Above we have demonstrated that the famous "ancient" epoch of the Hiksos in the "ancient" Egypt is a duplicate of the Cossack = Ataman (Ottoman) dynasty of the XIV-XVI century, which was regnant in Egypt. Let us add another vivid detail to our reconstruction. The so-called "bunchuks" were a well-known military attribute of the Cossack troops of the Horde. According to the Encyclopaedic Dictionary, "a bunchuk (Turkic) is a long pole with a sphere and a keen edge on top, decorated with horsehair and trusses; served as a symbol of an Ataman's (or Getman's) authority in the Ukraine and in Poland" ([797], page 178).

As a matter of fact, the Encyclopaedic dictionary slyly omits some information. The Cossack bunchuks symbolised the authority of the Ata-

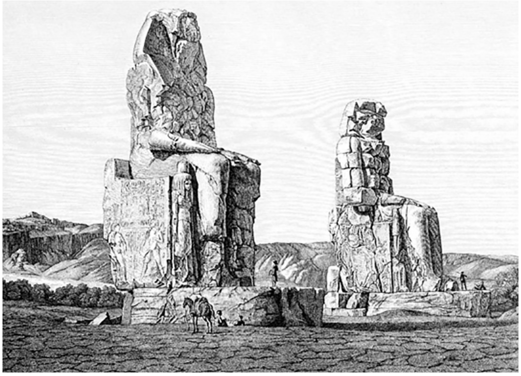


Fig. 19.120. The two "ancient" Egyptian Colossi of Memnon on the Napoleonic drawing. Taken from [1100], A. Vol. II, Pl. 21.

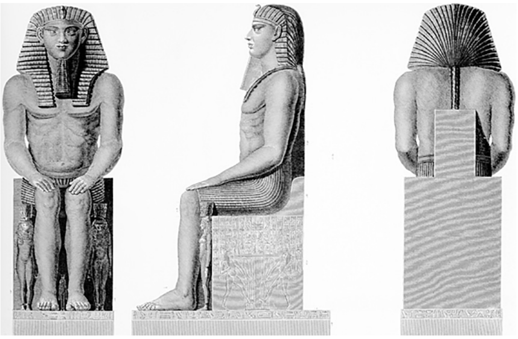


Fig. 19.121. Three projections of the Southern Memnon Colossus drawn by the Napoleonic artists. The rightmost drawing was supposed to depict the rear side of the statue. Oddly enough, Napoleon's artists failed to draw the Orthodox Christian cross that one finds on this side of the statue. It was evasively replaced by a white spot, the obvious implication being the lack of interesting details in this area. Taken from [1100], A. Vol. II, Pl. 21. If we are to call a spade a spade, this drawing is a fraud.

mans far beyond the territories of Poland and the Ukraine. For instance, in fig. 19.114 we see the coat of arms of the Ural region, which was ratified in 1878. The old description of the coat of arms is as follows: "A green field … with golden … bunchuks, topped with similar crescents facing upwards and golden spearheads" ([162], page 200). Therefore, the Cossacks from the Ural (formerly Yaik) preserved the bunchuks and also the golden Ottoman = Ataman crescents in their coat of arms up until the end of the XIX century. One must assume that the pressure of Scaligerian and Millerian history made the people forget that the Ottoman = Ataman bunchuks and crescents symbolised the authority of the Russian Empire, or the Horde, in many lands that lay beyond the territory of modern Russia. There are many surviving examples of this fact.

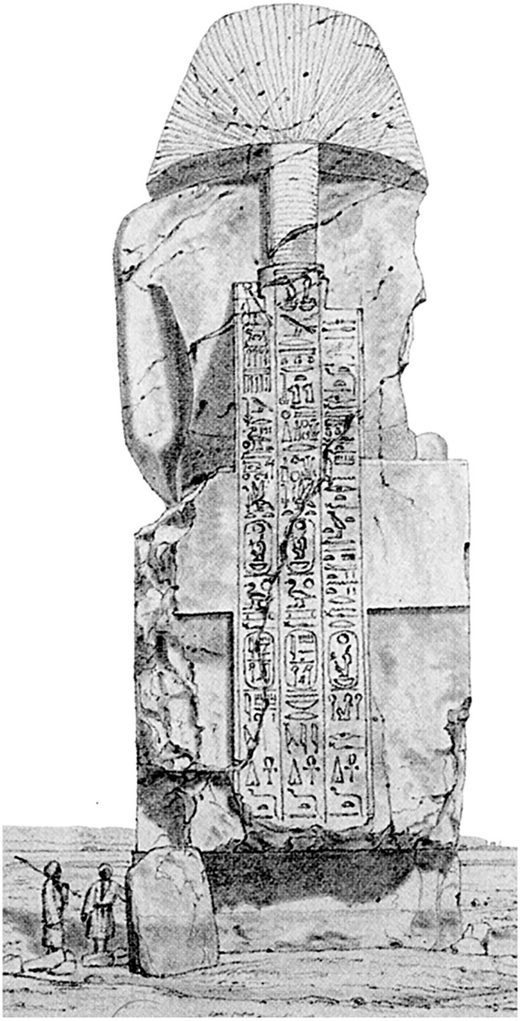


Fig. 19.122. Rear view of the Memnon Colossus drawn by Frederic Catherwood in 1832. It is plainly visible that the wide Orthodox cross on the back of the throne was covered in hieroglyphs, which have become almost completely obliterated by now – we can barely make out their general shape. Taken from [1047], page 27.

Indeed, let us turn to the history of the "ancient" Egypt, for instance. In fig. 19.115 we see the right half of the facade of an enormous temple in the "ancient" Egyptian city of Karnak. There are eight Cossack bunchuks over the temple – four on the left and four more on the right. The drawing was made by the artists of Napoleon when his troops invaded Egypt at the very end of the XVIII century ([1100]). It is perfectly clear that the bunchuks as used by the Horde and the Ottomans, which were topping the temples of the "ancient" Egypt, used to symbolise the power of the "Mongolian" Empire, which also included Egypt in the epoch of the XIV-XVI century. In fig. 19.116 we can also see tall bunchuks of the Cossacks and the Atamans near the southern entrance to the Great Karnak Temple ([1100]). One must note that there was another symbol of the Empire flowing over the temple entrance. Its heads look serpentine, facing left and right (fig. 19.117).

12.

NAPOLEON'S ARTISTS APPEAR TO HAVE BEEN AFRAID OF REPRODUCING THE ENORMOUS ORTHODOX CROSS ON THE THRONE OF THE "ANCIENT" EGYPTIAN COLOSSUS OF MEMNON IN THEIR ACCURATE DRAWINGS

Above, in section 5 of the present chapter, we have told the reader that wide Orthodox crosses have survived on the backs of the thrones of both gigantic statues known as the Memnon Colossi today (see figs. 19.44, 19.118, 19.119, 19.45 and 19.46). The presence of the Orthodox cross here is explained perfectly well by our reconstruction, according to which the "ancient" Egypt of the

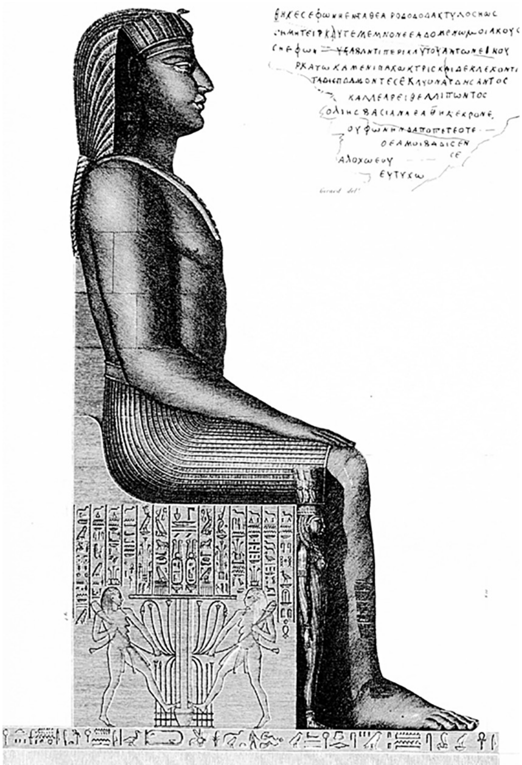


Fig. 19.123. One of the "ancient" Egyptian Memnon Colossi. The theme of the artwork on the side of the throne is explicitly Christian – the elevation of the cross. The drawing was made by the Napoleonic artists. Taken from [1100], A. Vol. II, Pl. 22.

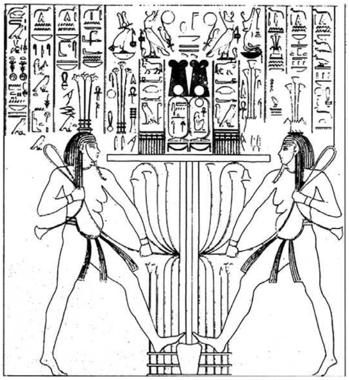


Fig. 19.124. A close-in of the side of the throne underneath the "ancient" Egyptian Colossus of Memnon as drawn by the Napoleonic artists. We are obviously confronted by the famous Christian theme – the elevation of the Holy Cross. The cross is T-shaped. Taken from [1100], A. Vol. II, Pl. 22.

Pharaohs was a Christian country in the epoch of the XIII-XVI century.

In fig. 19.120 we reproduce a drawing made by Napoleon's artists, which reproduces both of the Colossi with much precision ([1100]). As we can see in the photograph from a modern publication ([370]), the Orthodox Christian cross that has reached us in a better condition is on the back of the throne occupied by the southern figure, which is on the left of fig. 19.120. What do we see in the corresponding drawing made by Napoleon's artists? We must remember that they were very meticulous and earnest in their approach to the task of reproducing the Egyptian monuments as they were first seen by the Europeans, who came here in multitudes for the very first time at the very end of the XVIII century. All the drawings and copies collected in the fundamental edition ([1100]) are surprisingly accurate, up to the minor details. The French drawings are truly a priceless document that permits a glimpse of the authentic Egyptian history of the XVIII century – after all, many of the Egyptian monuments have perished since then ([370], [380], [728] and [2]).

Let us compare the French frontal drawing of the Memnon statues (fig. 19.120), which represents the front side of the statues, to their modern photograph reproduced in CHRON3 (fig. 17.8). The comparison demonstrates that there is no reason to doubt the accuracy of the French – they have copied every detail with the utmost meticulousness.

Now let us perform a similar comparison of the rear drawings of the southern Memnon statue as seen in the Napoleonic drawing (fig. 19.121) and the modern photograph (fig. 19.44). We see an amazing fact. The French artists were very accurate in their reproduction of the front and the sides of the statue; however, the rear part of the same statue wasn't reproduced completely. They simply omitted the Orthodox cross, leaving a blank spot as though they were afraid of something and tried to tell us that there was "nothing of interest here." It is significant that they did not fill the blank spot with any fantasy figures – the forgery was carried out very competently, as though they had simply lacked the time required to complete the drawing.

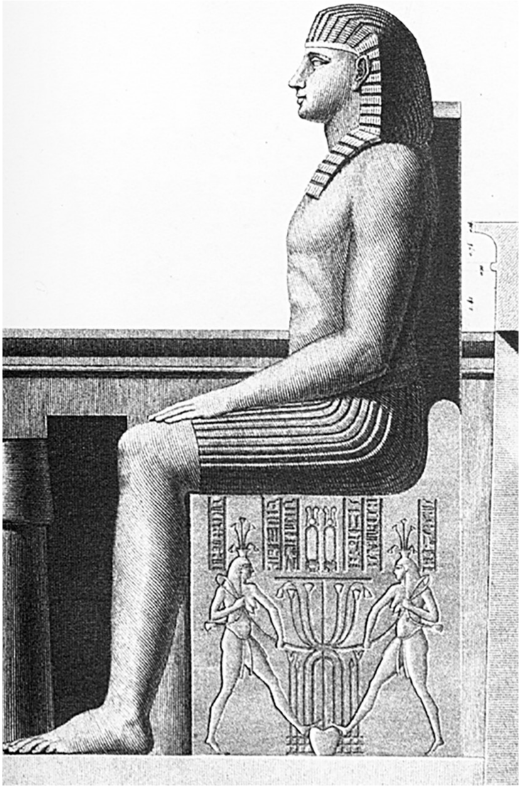


Fig. 19.125. Another version of the "elevation of the Holy Cross" on the "ancient" Egyptian statue of Memnon as drawn by the artists of Napoleon. We see a T-shaped cross. Taken from [1100], A. Vol. II, Pl. 28.

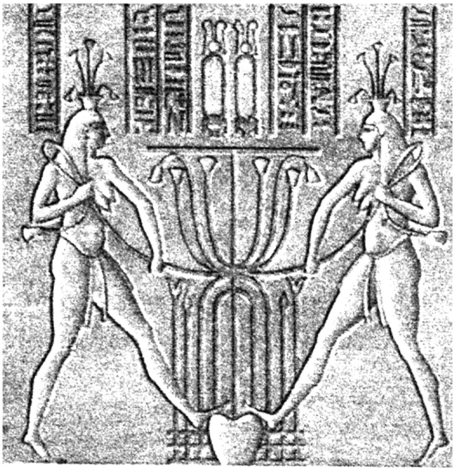


Fig. 19.126. Close-in of the Christian T-shaped cross on the "ancient" Egyptian bas-relief (Memnon). Taken from [1100], A. Vol. II, Pl. 28.

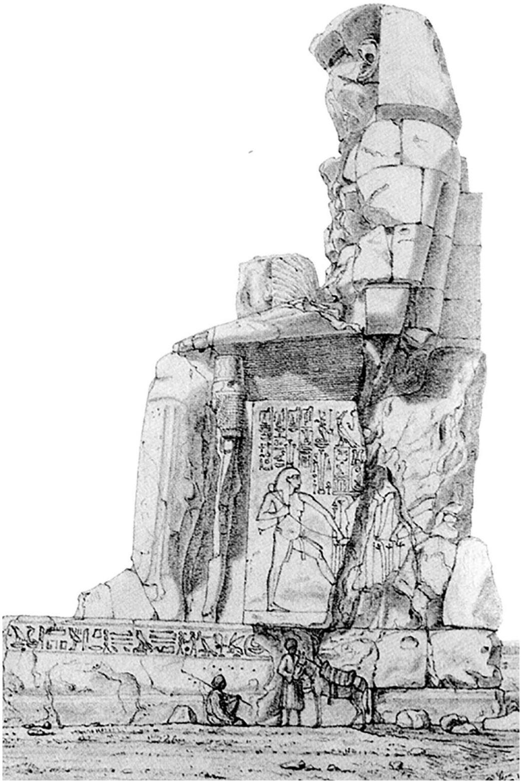


Fig. 19.127. Side view of the Memnon Colossus drawn by Fretheric Catherwood in 1832. Taken from [1047], page 27.

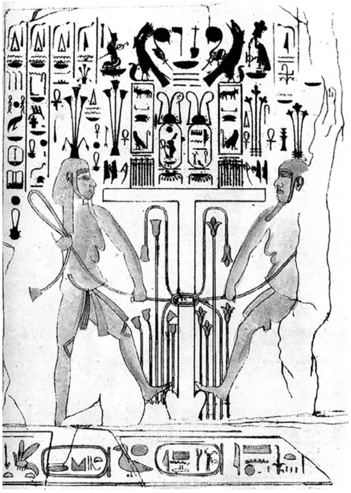


Fig. 19.128. The side of the throne underneath one of the Memnon Colossi with the artwork depicting the scene of the elevation of the Holy Cross. Drawn by Frederic Catherwood in 1832. Taken from [1047], page 27.

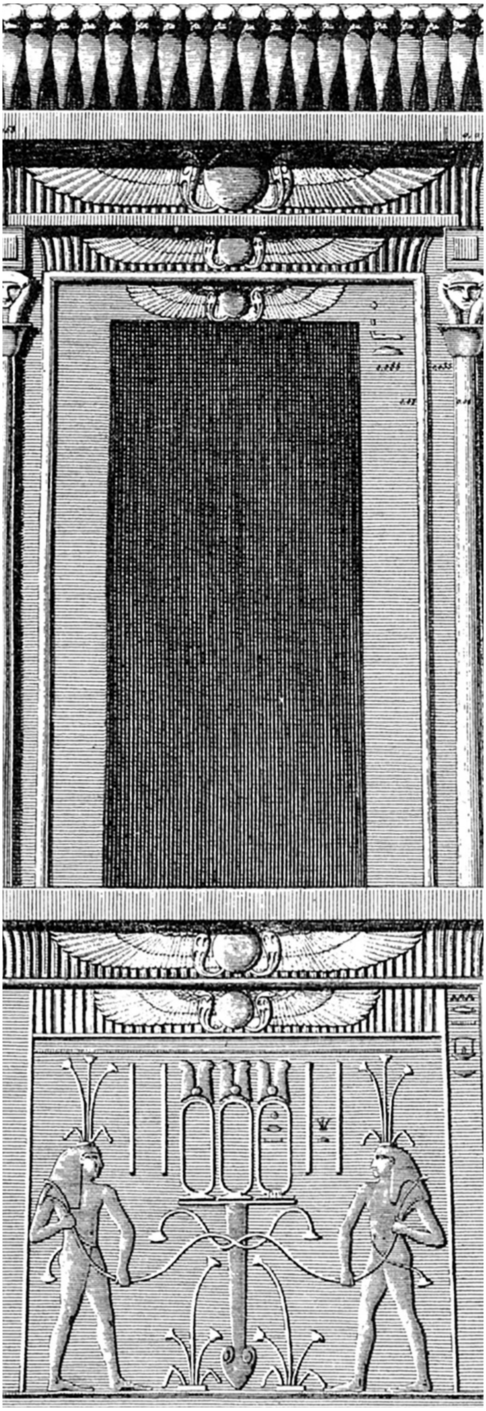


Fig. 19.129. "Ancient" Egyptian bas-relief from Phile that depicts the famous Christian subject – the elevation of the cross. Taken from [1100], A. Vol. II, Pl. 10.

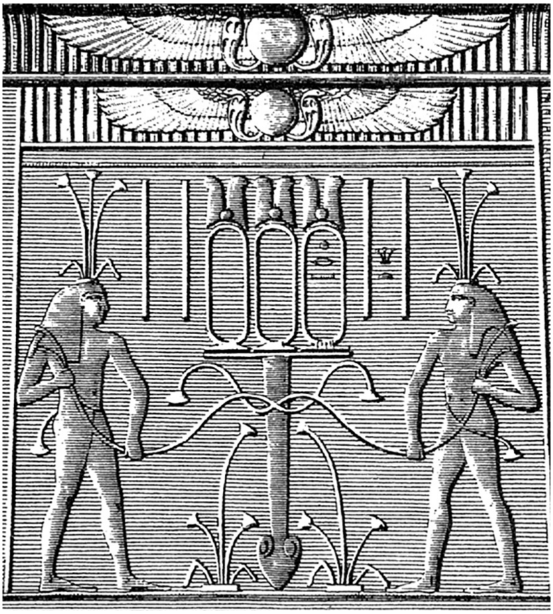


Fig. 19.130. Close-in of a fragment of the previous illustration.

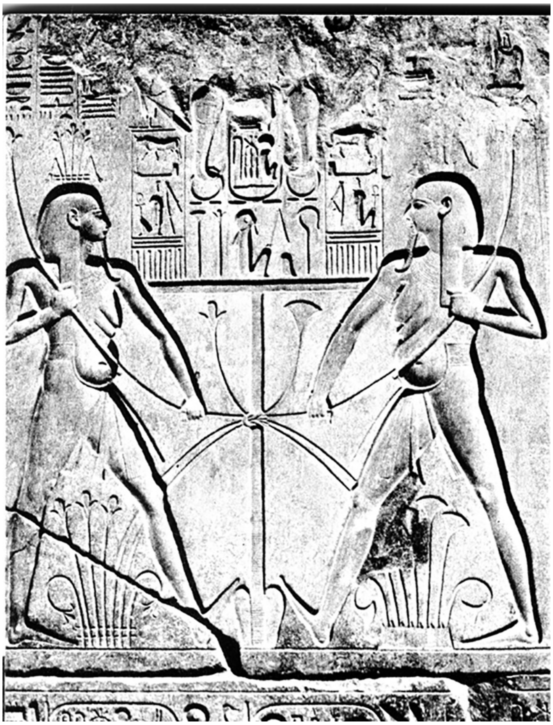
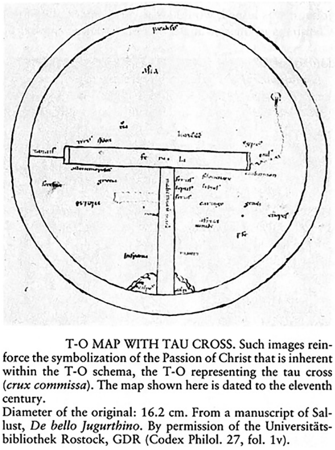
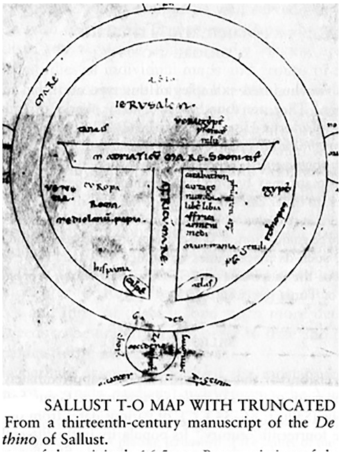


Fig. 19.131. The Christian scene of the elevation of the Holy Cross. "Ancient" Egyptian bas-relief from Luxor. Taken from [1438], ill. 14.



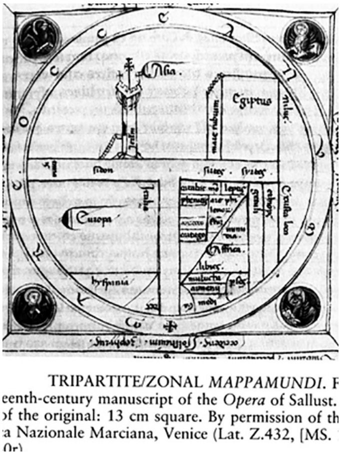
T-O MAP WITH TAU CROSS. Such images reinforce the symbolization of the Passion of Christ that is inherent within the T-O schema, the T-O representing the tau cross (*crux commissa*). The map shown here is dated to the eleventh century.
Diameter of the original: 16.2 cm. From a manuscript of Sallust, *De bello Jugurthino*. By permission of the Universitätsbibliothek Rostock, GDR (Codex Philol. 27, fol. 1v).

Fig. 19.132. The world map with a "T-shaped cross", according to the historians themselves. The cross appears to be dividing the world into three parts. Taken from [1177], fig. 18.37, page 334.



SALLUST T-O MAP WITH TRUNCATED
From a thirteenth-century manuscript of the *De thino* of Sallust.

Fig. 19.133. Ancient world map ascribed to Sallust. The Christian T-shaped cross divides the world into three parts. Taken from [1177], fig. 18.47, page 344.



TRIPARTITE/ZONAL *MAPPAMUNDI*. F
eenth-century manuscript of the *Opera* of Sallust.
of the original: 13 cm square. By permission of th
a Nazionale Marciana, Venice (Lat. Z.432, [MS.

Fig. 19.134. Ancient world map of the alleged XIV century. The T-shaped Christian cross divides the world into three parts. Taken from [1177], fig. 18.74, page 355.

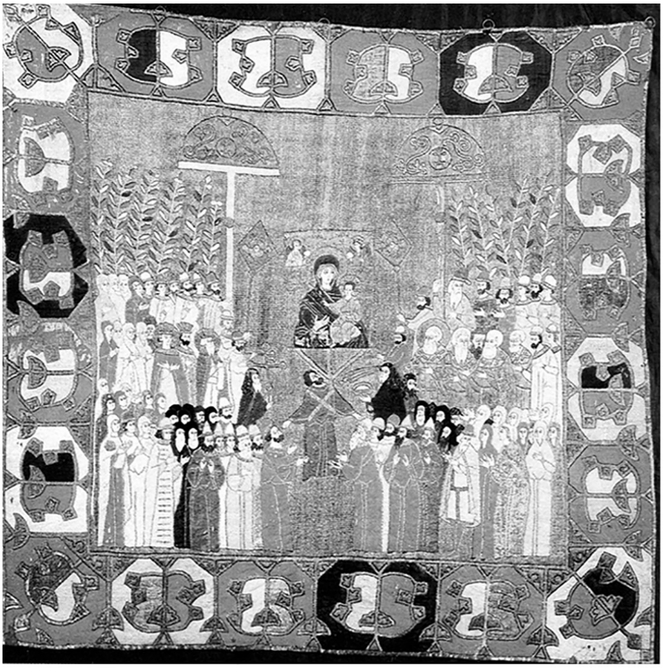


Fig. 19.135. The veil of Helen of Volokh dated to 1498. We see a church procession and two large T-shaped Christian crosses right over it. Taken from [812], page 60.

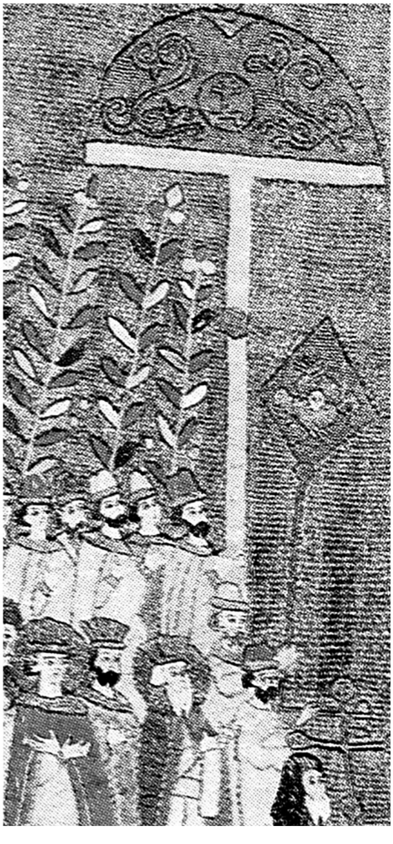


Fig. 19.136. A close-in of the T-shaped cross embroidered on the veil of Helen of Volokh. Taken from [812], page 60.

Therefore, it would be difficult to formally accuse the Napoleonic artists of premeditated forgery, although it is obvious to us that their hand wasn't stopped by a mere lack of time, but rather the circumstance that was revealed to them right there and shocked them deeply – the enormous wide Orthodox cross on the throne of an "ancient" Egyptian statue. It is perfectly obvious that this fact, which must have caught them by surprise, worried them greatly. It is possible that the French encountered many similar testimonies that the "ancient" Egypt of the Pharaohs had been a Christian country. Another example of an Orthodox cross on the back of an "ancient" Pharaoh's throne was reproduced in fig. 19.39.

All such facts radically contradicted Scaligerian history, which was already perceived as correct by Napoleon's artists as well as the archaeologists and historians that accompanied them. One must think that after some consideration they made the decision that must have been the only one possible for them – namely, to reproduce nothing that would contradict the version of the "ancient" history that they were accustomed to, and to include no details that could have provoked amazed enquiries into the albums and reports that they published. There may have been recommendations to chisel off such "heretical" artwork, best of all without any witnesses. Cannonballs were used for the objects located too far above the ground level, fired from point blank range for extra security. This was the case with the face and headdress of the Great Sphinx ([380], page 77). Kegs of gunpowder were used for constructions of tough basalt. In general, ancient history was in need of some amendments.

We are confronted by an important question in this regard. Are all the drawings made by the French artists of Napoleon available for researchers today? Did all of them get published? Apparently, the answer is in the negative. It seems as though a certain part of Egyptian monuments that were a menace to Scaligerian history, possibly a large part, was altogether omitted from the copies. Even if such "incorrect drawings" were made, they must have got buried in the depths of historical archives, away from the scientific community so as to raise no suspicions concerning the correctness of Scaligerian history.

We have witnessed it many times that it makes a lot of sense to compare different drawings of the same historical artefact made by different scientists and travellers in the XVII-XIX century. It would also be interesting to compare these pictures to modern photographs of the same object that represent its modern condition. We often discover significant changes in the condition of the monument that occurred over the last two or three hundred years. In some cases, we can clearly see the results of the tendentious Scaligerian editing performed in the XVII-XIX century.

For example, let us consider the drawing of the Egyptian Colossus of Memnon as mentioned above, which was made in 1832 by the famous artist and traveller Frederick Catherwood (fig. 19.122). Unlike the French artists of Napoleon, Catherwood reproduced the wide Orthodox cross from the back of the throne very faithfully. Moreover, he was very accurate in his attempt to reproduce the hieroglyphic inscription that covered the entire vertical stripe of the cross. When we compare it to the modern photograph (fig. 19.44), we see that the text is virtually invisible today. It is possible that someone used a chisel for making the inscription illegible. It would be very interesting to use the old drawing of Catherwood in order to read it. As we have mentioned above, Napoleon's artists failed to reproduce the cross, let alone the lettering upon it.

Let us consider the modern photograph of the Memnon Colossus attentively once again (fig. 19.44) and compare it with the French drawing in fig. 19.121. Another noteworthy circumstance catches our attention. Fig. 19.121 makes it perfectly obvious that in Napoleon's epoch there was a long inscription at the bottom of the statue, covering all of its sides. There is nothing of the kind here today. The inscription has been chiselled off, as we can clearly see in fig. 19.44. Therefore, the methodical destruction of Egyptian monuments continued after Napoleon.

Another interesting fact is as follows. The hair of the southern Colossus is tied into a braid (fig. 19.121) – in the exact same fashion as was popular with the Russians who lived in Novgorod in the Middle Ages, men as well as women. We mentioned it in Chron4, Chapter 14:16. Therefore, we see that the same mediaeval custom of wearing one's hair in a braid was common for the men and women of Russia, or the Horde, and the "ancient" Egypt. The Cossacks have preserved a similar custom for a longer time – leaving a long lock of hair on top of the head (the so-called "oseledets").

13.

NAPOLEON'S ARTISTS REPRODUCED THE CHRISTIAN MOTIF OF THE EXALTATION OF THE HOLY CROSS IN THEIR DRAWINGS OF THE "ANCIENT" EGYPTIAN COLOSSI OF MEMNON

As we have witnessed above, the French artists explicitly failed to reproduce the enormous wide Orthodox cross that was present on the back of the throne occupied by one of the "ancient" Colossi of Memnon, qv above. On the other hand,

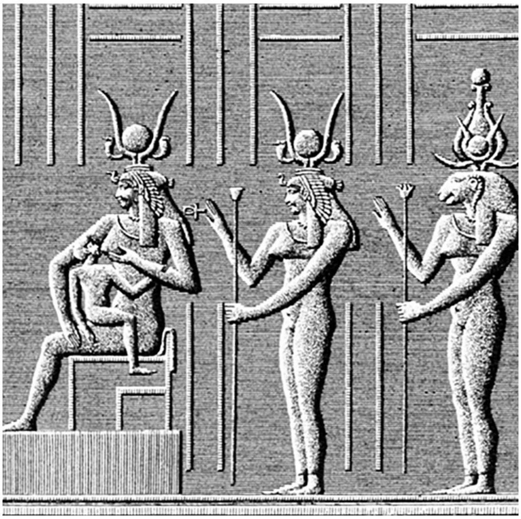


Fig. 19.137. Nowadays this "ancient" Egyptian artwork is believed to portray the goddess Isis and her son Horus. The bas-relief is located in Erment (or Hermonthis), Egypt. According to our reconstruction, the artwork portrays Our Lady with the infant Christ (aka Horus) and dates from the epoch of the XIII-XVII century. Taken from [1100], A. Vol. I, Pl. 95.

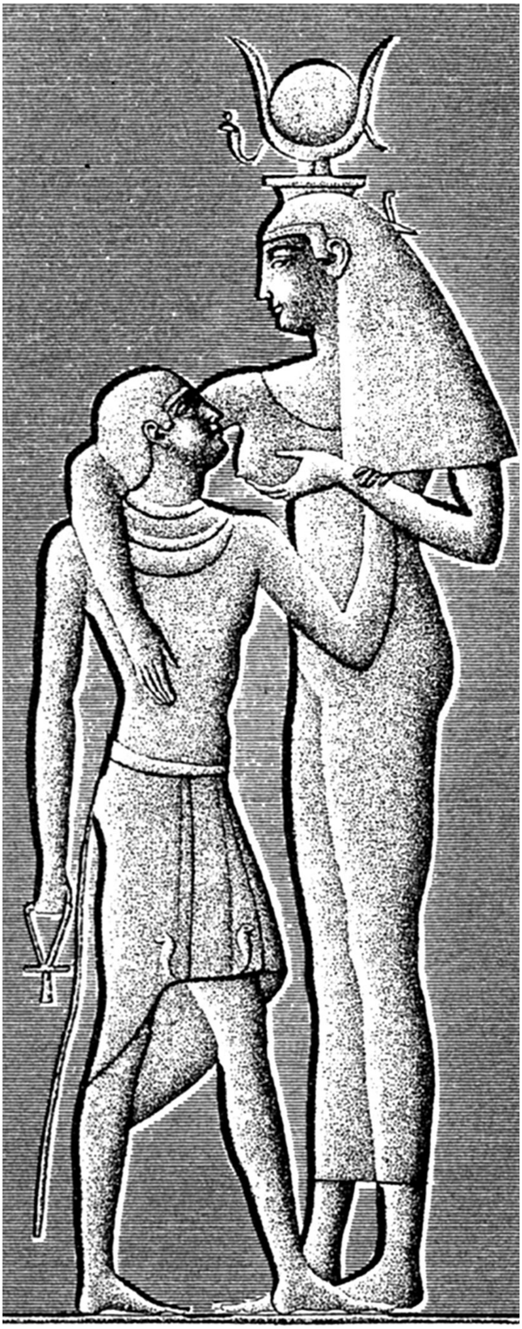


Fig. 19.138. The alleged "ancient" Egyptian portraits of Isis and her son Horus. The bas-relief is located in Karnak, Egypt. It is most likely that we see Our Lady and the infant Christ (Horus) – a very common theme for the Christian art of the XIII-XVII century. Taken from [1100], A. Vol. III, Pl. 37.

there is a large piece of artwork on the side of the throne, which also appears to be Christian and mediaeval – namely, the famous Christian motif of the Exaltation of the Holy Cross (figs. 19.123, 19.124, 19.125 and 19.126). This "dangerous motif" must have escaped the recognition of the Napoleonic artists; in other words, they failed to identify it as Christian, and so they copied it meticulously. The "ancient" Egyptian bas-relief has fortunately reached our day and age; we reproduce its modern photographs in fig. 19.47 and in Chron3, fig. 17.8.

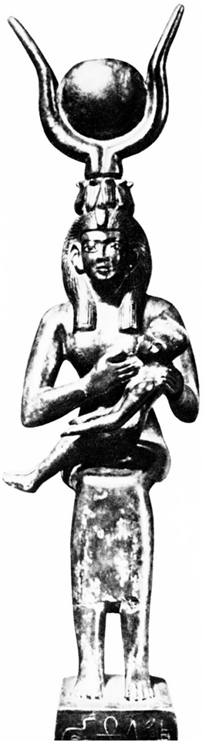


Fig. 19.139. Bronze figurine of the "ancient" Egyptian goddess Isis holding her son Horus, presumed to date from the IV-II century B.C. It is more likely to be a Christian image of Our Lady with the infant Christ. The statue is kept in the Fitzwilliam Museum, Cambridge, England. Taken from [533], Volume 1, page 570.

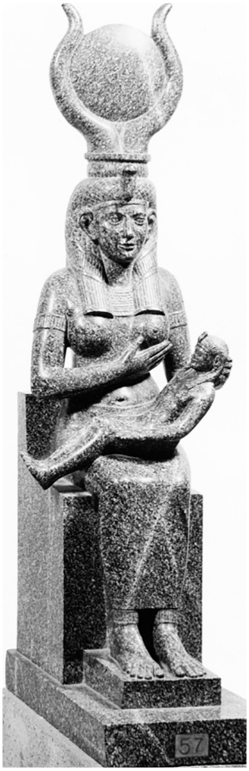


Fig. 19.140. An "ancient" Egyptian sculpture of Isis and the infant Horus, allegedly dating from the I century A.D. As we realise today, it is really a sculpture of Our Lady holding the infant Christ. Kept in the Egyptian Museum of Vatican. Taken from [930], page 36.

In fig. 19.127 we reproduce the drawing of a side of the Colossus made in 1832 by Frederick Catherwood. In fig. 19.128 one sees a drawn copy of the actual motif in question from the side of the throne. Once again, it is expedient to compare the drawing of Catherwood (fig. 19.128), the drawing of Napoleon's artists (fig. 19.124) and the modern photograph (fig. 19.47).

It has to be said that the Exaltation of the Holy Cross must have been a popular enough motif in the "ancient" Egypt. Apart from the Colossi and the temples of Memnon, we can see it in a similar bas-relief from Phile, for instance (fig. 19.129). The T-shaped cross is very recognizable here (fig. 19.130). By the way, one must also note the three imperial "Mongolian" bicephalous eagles spreading their wings over the scene.

A different version of the same scene can be seen in a bas-relief from Luxor (fig. 19.131).

It is easy to understand why the French artists failed to pay attention to the Christian bas-reliefs of this sort that they encountered in Egypt. The matter is that the ancient T-shaped Christian cross that they depict isn't quite as popular and famous today as it was in the epoch of the XIII-XVI century. By the epoch of Napoleon, people have already forgotten this archaic shape of the Christian Cross, which was common in the XII-XVI century. If this wasn't the case, they would probably have used chisels for destroying the "ancient" Egyptian artwork that depicts it instead of reproducing such crosses in their drawings.

The fact that the "ancient" Egyptian bas-reliefs from the Memnon Colossi depict the Christian cross becomes obvious from a comparison with some of the ancient world maps, where the Christian cross that divides the world into three parts has the shape of the letter T; this is recognized by historians themselves. Examples of such maps can be seen in figs. 19.132, 19.133 and 19.134.

Two enormous Christian T-shaped crosses were depicted on the Russian veil of Helen of Volokh dating from 1498 (figs. 19.135 and 19.136). We see a church procession participated by the Russian Czar (or Khan of the Horde) Ivan III with his wife Sophia, son Vassily and grandson Dmitriy Ivanovich ([812], page 60).

14.
THE "ANCIENT" EGYPTIAN OSIRIS AS JESUS CHRIST

Let us consider the "ancient" Egyptian legends of Osiris – the god, the king and the human. We see obvious parallels with the Evangelical story of Jesus Christ. Historians write the following: "Egyptians claimed that their history began from the reign of Osiris… Osiris, the god, the king and the human being, is recollected as a monarch of limitless kindness and wisdom, who had united all the nomadic tribes and taught them to turn the harm inflicted by the floods to their advantage, to use irrigation to fend off the onslaught of the desert, and particularly to grow wheat for making flour and bread, grapes for making wine and barley for the beer. Osiris also gave the nomads knowledge of metallurgy and taught them literacy and fine arts together with Thoth the Wise.

Having completed his mission, Osiris left his best friend and ally Isis, who was also his wife, to reign in his absence, and headed Eastward, to Mesopotamia, in order to teach all the other nations.

Upon his return, Seth, the brother of Osiris, lured the latter into a trap, killed him and usurped the throne, having strewn the parts of his brother's body all across Egypt. The grief-stricken Isis set forth to search for her beloved husband, and, divinely-inspired, put the parts of his body together with the aid of the loyal Anubis. And a miracle occurred: owing to the tears cried by his grieving wife Osiris resurrected and ascended into the heavens, leaving her in the company of their son Horus. Horus grew up, and, growing stronger in the course of a long struggle, finally defeated the usurper, becoming the successor of his father" ([370], page 5).

This legend is most likely to be based on the Christian Evangelical story of Jesus Christ. The name Osiris may stand for "Cyr-Is," or "Czar Jesus." On the other hand, it can also be interpreted as "Assyrian." As we have discovered, Assyria as described in the Bible identifies as Russia, or the Horde. Therefore, the Egyptian myth of Osiris appears to have preserved memories of this

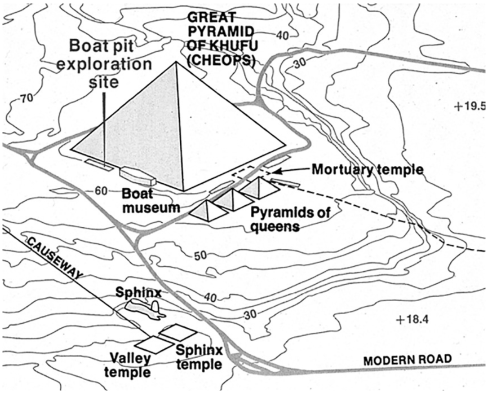


Fig. 19.141. The site where the two funereal boats of Pharaoh Cheops were found – right next to the pyramid named after this pharaoh. Taken from [1281], page 521.

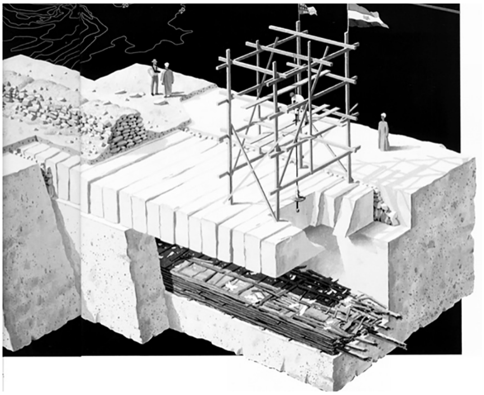


Fig. 19.142. Schematic section drawing of the chamber that housed the funereal boat of Pharaoh Cheops, dismantled and packaged. The actual boat can be seen in the bottom right part of the drawing. Taken from [1281], page 521.

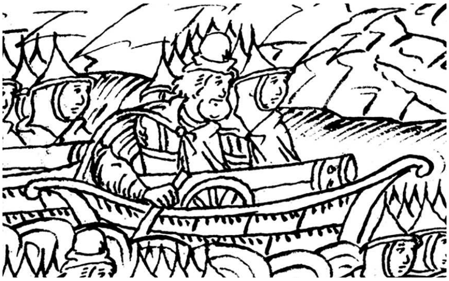


Fig. 19.143. Fragment of a miniature from a XVI century collection of chronicles entitled "Ivan IV sending out vessels with siege weaponry to Kazan" (1552). The Russian boat is headed down the Volga with the mission of conquering Kazan. Taken from [550], page 88.

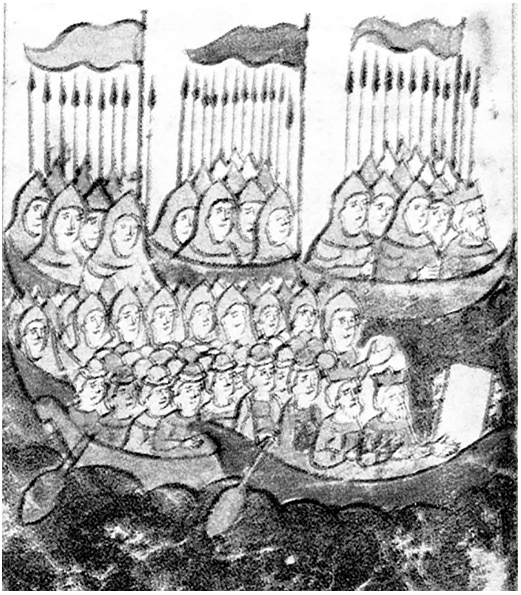


Fig. 19.144. Russian army of Dmitriy Donskoi on ships. Miniature from the "Tale of the Battle with Mamai". The XVII century. The Russian vessels have the exact same shape as the boat of Pharaoh Cheops. Taken from [974].

period in the history of African Egypt, when it was conquered by the Christian army of Russia, or the Horde. The conquerors taught the local populace a number of arts and crafts, as well as horticulture.

The name Isis must also be related to that of Jesus Christ. Seth, the killer of Osiris, obviously identifies as Satan – a famous Christian image of the eternal foe of Jesus Christ. The resurrection and ascension of Osiris correspond to the resurrection and ascension of Jesus Christ (1152-1185).

15.
THE "ANCIENT" EGYPTIAN GODDESS ISIS AND HER SON HORUS ARE MOST PROBABLY MARY THE HOLY MOTHER OF GOD AND HER SON JESUS CHRIST

Some of the "ancient" Egyptian Christian artwork did nonetheless end up on the pages of Scaligerian history textbooks, either by escaping the attention of the editors or a priori interpreted as "pagan," which made them harmless for the Scaligerian version – for instance, the numerous "ancient" Egyptian representations of Our Lady with the infant Christ. Two of such explicitly Christian bas-reliefs dating from the epoch of the "ancient" Egypt can be seen in figs. 19.137 and 19.138. In fig. 19.137 Isis, or Mary, is being offered the Christian cross. In fig. 19.138 the cross is held by Horus, or Christ. In fig. 19.139 we see an "ancient" Egyptian bronze statue that portrays Isis with the infant Horus. A similar image is reflected in the "ancient" Egyptian stone sculpture dating from the alleged I century AD – "Isis feeding Horus" (see fig. 19.140). On the head of Isis we see a crescent with a star, or the sun – a symbol of Czar-Grad, in other words.

Scaligerite historians decided to treat all such cases in the following manner. They started to claim that all the artwork of this sort portrays the

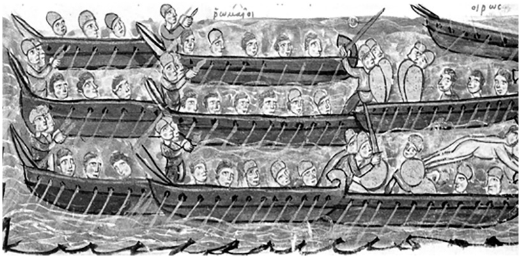


Fig. 19.145. Ancient miniature depicting the sea battle between the Russians and the Romans (or "Byzantines"). Both armies use boats of the same construction, with a tall curved front part. Taken from [338], page 112.

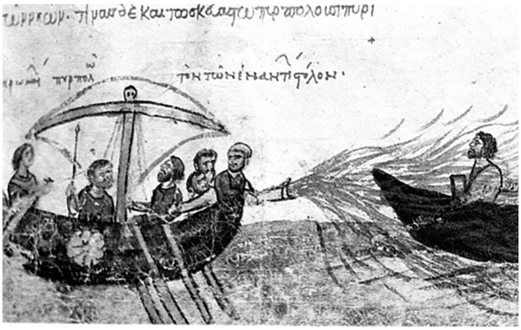


Fig. 19.146. Ancient miniature dated to the XIV century by the historians. We see Byzantine boats and gunfire, which modern commentators call "Greek fire", forced to misdate them to the epoch when there were no firearms yet due to the pressure of the erroneous Scaligerian chronology. Taken from [328], page 107.

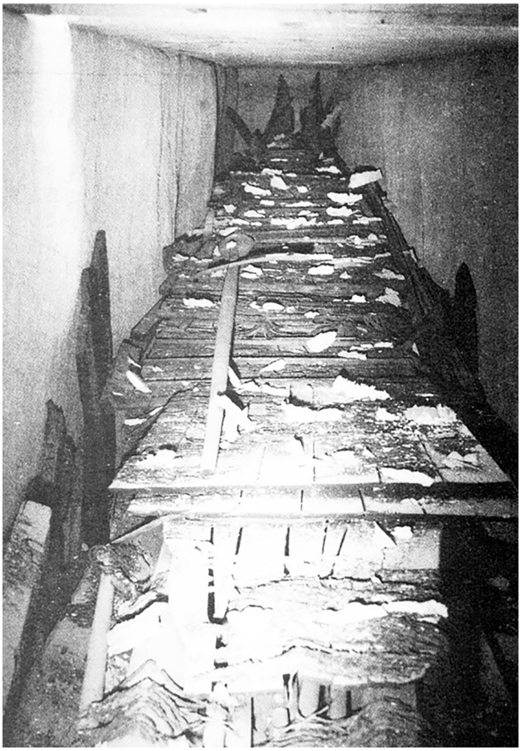


Fig. 19.147. The first subterraneous chamber that housed the first boat of Pharaoh Cheops. This is how it was first seen by the archaeologists that discovered it in 1954. The boat was taken up to the surface, assembled with great care and put up for exhibition in the special museum next to the Pyramid of Cheops. Taken from [1281], page 523.

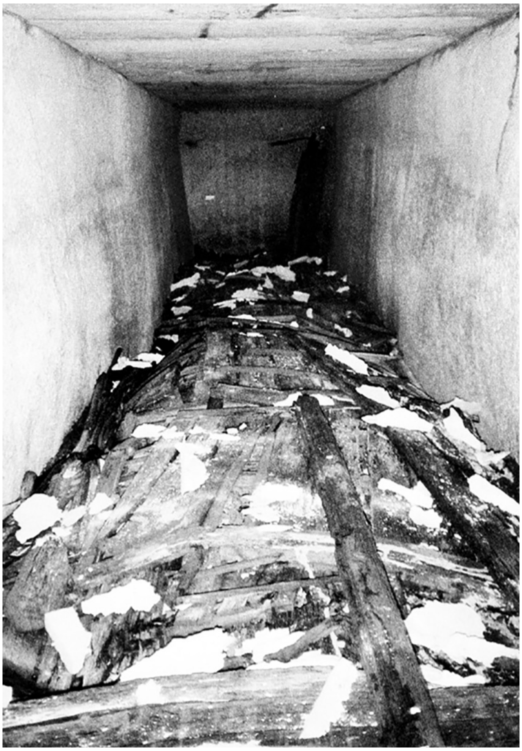


Fig. 19.148. The second subterraneous chamber with the second boat of Pharaoh Cheops. This is how it was revealed to the video camera that filmed the chamber through a drilled orifice. The chamber was then sealed up again; the boat was left untouched. Taken from [1281], page 523.

"ancient" goddess Isis and her son Horus rather than Mary and Jesus Christ, deities that were allegedly worshipped by the "ancient" Egyptians long before Christ ([533], Volume 1, pages 568-570). Historians tell us that "subsequently the motif of a woman feeding an infant shall be used in Christian iconography" ([930], page 36).

However, this "explanation" is most likely to be erroneous, and owes its existence to nothing but the fallacious Scaligerian chronology. The reverse scenario is closer to the truth. The name of the "ancient" Egyptian god Horus is also similar to "CHRISTOS," who was also referred to as Horus, as it turns out ([1207], page 23). The "ancient" Egyptian god Osiris is another reflection of Jesus Christ in the cult of the Egyptian Pharaohs.

16.

THE TWO FAMOUS BOATS OF THE "ANCIENT" EGYPTIAN PHARAOH CHEOPS (KHUFU) WERE MADE OF WOODEN BOARDS. Therefore, they are of a very late origin, and their manufacture must have employed iron or steel saws

The fact that we shall be referring to in the present section was pointed out to us by I. V. Davidenko, Doctor of Geology and Mineralogy (Moscow). In 1954 a subterraneous chamber was discovered next to the largest European pyramid – the Pyramid of Cheops. It concealed a large wooden boat of the Pharaohs ([1281], page 513). The "ancient" Egyptians carefully disassembled it into individ-

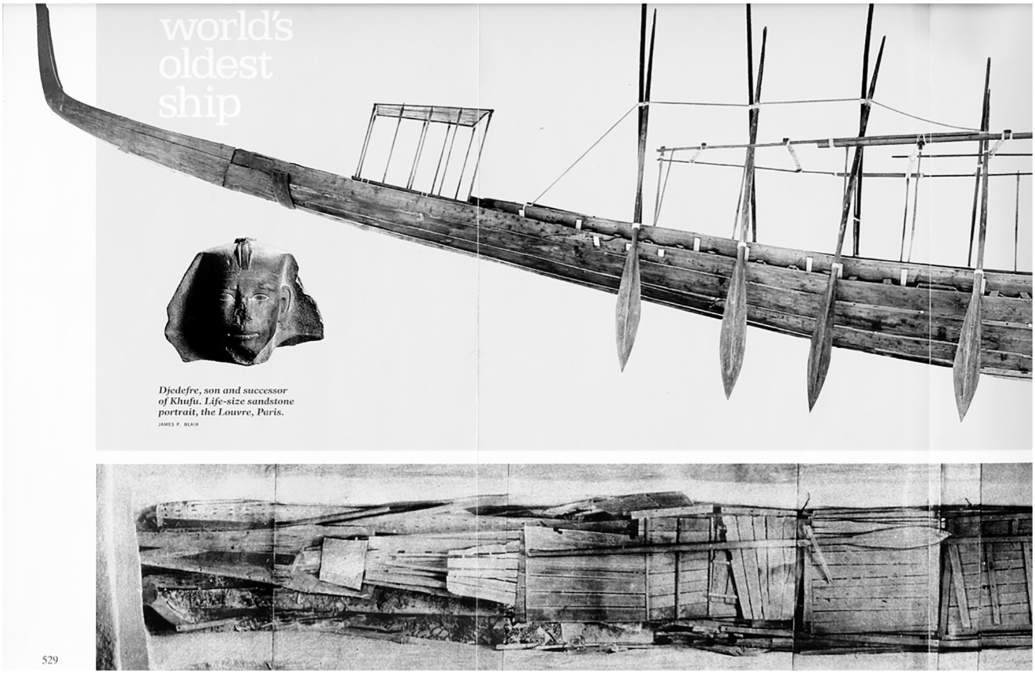

world's
oldest
ship
Djedefre, son and successor
of Khufu. Life-size sandstone
portrait, the Louvre, Paris.
JAMES P. BLAIR
529

Fig. 19.149. The first boat of Pharaoh Cheops, assembled. Front part. "Boat Museum" next to the Pyramid of Cheops. Taken from [1281], pages 529-533.

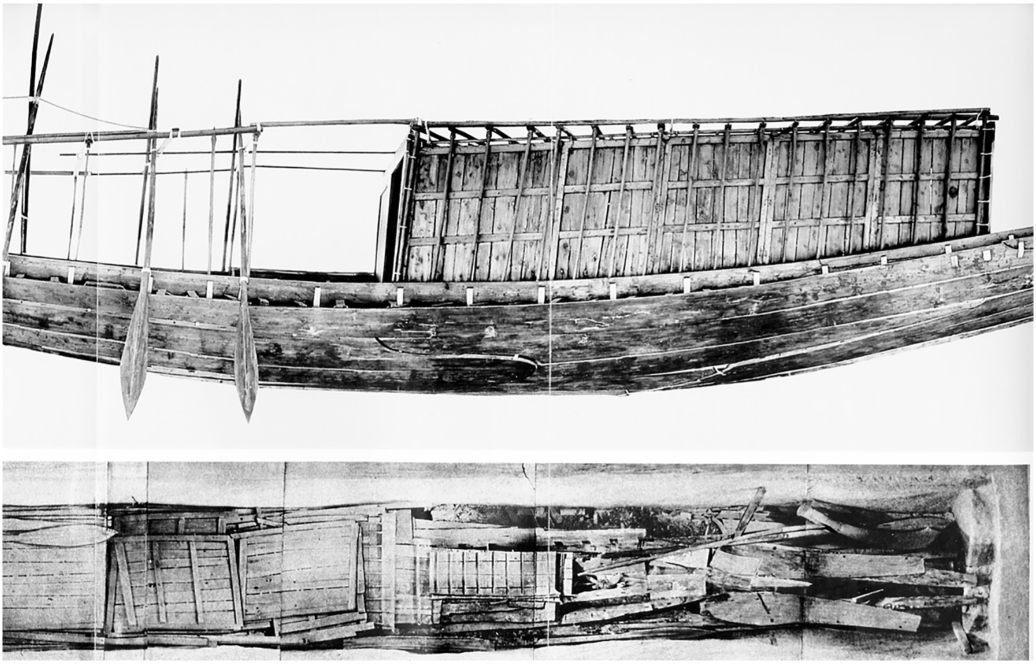
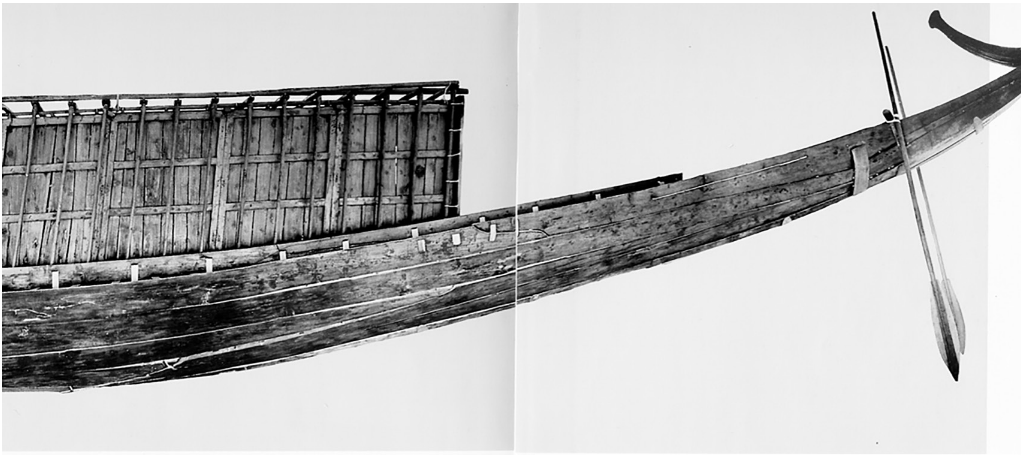


Fig. 19.150. The first boat of Pharaoh Cheops, assembled. Middle part. "Boat Museum" next to the Pyramid of Cheops. Taken from [1281], pages 529-533.



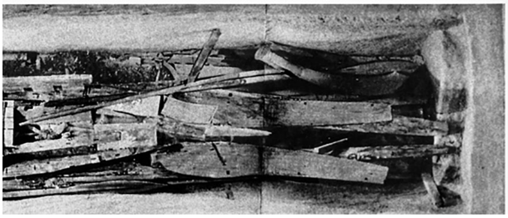
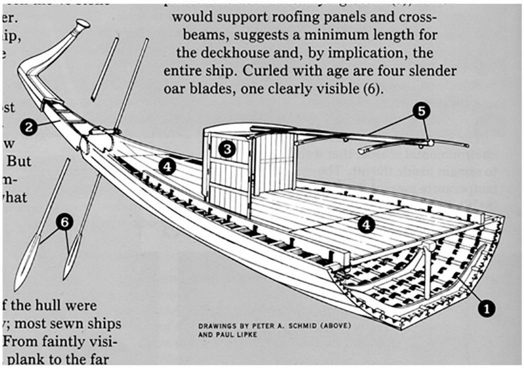


Fig. 19.151. The first boat of Pharaoh Cheops, assembled. Rear part. "Boat Museum" next to the Pyramid of Cheops. Taken from [1281], pages 529-533.



would support roofing panels and crossbeams, suggests a minimum length for the deckhouse and, by implication, the entire ship. Curled with age are four slender oar blades, one clearly visible (6).

Fig. 19.152. A partial draft of the boat of Pharaoh Cheops. Taken from [1281], page 524.

ual details, which were then accurately piled up in the chamber. The chamber was opened by the researchers in 1954. They instantly noticed a fact that astonished them: "The chamber was sealed by the ancients with such care that it has preserved the aroma of cedar timber" ([1281], page 514). The boat was made of cedar. The first boat was taken apart into 1124 details, which were unearthed and accurately put together as a reconstruction of the boat. It has been put up for exhibition in a special museum built next to the pyramid of Cheops.

Already in 1954 scientists have noticed signs that indicated the presence of another subterraneous chamber nearby. Their assumptions were soon proven right – a second chamber was found next to the first, containing another Pharaoh's boat, also disassembled. Researchers treated this boat differently – they didn't touch it, drilling an accurate hole in the wall of the chamber, which was used for filming. The chamber was then resealed with great care. The second boat was left in the chamber just as it was discovered ([1281], page 513).

The site of the finding is indicated in fig. 19.141, which we took from [1281], page 520. Fig. 19.142 represents a section view of the subterraneous chamber that conceals the boat. Egyptologists and archaeologists date both royal boats to the epoch of the "ancient" Egyptian Pharaoh Khufu, or Cheops ([1281], page 522). They are considered to be funereal boats, and their age is said to equal 4600 years ([1281], page 514). The first one was used for the transportation of the body of Pharaoh Cheops ([1281], page 520). The second boat accompanied the first. The length of the first boat equals 142 feet, or 43 metres; the second boat is of a similar size.

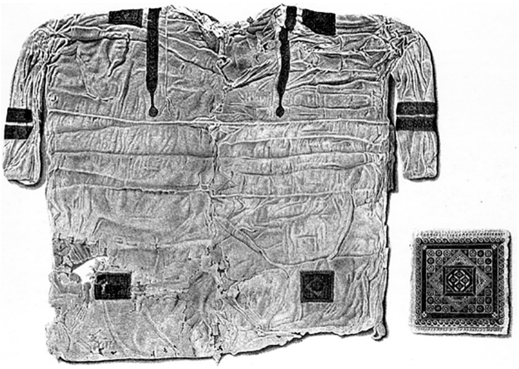


Fig. 19.153. “Ancient” Egyptian shirt decorated with Slavic ornaments. Taken from [1100], A. Vol. I, Pl. 5.

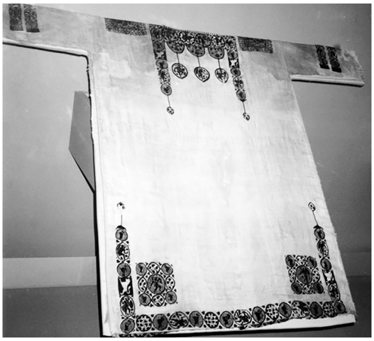


Fig. 19.155. Pharaoh’s attire with embroidery that greatly resembles the Southern Russian ornamentation. The Metropolitan Museum of New York. Photograph taken by A. T. Fomenko in 1996.

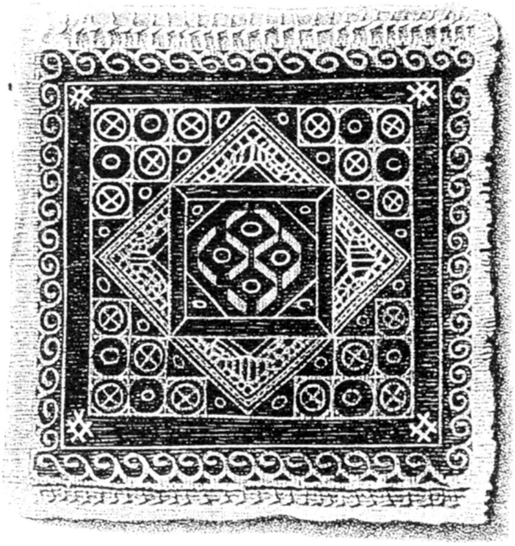


Fig. 19.154. A close-in of the fragment of an “ancient” Egyptian garment decorated with a Slavic ornament. Taken from [1100], A. Vol. I, Pl. 5.

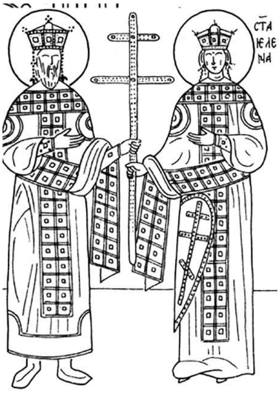


Fig. 19.156. Fragment of a mediaeval Serbian fresco in the Kuli Chapel dated to the XIII century. We see the royal couple of Constantine and Helen whose clothing is decorated with a Christian ornament. Taken from [276], page 12.

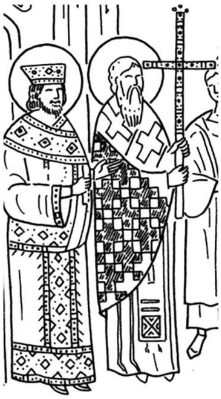


Fig. 19.157. Fragment of a mediaeval Serbian fresco dating from the XIII century. The royal garments are decorated with Slavic ornaments. Taken from [276], page 34.

Let us enquire about the following. How can it be that the aroma of cedar timber, which was noticed by the discoverers of the chamber, hasn’t evaporated in 4600 years? See [1281], page 514. This is highly dubious. Maybe the boats are not as ancient as Scaligerite historians claim them to be, after all.

Another question that arises in this respect is as follows. Modern historians are trying to convince us that the Pharaohs lived right next to the pyramids. In this case, why would one have to build two enormous boats whose length exceeds forty metres in order to transport the Pharaoh’s body over the small distance that lay between the palace and the pyramid? It is suggested that a symbolic voyage across the Nile was the only reason. This may be so.

On the other hand, our reconstruction suggests a different explanation, which appears more natural to us. Apparently, the “Egyptian

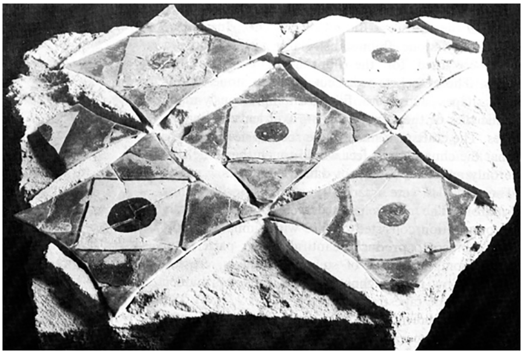


Fig. 19.158. Slavic ornament of ceramic tiles on the floor of a palace in Velikiy Preslav, the mediaeval capital of Bulgaria. Taken from [1411], page 32.

Pharaohs" were the Czars, or Khans, of the Great = "Mongolian" Empire, whose residence was at a considerable distance from Africa and the country known as Egypt today – in Russia, or the Horde, that is, or the Ottoman (Ataman) Empire. They were embalmed posthumously and embarked on a long voyage on seafaring vessels. This fact appears to have become reflected in the "ancient" Greek myth of Charon, the ferrymen of the dead who took them to Hades across the Styx. The embalming procedure was necessary for the preservation of the bodies during the long journey across the sea.

This reconstruction instantly puts things into a perspective. The bodies of the deceased Czars, or Khans, were taken from Europe to Africa on large rowboats, which could navigate rivers as well as the coasts of seas; such maritime voyages are known to us well enough from Russian history. The Russians used rowboats to reach Constantinople. Cossack rowboats still navigated the seas in the XVII century. Such boats have no need for a keel, due to the absence of sails. The longer the boat, the greater its ability to withstand sea waves. This may explain the large size of the boats of the Pharaohs – close to 40 metres.

We must point out that the drawings of the old Russian rowboats are very similar to the boats of the Pharaohs. The same characteristic shapes and the same tall head and stern with curved ends. Russian rowboats are crescent-shaped, likewise the boats of the pharaohs. Russian rowboats can be seen in figs. 19.143, 19.144 and 19.145. In figs. 19.145 and 19.146 we see old drawings of Byzantine rowboats, which seem to be just the same as their Russian counterparts in shape and construction.

Thus, the "Mongolian" funereal rowboats would bring the body of the deceased Great Czar, or Khan, to the port of Alexandria in the estuary of the Nile, and then go up the Nile, reaching Cairo with its royal graveyard of the Gizeh. The boats would then be buried alongside the pharaoh. Therefore, we are of the opinion that the pair of boats as found in the subterraneous chambers was used for the transportation of the Pharaoh's body and ritual paraphernalia from Europe to Egypt.

We must emphasise that both boats were made of cedar ([1281], page 514). However, no cedars fit for timber have ever grown in Egypt. Hence the assumption of the historians that cedar timber was brought to Egypt from Lebanon ([1281], page 514). It has to be said that cedar trees also grow in Europe and in Siberia in large quantities.

In figs. 19.147 and 19.148 we see photographs of the two subterraneous chambers where the disassembled rowboats of the Pharaoh were discovered. Fig. 19.147 shows the first boat, and fig. 19.148, the second.

Figs. 19.149, 19.150 and 19.151 show the first of the pharaoh's boat in the assembled state. The drawings below correspond to the initial locations of the boat's parts in the subterraneous chamber.

Fig. 19.152 represents the modern scheme of the boat, which was made during the assembly. The important fact is that the Pharaoh's boats were made of wooden boards. This is visible in each of the photographs.

Figs. 19.149, 19.150 and 19.151 also make it obvious that the edges of all the long boards are very smooth. The boards of the decks and the wooden shedding on top of the boat fit together perfectly well, without any gaps.

Moreover, the hull boards are bent and also fit together perfectly; the technology of bending straight boards is also far from simple and tells us about the great skill of the "ancient" shipbuilders.

Our main conclusion is as follows. The "ancient" builders of the Pharaoh's rowboats must have used saws – it is very difficult to make such boards in such a quantity with nothing but axes. The saws had to be made of iron or steel.

Therefore, the rowboats must date from the epoch of the XIV-XVII century – the 1600 years of their alleged age are right out of the question. Yet we are told that the "ancient" Egyptians who lived in the epoch of the Pharaohs were still unfamiliar with the metallurgy of iron, let alone steel saws. Therefore, the iron artefacts occasionally found in the tombs of the Pharaohs are usually declared rare and unique, or "later artefacts" that accidentally ended up in the royal tombs in later epochs.

17.

SLAVIC ORNAMENTS ON THE "ANCIENT" EGYPTIAN CLOTHING

In fig. 19.153 we see an "ancient" Egyptian shirt found in the Memphis region. It is adorned with an ornament; a close-in of said ornament's fragment can be seen in fig. 19.154. This ornament is known to be Slavic. At the centre we see a cross surrounded by four circles and circumscribed by a square. Apart from that, the embroidery has many Qatar crosses circumscribed by circles. Another "ancient" Pharaoh's shirt with Slavic ornamentation can be seen in fig. 19.155. It is believed that the Christian Qatar crosses originated from Bulgaria, and later propagated all across Europe. See Chron6 for more details.

We cite mediaeval Slavic ornaments for comparison in figs. 19.156, 19.157 and 19.158. They were depicted in the mediaeval Serbian frescoes ([276] and the inlays of the ancient Bulgarian capital – Velikiy Preslav ([1411]). One of the most common elements of these ornaments is a cross inside of a square – a straight cross (fig. 19.156) or a slanted cross (figs. 19.157 and 19.158) surrounded by four marks – usually circles or dots. The same ornament can be seen in the centre of the "ancient" Egyptian embroidery.

Our reconstruction explains the Slavic attire of the "ancient" Egyptian mummies perfectly well – Egypt was the graveyard of the rulers and high ranking officials of the Great = "Mongolian" Empire, whose ethnic origins were Slavic and Turkic.

Finally, let us discuss the issue of the general style of the "ancient" Egyptian funereal artwork. It seems unique and quite different from what we see in Europe and in Russia. At the same time, our reconstruction demonstrates that Egypt was the royal graveyard of the Great = "Mongolian" Empire. How could this be? Why does the style of the mediaeval Russian sepulchres differ from the Egyptian? We believe the explanation to be as follows. Egypt must have been the ancient ancestral graveyard of the Czars. It was guarded well, and no trespassers were allowed. Therefore, a unique school of decorative art evolved there. The distinctly abstract character of the "ancient" Egyptian artwork can be partially explained by the fact that the Egyptian artists who decorated the royal tombs appear to have lived a secluded life, almost without any contacts with the outside world. The Valley of the Craftsmen is located near the Valley of the Kings, with ruins of an old settlement still intact. The residents of this settlement were the builders and the decorators of the royal tombs. It was a monastery in every sense of the word. There isn't a single tree in these parts – nothing but sand, rocks and stones. Food for the monks was delivered from afar. One gets the impression that many of the things depicted by the monastic artists were only familiar to them by hearsay; they didn't actively participate in the events reflected in their artwork. This must have resulted in the formation of the characteristic abstract style of the Egyptian funereal artwork.

It has to be noted that the Egyptian artwork is often rather frivolous, with many phallic symbols. This may also be explained that the artwork in question wasn't meant to be seen by the general public – only a narrow circle of the initiated. Only the members of the royal family came here, as well as certain high-ranking associates. It was virtually impossible for a stranger to reach Luxor (the Bight of the Kings) – the Nile was easy to guard, and the road across the desert was all but unreal.

CHAPTER 20

Pharaoh Thutmos III the Conqueror as the Ottoman = Ataman Mehmet II, a conqueror from the XV century

We continue our motion forward in time following the history of the "ancient" Egypt and approach the epoch of the famous conqueror Thutmos, or Thutmos III. According to our reconstruction, this is already the XV century of the new era – a few millennia later than it is assumed in Scaligerian chronology. Apparently, this new dating can also be obtained with the aid of the independent astronomical method.

1.

THE ASTRONOMICAL DATING OF THE REIGN OF THUTMOS III BY THE ZODIACS OF DENDERA CONCURS WITH THE NEW CHRONOLOGY OF EGYPT

The famous Temple of Dendera contains inscription that allowed the Egyptologists to estimate that it was built by Pharaoh Thutmos III ([99], pages 774 and 776). Brugsch cites the following translation of this inscription: "The great foundation of [the temple in] Dendera, the reconstruction of the memorial building endeavoured by King of Upper and Lower Egypt, Lord of Both Lands, Ra-Men-Kheper [or Men-Kheper-Ra], son of the Sun, crowned monarch Thutmos [the Third] after the finding of this [presumably, the plan of the temple to be – Auth.] in the ancient writings from the times of King Khufu" ([99], page 776).

We see Thutmos III refer to King Khufu (Cheops) in the traditional pronunciation – the Khut or the Goth, in other words. Therefore, it appears that the Great Sphinx and the Great Pyramids were built before the Temple of Dendera. This order corresponds to the one that is customary for the Scaligerian chronology. The New Chronology yields the same order, which means that it is probably correct.

Another version of the "ancient" Egyptian legend of the construction of the Dendera Temple is as follows: "King Thutmos III ordered to erect this building [to erect and not to reconstruct – Auth.] in memory of his mother, the goddess Hathor, Lady of Ant (Tentira)" ([99], page 375).

We have the unique opportunity to estimate the lifetime of Thutmos III or his immediate predecessors, namely, Thutmos II and Thutmos I. The inscription cited above tells us nothing about the "number" of Thutmos. The arbitrary number enclosed in parentheses is an invention of the Egyptologists.

Let us remind the reader that the ceiling of the Dendera Temple is adorned with two graphical representations related to astronomy – the Round and the Long Zodiac, which demonstrate the planetary dispositions in constellations. These zodiacs can be dated astronomically; all of the above is related in detail in CHRON3, Part 2.

It turns out that a single precise astronomical solution exists for the Round Zodiac – namely, 1185 AD. There is also a precise astronomical solution for the Long Zodiac of Dendera, and it is unique as well – 1168 AD. Therefore, both Dendera Zodiacs date from the XII century AD.

Therefore, Pharaoh Thutmos, who was involved in the reconstruction of the Dendera Temple, must have lived in the XII century AD the earliest. This is in good correspondence with the dating of the Thutmos epoch that we suggest – the XV century AD.

As we have pointed out already, our reconstruction suggests that the Temple of Dendera could have been erected in the XV century as a memorial construction to commemorate the 300-year anniversary of some major dynastic event that took place in the XII century. Both anniversary dates, 1165 and 1185, were recorded in its zodiacs.

Incidentally, the Ataman = Ottoman rulers were called Sultans, whereas the "ancient" Egyptian Pharaohs went by the "Suthen" title ([99], page 5) – which is basically the same as the title of a Sultan, and also "Suthen-Shebt" ([99], page 5), which is once again identifiable as the mediaeval title "Sultan-Shah." The estate of the "royal children" and the "royal grandchildren" was known to the ancient Egyptians under the collective term of Suthen-Reh – in other words, "Sultan Rex," or "Sultan King" ([99], page 85). All of the titles mentioned above are explicitly mediaeval in origin.

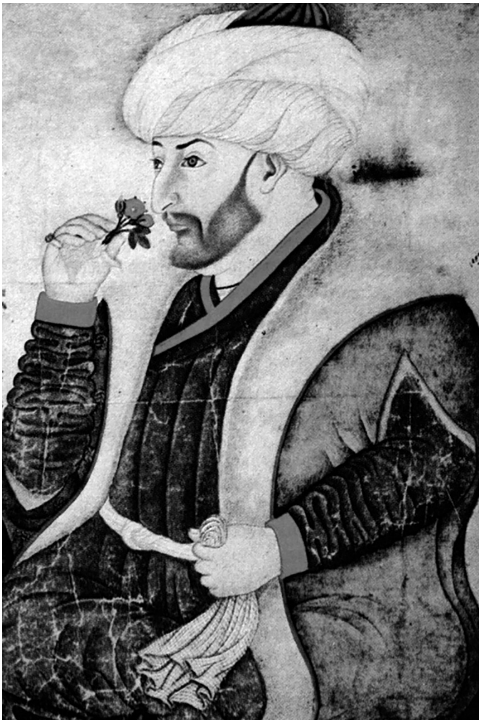


Fig. 20.1. Ancient portrait of the XV century Sultan Mohammed (Mehmet) II. The famous warlord, who conquered Constantinople and terrified Europe, Africa and Asia, is portrayed in a romantic manner, meditatively savouring the aroma of a red flower. The Sultan adored flowers; the Ottoman court artists were well familiar with his habits. Taken from [1464], page 67.

2.
THE GREAT CONQUEROR OF THE XV CENTURY PHARAOH, SULTAN AND ATAMAN THUTMOS III, ALSO KNOWN AS MOHAMMED (MEHMET) II

Brugsch begins his account of the reign of Thutmos III as follows: "This great ruler, whose reign lasted almost 54 years … has left a whole multitude of monuments, starting with the vast temple and ending with a tiny scarab effigy with the name of Thutmos III inscribed upon it – the documents left from this reign are truly countless …

The ruler wages war against the strongest kingdoms of the epoch, and victoriously reaches the faraway borders of the world known in that epoch… We shall yet be amazed by the accumulated riches that poured into the Pharaoh's treasury …

The chronicles of wars waged by Thutmos III are transcribed as holy symbols on the internal part of the walls … All these walls have long been destroyed, pillaged and taken apart into stones; only brief fragments of what used to be long lines of text have survived on the pieces of walls that remain intact; however, even those suffice for a general reconstruction of the glorious chronicle wherein the victories of Thutmos were written and getting a basic idea of the enormous distances that he had covered together with his troops.

Over the course of twenty years, the great Pharaoh launched more than thirteen campaigns against foreign nations" ([99], page 302).

Our reconstruction suggests the following identification. The Ottoman = Ataman conquest started in the XV century. It continued until the end of the XVI century. Apparently, the "ancient" Egyptian chronicles describe it as the conquests of Thutmos, who might be a collective image, primarily based on the famous Mohammed II the Conqueror, also known as Sultan Mehmet II, regnant in 1451-1481 AD ([797], page 797). An ancient portrait of Mehmet II can be seen in fig. 20.1.

3.

THE CAPTURE OF KADESH = CZAR-GRAD BY PHARAOH (ATAMAN) THUTMOS IN 1453

One of the main events that took place during the reign of Pharaoh Thutmos III was the capture of the city of Kadesh ([99], pages 306-308). Above, in our analysis of the biography of Ramses II, we already identified the city of Kadesh as mentioned in the "ancient" Egyptian chronicles as Czar-Grad. After the Trojan War of the XIII century Czar-Grad remained the capital of Byzantium for a short while, although it was already controlled by Russia, or the Horde, and the Ottoman = Ataman Empire in the XIV-XV century.

4.

RELATIONS BETWEEN RUSSIA, OR THE HORDE, AND THE OTTOMAN = ATAMAN EMPIRE IN THE XV CENTURY: TWO PARTS OF THE GREAT EMPIRE

We shall briefly relate the history of this period in its Scaligerian version, which is correct, in a way, yet in need of a serious rethinking. In order to understand the events in question one must simply retain the awareness that Czar-Grad was already controlled by Russia and the Ottomans in the XIV-XV century, as we have already mentioned, yet strived to regain some degree of independence.

Apparently, in the beginning of the XV century Constantinople swayed towards siding with the West European vicegerents of the Horde, and its rulers entered a union with the Western affiliate of the "Mongolian" Authority – Vatican (named after Batu-Khan) in the newly founded Italian Rome. Scaligerian history describes this event somewhat distortedly – as the recognition of the Italian Catholic Pope's supremacy by the Byzantine Church at the famous Council of Ferrara and Florence of the alleged years 1438-1439, qv above.

As a result, the relations between Constantinople and the Horde, or Russia, and the Ottomans (or Atamans) were severed immediately, since, according to our reconstruction, Islam had still been one with the Orthodox Christianity as practised in the Empire – the religious schism between the Horde and the Ottomans took place somewhat later.

Having strained the relations with the Imperial capital, Czar-Grad automatically sealed its fate, having made its fall imminent. 14 years later, in 1453, it was taken by Mehmet II, whose troops included Russians, as we demonstrate in CHRON4. The participation of Russian troops in the storm of Constantinople is a hypothesis of ours, since every trace of this event was wiped out from Russian history by the Romanovian historians with the utmost diligence. Nevertheless, the information that we have at our disposal allows us to regard said fact as definite (see CHRON4).

The fall of Czar-Grad, or the Byzantine Rome, is a crucial event in the history of the Great = Mongolian Empire. Our reconstruction of the ensuing events is as follows (see fig. 20.2).

The Russians and the Ottomans regarded the capture of Czar-Grad as the final sanctification of the Great = "Mongolian" Empire by the authority of the Evangelical Jerusalem = Czar-Grad = Troy – the city where Jesus Christ (Andronicus-Christ 1152-1185) lived and was crucified finally became part of the Empire and somehow passed on its primary Christian halidoms as well as its supreme ecclesiastical authority.

As a result, Russia (or the Horde) remained the key military and administrative centre of the "Mongolian" Empire, whereas the Ottoman = Ataman Empire became the proud owner of

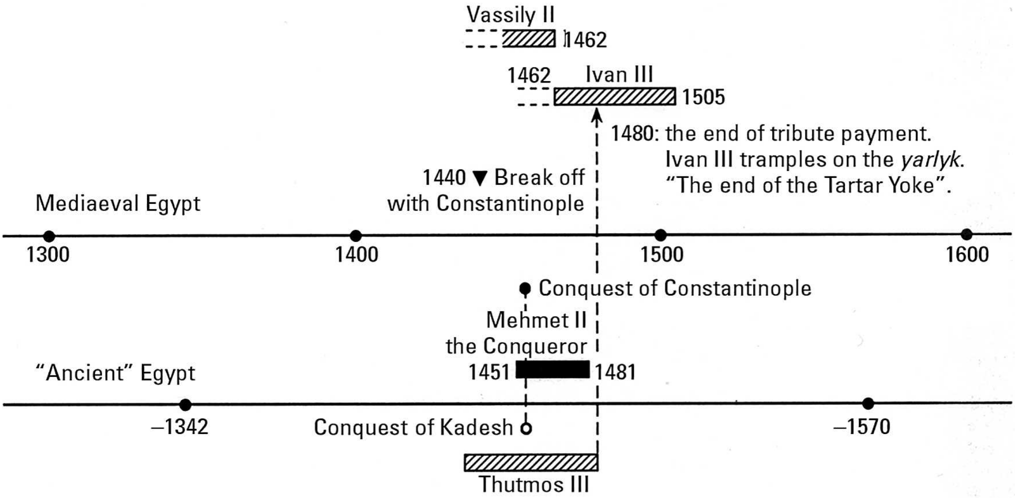

Vassily II
1462
1462
Ivan III
1505
1480: the end of tribute payment.
Ivan III tramples on the *yarlyk*.
"The end of the Tartar Yoke".
1440 ▼ Break off
with Constantinople
Mediaeval Egypt
1300
1400
1500
1600
Conquest of Constantinople
Mehmet II
the Conqueror
"Ancient" Egypt
1451
1481
–1342
Conquest of Kadesh
–1570
Thutmos III

Fig. 20.2. The parallelism between the history of the "ancient" Egypt (reign of Thutmos III) and the events of the XV century AD.

Jerusalem, the city described in the Gospels, or Troy (Trinity).

Two centres have emerged as a result; the dissension between the Horde and the started to grow as a result. This situation obviously led to the important and awkward issue of supremacy within the Great = "Mongolian" Empire, which was still a united state. There were two contestants to the throne – Ataman Sultan Mehmet II and the Great Czar, or Khan of Russia Ivan III (or, alternatively, Vassily II). It is believed that Vassily was already blinded by that time, and so Ivan III was the de facto ruler.

However, since Czar-Grad (Jerusalem), the holy city of Christ, had ended up in the possession of Mehmet II, this gave the latter formal priority, which ended in 1481, the year of his death. The spiritual leadership was an arbitrary matter and didn't stem from the real balance of military power within the Great = "Mongolian" Empire. As we have seen, the military supremacy of Russia, or the Horde (also known as Israel) was overwhelming during the epoch in question.

As soon as Mehmet II died, in 1481, Ivan III publicly declared about his refusal to obey Czar-Grad in any way at all, even formally. This was the first discordance within the Great "Mongolian" Empire, which is when the Muscovites made their claim about Moscow being the Third Rome (see CHRON5, Chapter 12:9). The budding religious dissent must have flowered shortly.

Issues of subordination translated into taxation in the Great = "Mongolian" Empire. The sum was an altogether different issue – loyal subjects paid a small tax, which could be returned to them as fees (mind the words of the Chinese Khan's state official as cited in CHRON5, Part 2: "China"). Faraway conquered lands paid real tax, of course.

Nevertheless, the very fact of taxation was a symbol of subordination within the Empire – for loyal subjects and conquered lands alike. The party paying the tax recognized itself as subordinate to the party receiving it. This was a rule of the Great = "Mongolian" Empire.

Therefore, the temporary recognition of the Evangelical Jerusalem's supremacy by Russia, or the Horde, for a period of 30 years (between 1453 and 1481) must have been expressed as the payment of some tribute to the City of Christ, possibly of a purely symbolic nature.

Therefore, the famous refusal of Ivan III to pay tax in 1480 must have meant that Russia (the Horde) declared itself unwilling to recognize Czar-Grad as its ecclesiastical capital, which was expressed in the famous formula about Moscow being the Third Rome.

In the consensual "Romanovian" rendition of the Russian history the fact that Russia was paying a symbolic tribute to the Ottomana = Atamans during those thirty years transformed into the "tragic three hundred years of slavery" suffered by the Russian nation under the yoke of the monstrous Tartar invaders, whereas the refusal of Ivan III to pay tribute was interpreted by the Romanovian historians as "the end of the Great Tartar Yoke in Russia."

One must think, Ivan III would be greatly surprised to learn how his epoch would be described a mere 200 years later by Tatishchev, Miller, Bayer, Schlezer, Karamzin, Klyuchevskiy, Solovyov and other "specialists in the field of Russian history."

Let us however return to the XV century. The above sequence of events was perfectly natural. Both Czar-Grad and Moscow were capitals of two enormous parts of the Great Empire. The temporary prevalence of Constantinople after 1453 wasn't that great, and the first event to interfere with the normal flow of things, namely, the death of Mehmet II, put an end to this prevalence immediately.

This explains the oddities inherent in the Millerian and Romanovian rendition of "the end of the Tartar Yoke in Russia," which falls over precisely this year, 1480. It is believed that after the refusal of Ivan III to pay tax the "Russian" and the "Tartar" troops faced each other for battle at River Ugra.

"The troops of the opposing parties stand on either coast of the Ugra, reluctant to engage in battle" ("The Ugra Stand")" ([942], age 40). This meditative "stand" is declared to have ended the horrendous Tartar yoke – the bloody epoch of foreign rule came to its end peacefully and surreptitiously.

We are of the opinion that everything is perfectly clear. There was no yoke and no reason for the Russians and the Ottomans to engage in battle in 1480. One must be aware that during the epoch of Czar-Grad's capture Mehmet II and Ivan III (or Vassily II) were allies according to our reconstruction, and possibly friends. Therefore, there were no problems between the allies while Mehmet II was still alive. Ivan III recognized the religious leadership of Mehmet II and paid the symbolic tribute without any qualms – one must also remember that Mehmet II was older than Ivan III.

However, recognizing the superiority of Mehmet II, Ivan III could by no means recognize that of Mehmet's successor. The accumulating discrepancies – religious, for instance, between Russia, or the Horde, and the Ottomans, have led to certain disputes, but by no means military action – the two parties managed to remain on friendly turns up until the very epoch of the Romanovs.

The pro-Western Romanovs initiated an endlessly long and useless war with Turkey, which diverted Russia from all other affairs for centuries to come and resulted in the dissolution of Turkey.

However, let us once again return to the XV century. The Western Europe, which was conquered by the "Mongols," or the Great Ones, as early as in the XIV century, was largely controlled by the Horde, or Russia – to a greater extent than by the Ottomans (or Atamans). Apparently, the greater part of the tribute paid by the Westerners went to Russia. Therefore, the Ottomans must have regarded the Western Europe as an integral part of Russia, or the Horde – to the extent of calling it Ruthenia (the Horde, or Russia).

Below we shall see this circumstance reflected in the "ancient" Egyptian chronicles from the epoch of Thutmos, which date from the second part of the XV century in reality. The Egyptian chronicles of stone use the word Ruthenia, or Russia, for referring to the whole of Europe, the East and the West alike. The fact that Ruthenia was a mediaeval name of Russia is mentioned in [517] and in Part 6 of the present work.

Also, one has to keep in mind that the same Great = "Mongolian" (primarily Russian) conquest of the XIV century resulted in the transfer of many Russian names to the territory of the Western Europe.

We shall simply cite a single example that we believe to be vivid enough – the name Ruthenia transforming into Luthenia (R -- L), or Latinia

(Italy in reverse: TL = LT). The Etruscans were the ones who brought the Russian names to Italy in the XIII-XIV century, among them – the name Ruthenia, which has eventually become Latinia and then Italy. Therefore, every time we see Ruthenia, or Latinia, mentioned in the stone chronicles of the "ancient" Egyptians, we must find out which country was referred to exactly – Russia, Italy, Prussia etc.

Our final comment is as follows. We may never have managed to reconstruct and understand the XV century history if we weren't suddenly helped by the history of the "ancient" Egypt, or the stone chronicles of the pyramid land, transferred into the distant past by the Scaligerian "chronology." As we understand today, the hieroglyphic writings of Egypt in Africa tell us a lot about the history of Europe – and, in particular, the history of Russia. They contain a more or less complete rendition of the XIV-XVII century history, sometimes with amazing details that were either lost elsewhere or destroyed in the creation of the false Scaligerian version.

It was only owing to the fact that the Egyptologists and the Scaligerite historians in general failed to recognize the whole significance and the meaning of the authentic "ancient" Egyptian documents carved in stone, hence their survival despite the endeavours of the hammer and chisel artists.

Western European Scaligerites were a great deal more successful. For instance, we don't know whether the long lists of items sent to the rulers of the "Mongolian" Empire by their vessels as tribute in the XIV-XVI century have survived anywhere at all. Let us recollect that the vassals were very punctual about the tribute, doing all they could so as not to cross the Sulltan, or Ataman, and the Horde, or Israel (see CHRON5, Chapter 12:3.3). Most likely, no such documents have survived in Europe, the reasons being obvious enough. However, such lists do exist on the walls of the "ancient" Egyptian buildings – and they are very detailed indeed. We shall cover them below.

Now let us go over the "ancient" Egyptian chronicles carved in stone and see what they tell us about the events of the XIV-XVII (or even the XVIII) century.

5.

THE ATAMAN CONQUEST OF THE MEDITERRANEAN REGION, ASIA MINOR AND EUROPE IN THE XV CENTURY, ACCORDING TO THE "ANCIENT" EGYPTIAN TEXTS

5.1. The conquest of Kadesh by Thutmos III

The wars of Thutmos III were described in the detailed "ancient" Egyptian chronicle in stone cited by Brugsch in [99], pages 303-325. Before we proceed to analyse this source, let us note it right away that the lettering in question suffered greatly from the chisels of later researchers – many names of people, cities and nations have been destroyed completely, especially in such interesting places as the description of the actual storm of Kadesh etc [99], page 307).

The lengthy list of 119 cities conquered by Thutmos III and the cities of his allies begins with the city of Kadesh on the Orontes (99], page 329). As we already know from the biography of Ramses II, it is most likely to identify as Czar-Grad, the largest and most important city conquered by Thutmos III, hence its placement at the top of the list.

The second city in the list of Thutmos III is Maketa, or Megiddo. The name is obviously a reference to Macedonia.

The chronicle calls the king of Kadesh on the Orontes enemy of Thutmos III ([99], page 304). The king of Kadesh is the ally of the king of Maketa = Megiddo, or Macedonia – they both fight against Thutmos III.

This is what we learn from the lettering: "Then they (the enemies) ran to Megiddo, with terror on their faces, and left their horses and their chariots of silver and gold, and were taken up the walls of this city by their garments as if they were ropes, for the city was locked in fear of King … [followed by a chiselled-off part] …

As they were pulled up the city walls in their garment, o, had the King's warriors resisted the urge to capture the possessions of their enemies … [another chiselled-off part] … Megiddo that very hour. For the abject king of Megiddo and the abject king of this town (Megiddo) were raised in such a way that they managed to escape and enter their city.

And the Pharaoh was furious [a large passage has been chiselled off here] ………

And so his royal might brought him victory. Then his enemies' horses were taken… Tied up, they were throbbing like fish on dry land… And so the camp of the despised king was taken, likewise his son. And the warriors cried out in joy, and gave praises to Ammon, Lord of the Thebes, who gave victory to his son … [chiselled-off piece] …

And they laid out their exploits before the king: severed hands, live captives, mares and chariots… The power of Megiddo equals (or represents) the power of a thousand cities, which you must take … [another chiselled-off passage] … the leaders of the guard… And the king wished to stay there, in the east of the city, as though he were in a stronghold.

(The king) ordered to build fortifications around the place – thick walls with spikes" ([99], page 307).

It is possible that the capture of Kadesh was joined with the conquest of Macedonia (Maketa) = Megiddo here. "Certain details pertaining to the storm of Kadesh are found in the account of Amenemkhib" ([99]), page 340).

What is the tale about? Apparently, the conquest of Byzantium, the Balkans and Constantinople by the Ottomans in 1453. The "ancient" Thutmos III the Conqueror identifies as the mediaeval Mehmet II the Conqueror, as we understand today.

The very same events became reflected in the "ancient" Greek history as the foundation of the Macedonian Empire by the "ancient" Philip II the Conqueror. His son, Alexander the Great, brought the Empire to the very summit of its glory (see the description of the parallelism in Chron2, Chapter 3:18.

According to our reconstruction, the "ancient" Thutmos III, the mediaeval Mehmet II and the "ancient" Philip II are but different names of one and the same historical personality of the XV century.

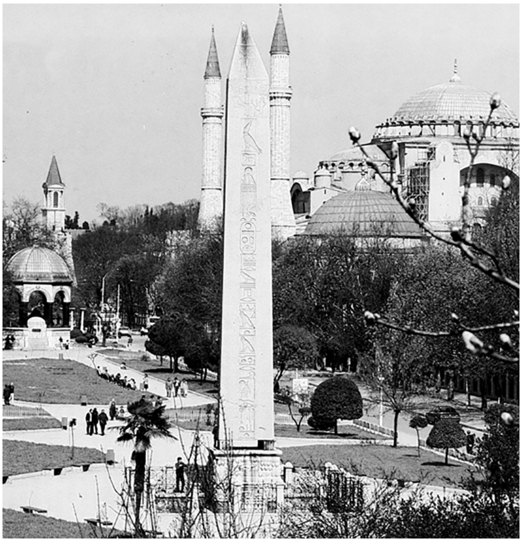


Fig. 20.3. The "ancient" Egyptian obelisk of Pharaoh Thutmos III. It is presumed that Emperor Theodosius erected it in Czar-Grad two thousand years after the death of Thutmos – namely, in the alleged year 390 AD. According to the New Chronology, this event took place some 1050 years later – in the XV-XVI century AD. Let us remind the reader that the chronological shift of 1053 returns the "ancient Rome" to its proper chronological position. Taken from [1464], page 46.

5.2. The location of the largest obelisk built to honour Thutmos III = Mehmet II

It is in Constantinople – not African Egypt, but rather the Ottoman = Ataman Empire (see fig. 20.3).

Brugsch reports: "The largest of the obelisks built to commemorate Thutmos III that we know of is the Constantinople obelisk. Excellently carved hieroglyphs cover all four sides of this enormous monolith of pink granite … At the centre of this … inscription we see the phrase that has actual historical value: 'King Thutmos III walked all across the Land of Nakharina, as the victorious leader of his army. He has stretched his borders to the edge of the world and the sea at the back of Nakharina'"([99], page 376).

Here the "Land of Nakharina" must stand for "*nagornaya zemlya*" – "the hilly land," or Greece (whose name can also be interpreted in the same manner, qv in [544]). It is a Slavic name formerly used for referring to Byzantium. In other languages Byzantium was called differently – Romea, for example.

Most probably, this "ancient" Egyptian obelisk was built by Mehmet II = Thutmos III after the capture of Czar-Grad = Troy in 1453. Incidentally, one of the implications is that regular people who passed by the obelisk could still understand hieroglyphic writing in the XV century.

5.3. Another obelisk of Thutmos III = Mehmet II in Italy

However, it wasn't just Byzantium that Thutmos III = Mehmet II conquered. Another obelisk of his can be seen in Italian Rome. Brugsch reports: "One of the obelisks … was taken to Rome by the Romans and installed on the square known as Lateran today. The name of Thutmos III was read upon it; inscriptions mention him in the following context:

'The king ordered to build this great obelisk in front of the main entrance to the temple in the region of Apa as the first of many royal obelisks at Ous to be built' … Elsewhere we read the following words: 'The king has ordered to build this great obelisk at the top entrance to the Temple of Apa, facing the City of Ous'" ([99], pages 376-377).

We have removed the explanatory notes of Brugsch that he places in parentheses. Brugsch tries to locate the places referred to in the lettering on Egyptian territory. One must admit that he isn't very successful here – instead of Apa he proposes "Karnak," apparently finding no better option, and instead of Us, "Thebes" – also having found nothing better? But Brugsch has nowhere to retreat, since the Egyptologists are certain that the obelisk was brought to Italy from Egypt, and may therefore mention nothing but Egyptian geography.

Yet the obelisk stands in Italy, and was erected here by Mehmet II, as we understand – or Thutmos III. He had no need to order for an old Egyptian obelisk to be brought here – he could easily install a new obelisk in Italy, which he conquered for the second time, as we understand now. There was plenty of inexpensive work force there. He was also familiar with the hieroglyphs, likewise most people around him. We have already cited photographs of the Italian obelisk in CHRON1, Chapter 7:6.3.

Let us now take a closer look at the names mentioned in the lettering on the obelisk of Thutmos. We instantly notice the famous Italian name Apa – Apulia. This is the name of the Italian peninsula's "heel." The entire peninsula is also known as the Apennines – we see the same root used ([797], pages 67 and 70).

The city of Ous as mentioned on the Obelisk of Thutmos also strongly resembles the name Rous (or Lous).

Let us now regard the map of Apulia. We shall instantly see the large city of Lecce; the coastal part of the Apulian peninsula is also called Leuca (more precisely, 'Cape of St. Mary of Leuca.' Given the constant flexion of R and L and vice versa, we can also read the names as "Rus."

However, we do not insist on this interpretation of the name "Ous" as mentioned by Thutmos. Given what we already know about the Etruscans, it makes no sense to meditate on the meaning of the mysterious "Ous" in the lettering of Thutmos. It meant "Rus" – possibly, the same root as in the word "Etruscan," or a reference to either Lecce or Leuca.

The largest city of Apulia is Taranto – "tyrant" or "pharaoh," in other words! This must be where the Obelisk of Thutmos was installed initially – in the city proudly bearing the name of the Pharaoh, or Taranto. It wasn't until much later, when the Italian Rome founded at the end of the XIV century as the "Mongolian" affiliation of the Imperial Catholic Church was transformed into the centre of the "new Catholic Church" in the XVII century, that the obelisk from Taranto, the City of the Pharaoh, was taken to Rome, after many a tribulation. This must have happened already in the XVII century of the New Era – the "ancient" Rome was busy hoarding antiquities aimed at proving its "great age."

This must be when the obelisk "was taken to Rome and installed on the Lateran square" ([99], pages 376-377). The name is possibly derived from "la Taranto," which will once again make it mean "Pharaoh Square."

In fig. 20.4 we see yet another "ancient" Egyptian obelisk in Rome, which is believed to have been brought here from Egypt. We see it topped by a Christian cross; historians are trying to convince us that the cross was "a more recent addition"; we may as well doubt it – most likely, the cross was there from the very start, since the obelisk was erected by the Christian pharaohs of the "ancient" Christian Egypt in the XIV century AD the earliest.

5.4. The union of the Ruthen tribes

The "ancient" Egyptian inscriptions, which, as we understand today, describe the epoch of the XV century AD, tell us a great deal about Russia, or the Horde. Let us remind the reader that the "ancient" Pharaoh Thutmos is most likely to identify as the mediaeval Mehmet II. Failing to realise the true meaning of the texts in question, Brugsch writes the following, using virtually the same words as Orbini:

"In Canaan [the Land of the Khans – Auth.] there was a great union of tribes of a common origin, known under the general name of Ruthens. These nations were governed by a host of local kings occupying fortified cities… A special role was played by the King of Kadesh in Orontes, 'the land of Amorrheans,' according to the inscriptions" ([99]), page 334) – this is what we learn from Brugsch, who writes it without realising the true meaning of his own words.

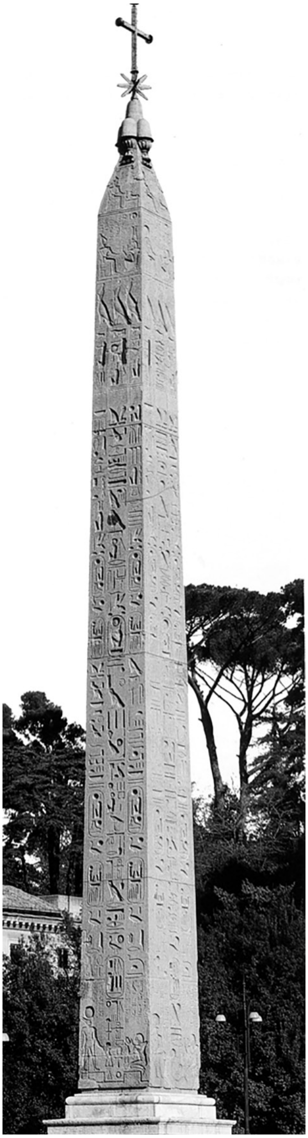


Fig. 20.4. "Ancient" Egyptian obelisk on the Piazza del Popolo in Rome. It is also presumed to have been brought to Italky from Egypt: "The 24-metre obelisk stood in the Heliopolis Temple of the Sun initially. It was brought to Rome by Emperor Augustus and installed in Circus Maximus with great honours. Caligula moved it to his own circus later on. The current location of the obelisk is to be credited to Pope Sixtus V" ([930], page 39).

However, all of the above makes everything perfectly clear. The "ancient" Land of Canaan is the land of the Khans of the XIV-XVI century.

The "great ancient union of tribes" is the Russian ("Mongolian") Empire that was formed in the XIV century. Its name "Ruthen" is also of an obvious enough origin – the word "Orda" ("Horde"). The Great Empire was indeed divided into local principalities (known as "*ulus*") governed by local princes. Among them – the Western Europe, the Balkans, China, India, Iran, Japan, Africa, parts of America etc (see CHRON6). The vicegerents of the Horde are patronisingly referred to as "a host of local kings" in Brugsch's work, since he failed to realise that the Scaligerite historians of the XVII century artificially compressed the Great Empire, or the Land of the Khans, to the tiny spot of scorched land in the modern Palestine.

The "Kadesh on Orontes in the land of the Amorrheans" identifies as Czar-Grad in the land of the Romeans on the straits (or the river) of Bosporus. Obviously enough, the ruler of Czar-Grad enjoyed a special status, if only for the reason that Constantinople (a.k.a. Jerusalem, or New Rome) had been the Holy City of Jesus Christ.

Brugsch continues:

"This union of the Ruthen tribes was joined by the Phoenician Khalu, who had lived near the sea and were called Tsakhi by the Egyptians" ([99], page 334). Here we see a list of nations that inhabited the Northern (or European) coast of the Mediterranean – the Khalu = the Gauls (France), then the Phoenicians (or Venetians), and, finally, the Tsakhi (the Czechs = the Austrians).

Brugsch goes on and on, still failing to realise anything: "Their main city ["they" = the union of the Ruthens – Auth.] was Aradus" ([99], page 334). This is simply a reference to the fact that Russia was led by the Horde, or Aradus. Then, having conquered many a nation in the XIV century, the Horde has left its mark there – in particular, as the Russian names of the cities, geographical regions, rivers, mountains and lakes. This must be how the city of Arad appeared in Romania, likewise the city of Oradea. They are right next to the Hungarian border, qv in the modern map.

Furthermore, "the same union [the union of the Ruthen nations, or Russia – Auth.] was joined by the Kiti, also known as Khittim (or Khettei) of the Holy Writ [! – Auth.]" ([99], page 334).

Let us remind the reader that nearly every single name cited by Brugsch is already known to us quite well. The two last names – Kytia, or China (Scythia), alias Russia (see Part 6) and "Hittites" (Goths, or Cossacks) are so blatant (given the sum total of our knowledge at this point) that we can be positive enough when we claim that the union of the Ruthen tribes as described in the "ancient" Egyptian chronicles is Russia, or the Horde, in the XIV-XVI century.

We must also point out that Russia, or the Horde, already included the entire Western Europe in the epoch described above, France being no exception (see above).

5.5. The new Ataman conquest of Europe in the XV century by Pharaoh Thutmos = Mohammed

Let us carry on with reading the Egyptian chronicles – a most fascinating pastime, once we realise what they are really telling us about.

We are about to proceed with reading about the history of the Ottoman = Ataman conquest of Europe in the XV century, which is known to us well enough from mediaeval history. It can be considered a "new conquest," after the Great = "Mongolian" conquest of the world in the XIV century as described above. Let us now add a few important details thereto. As we have discovered, a meticulous account of this conquest is also provided by the monuments of the "ancient" Egypt. Let us linger on our reconstruction of the conquest for a longer while.

In the XIV century, or about 100 years before the events in question, Russia, or the Horde, already conquered a large part of the Western Europe, Asia and Africa, founding the Great = "Mongolian" Empire as a result.

However, the monolithic nature of the empire would eventually collapse due to reasons laid out in Chron6. Towards the beginning of the XV century the imperial vicegerents founded more or less independent countries all across the empire, and those were striving for independence. A power struggle began between the descendants of Georgiy = Genghis-Khan and Ivan Kalita = Batu-Khan. This is why the Russian chronicles describe the first half of the XV century as a time of strife.

The Ottoman = Ataman Conquest of the XV century was, in particular, aimed at strengthening the unity of the Great = "Mongolian" Empire. This was implemented successfully. As we mentioned above, the time in question, or the period of roughly 30 years that followed the conquest of Czar-Grad, was when the authority of the Ataman Czar-Grad, or Judea, was even recognized by the capital of the Great Empire, or the Horde itself.

Therefore, the Ataman conquest of the XV century was de facto a reaction to the internecine power struggle within some of the Great = "Mongolian" Empire's provinces.

This is what Brugsch writes about the campaigns of Thutmos: "The main battlefield was the triangular area between Kadesh, Semira and Arad" ([99], page 334). It is perfectly easy to locate said triangle on the modern map of Europe.

1) The city of Constantinople, referred to as "Kadesh" by the "ancient" Egyptian lettering.

2) The city of Smyrna, or the modern Izmir in Turkey, to the south of Constantinople. The "ancient" Egyptian lettering calls it "Semira." It has to be remarked that Smyrna is the "ancient" Greek name of Izmir ([797]), which was naturally used in the "ancient" Egyptian lettering.

3) The city of Arad in modern Romania, to the northwest of Constantinople. The "ancient" lettering calls it Arad, or the Horde.

Let us linger on the "ancient" Egyptian name of the "Land of Rivers," or Nakharain ([99], page 342). Egyptologists believe it to be the old name of Mesopotamia ([99], page 342). We have suggested several other (European) versions of its identification.

First version. Initially (in the old chronicles) this name stood for the Nogai Land or the Nogai River (Volga?) = Nogai-Rhone.

Second version. Nakharain = "*nagornaya strana*," or the "hilly land" (Greece).

Third version. In later chronicles, dating from the epoch when the "Mongolian" Empire spread wider and swallowed the entire Western Europe, "Nakharain" may have been voiced as the German "nach Rhein" – "towards Rhine," the famous German river.

Germany also inherited the moniker "Assyria," or "Asher," imported from Russia, or the Horde, as well as "Prussia," while its inhabitants started to refer to themselves as to "Goths."

5.6. A list of the numerous conquests of Pharaoh Thutmos = Sultan (Ataman) Mehmet

Brugsch reports the following: "A closer study of the remaining victory records in the list, which describe every campaign of the king starting with the Battle of Megiddo [in Macedonia – Auth.], reveals that Thutmos III launched a total of 14 campaigns between the 23rd and 40th year of his reign … Insofar as the chisel marks permit [sic! – Auth.], we are referring to the data contained in this list" ([99], page 340).

It is known that, having captured Constantinople and the Balkans in the XV century, the Ottomans launched their main strike at the Western Europe – in particular, the Latin countries, including Italy and Austria, which also figure in the "ancient" Egyptian chronicles as "Luthenia." The main territory of the "Luthenia" (or Ruthenia) identifies as Russia, or the Horde.

Brugsch wrote: "The name of the Ruthennu (or Luthennu) nation was mentioned often and played an important part in the history of the 18th dynasty" ([99], page 243).

Thus, after the XIV century the Latin Western Europe became known as Latinia, or Luthenia – a province of the Great = "Mongolian" Empire. One of its centres was in Austria, Vienna being the capital. The name Vienna is likely to be a derivative of the Russian word "*venets*," "crown," or the name of the Slavic tribe – the Venedes, qv in Orbini's book and in Chapter 9 of CHRON5.

Moreover, the very word Austria (as Austrriki) is one of the old names borne by Russia (the Horde), also known as Scythia – see more in the Scandinavian geographical tractates in Part 6 of the present book. It is little wonder, then, that the European Austria, assaulted by the Atamans, was called "Ruthena" or "Luthena" – Latinia, that is, in the "ancient" Egyptian chronicles, as we shall see below.

Therefore, the name "Ruthena" as used in the "ancient" Egyptian chronicles stood for the actual Horde, or Russia, and also Latinia (the Western Europe) in the more recent chronicles. This is why Brugsch refers to two Ruthens, apparently failing to understand the matter at hand:

"Upper Ruthen was the hilly Palestine, which included Lebanon, whence the travellers came to Lower Ruthen, or Syria" ([99], page 328).

Since Lebanon is most likely to identify as the European Albania, and Palestine is the Italian Palestrina, "Upper Ruthen" must be the name of Latinia, or the entire Western Europe. The word "upper" shall translate as "western" in this case. Let us remind the reader that the ancient maps were often inverted in relation to their modern counterparts, qv in CHRON1. The Syrian Ruthen identifies as Russia, or the Horde, the heart of the Empire, as we already mentioned above. The word "lower" shall be referring to the East in this case.

Brugsch sums up as follows: "The primary targets of Thutmos over the course of several years were the follows: Ruthen [Luthen – Auth.] and Tsakhi [the Czechs – Auth.]" ([99], page 303). The countries in question are the West European Latinia and the land of the Czechs.

"After the victories of the Pharaoh, both countries had to recognize the victor as their suzerain" ([99], page 303). Everything is perfectly correct – Italy, the Czechs and several other nations of the Western Europe start paying tribute to the Ottomans = Atamans, as well as to the Horde (see CHRON5, Chapter 12:3.4).

Brugsch cites the following list of the campaigns of Thutmos, which he took from the "remnants" of the "ancient" Egyptian lettering.

"*In the year 23* we have the first campaign against the Ruthens [or Latinia = the Western Europe – Auth.].

In 24-28: the second, third and fourth campaigns against the Ruthens [or Latinia = the Western Europe – Auth.].

In 29: the fifth campaign. The assaulted cities are Tunep [apparently, a derivative of "Danube" – Auth.] and Arad [possibly, the city of Arad in Romania – Auth.]. The land of Tsakhi is laid desolate [most likely, the land of the Czechs and not Phoenicia (or Venice), as Brugsch appears to think – Auth.]

In 30: the sixth campaign against the Ruthens [or Latinia = the Western Europe – Auth.]. The cities of Kadesh [Constantinople – Auth.], Semira [Smyrna, or the modern Izmir – Auth.] and Arad [Arad in Romania – Auth.] are laid under tribute.

In 31: the seventh campaign against the Ruthens [possibly, Southern Russia in this context – Auth.]. The king reaches Nakharain [the Nogai River? Or could it be the Rhine in Germany? – Auth.], installing two memorial stones next to the river. Contribution is paid by the following cities and lands: Anarut [possibly, Italian Turin read in reverse – Auth.], Ni [? – Auth.], Lebanon [Albania – Auth.], Singara [the Holy Mountain? Zion? – Auth.] and Kheta [the Goths; possibly, Germany – or Crimea, which was also within the Ottoman Empire's domain of influence – Auth.]. Nubia and Ethiopia offer their tribute as well.

In 32: the 8th campaign against the Ruthens in order to collect tribute – among others, it is paid by the King of Assur [or, alternatively, Prussia/southern Russia – Auth.].

In 34: the 9th campaign against the Ruthens [Luthens, or Latins = Western Europe – Auth.] and the Tsakhi [the Czechs – Auth.].

The king of the island Acebi (Cyprus) pays a tribute. Nubia and Egypt also serve the tribute that they are taxed. (If according to Brugsh, Egypt pays tribute, then the pharaoh-sultan already sits in Constantinople-New Rome – Auth.)

In the 35th year: the 10th campaign against the land of Tsakha (*Czech* – Auth).

In the 36th year: the 11th campaign.

In the 37th year: the 12th campaign.

In the 38th year: the 13th campaign.

The land of Tzachi (that is, Czech – Auth.) pays a tribute, same as the island of Acebi (Cyprus) and the king (of lands) of Arrekh (Jerich) (the Latin REX, that is, the king?). Ethiopia and Nubia are among the tributaries.

In the 39th year: the 14th march into the land of Ruten. The recovery of the tribute from the Arab-Shaz (? – Auth.) And from the people of Tsakha (*Czech* – Auth).

In 40: the 15th campaign against the Ruthens" ([99], pages 340-341).

What was the "ancient" Egyptian custom of conquering cities? We learn of the following: "Enemy cities were first offered the option of surrender. Surrendering cities were treated amicably, and only needed to pay a moderate tribute. Alternatively, the city was taken by storm, with a heavy tribute laid upon its inhabitants. Repeated attempts of resistance led to the destruction of cities and plantations, as well as taking hostages and increased wartime taxation" ([99], page 341).

This is a description of a "Mongolian" custom already known quite well to us, qv in CHRON4.

5.7. A list of cities conquered by Thutmos (Mehmet)

Brugsch: "The king's first campaign against Upper Ruthen [Latinia = Western Europe – Auth.], whose memory is recorded on many a monument, was the most important and significant campaign of all. Recollections of said campaign cover most of the temple's walls, and even the pylons were covered in names and drawings of the conquered cities and nations" ([99], page 328).

Brugsch proceeds to quote a list of 119 cities whose inhabitants were taken captive by the "ancient" Pharaoh Thutmos = the mediaeval Mehmet II.

Egyptologists have long noticed the fact that the list is very similar to the list of cities conquered by Joshua son of Nun, the Biblical warlord. Brugsch's book cites parallels between the names of cities conquered by Thutmos and their names in the Bible (or Book of Joshua, to be more precise – see [99], pages 329-333).

Therefore, the Bible and the "ancient" Egyptian chronicles appear to be referring to the same towns and events. The Biblical Book of Joshua, whose final edition came out in the XVI century AD, could easily contain renditions of XV century events. See more on the conquest of the promised land by Joshua = Thutmos in the XV century AD in Chron6.

Apparently, our analysis meets previous research of N. A. Morozov here, and concurs with it perfectly. N. A. Morozov discovered it a long while ago ([544]) that many of the cities listed in the Book of Joshua as the cities that he had conquered can be identified as Western European cities that exist until the present day – European cities in particular. See Morozov's "Christ" ([544]) and our brief rendition thereof in Chron1, Chapter 1:9.

The above is in ideal correspondence with our reconstruction, since Thutmos = Mohammed had indeed fought in Europe initially.

However, it is still early to part way with the list of cities. The matter is that a detailed analysis of the list itself as well as it title as written in stone makes us doubt that the list consists of the cities conquered by Thutmos exclusively. It is more likely that we are confronted by a list of all more or less significant European centres of the Great = "Mongolian" Empire of the XV century, which weren't merely taken captive by the Ottomans, but actually participated in the conquest themselves in order to re-conquer the colonised lands.

For instance, the "ancient" Egyptian stone chronicle declares the following (in Brugsch's translation): "This is a list of the Upper Ruthen's inhabitants taken captive by His Holliness in the enemy city of Megiddo. His Holiness took their children away to the City of Ous [apparently, an Etruscan city – Auth.] in order to fill the house of his father Amon, Lord of Apeh [Italy, the Apennines or Apulia, qv above – Auth.] in his first victorious campaign" ([99], page 329).

Brugsch's translation is difficult enough to understand. Did the king really take the citizens of 119 cities captive in the conquest of a single city? This doesn't seem likely to us, especially given as how he's supposed to have taken their children

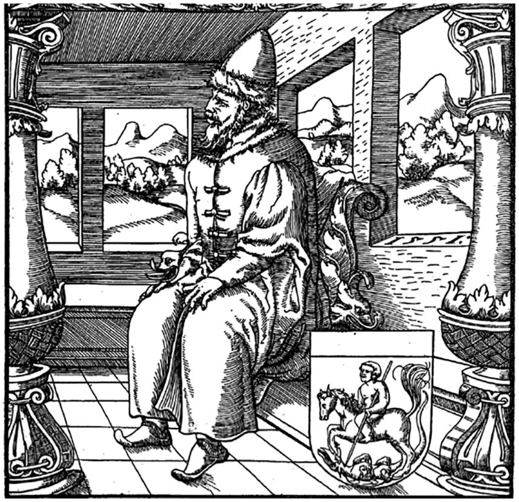
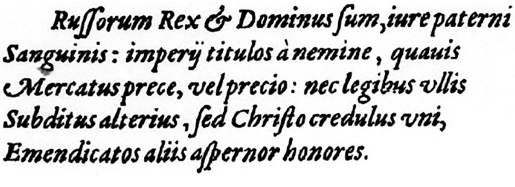


Fig. 20.5. Portrait of Czar Vassily III from the book of Sigismund von Herberstein. Taken from [160]; see also [161], page 69.



Ruſſorum Rex & Dominus ſum, iure paterni
Sanguinis: imperij titulos à nemine, quauis
Mercatus prece, vel precio: nec legibus vllis
Subditus alterius, ſed Chriſto credulus vni,
Emendicatos aliis aſpernor honores.

Fig. 20.6. A close-in of a fragment of the above portrait with a Latin inscription, translated as follows (after [160]). "I am Czar and Lord of the Russians by right of birth; none of my titles were bought or received as a gift. No other ruler's laws have any power over me; I believe in Jesus Christ and despise honours begged from others". Taken from [160]; see also [161], page 69.

away as well. Did the children of 119 cities gather for the battle, too? Further text clarifies the true meaning of the narration. Apparently, what we see is an account of a migration – namely, the colonization of Apeh (Apa), which, as we understand now, probably identifies as Italy or the Apennines. This colonization is the result of the first campaign – one that the pharaoh was only preparing for around the time in question.

We suggest a different interpretation of this lettering. Apparently, Thutmos, or Mehmet, collected the inhabitants of 119 cities that were under his command in order to populate the conquered Italian lands – in other words, he needed them as settlers after his new conquest.

Since the Great = "Mongolian" Empire covered vast amounts of land, this list of 119 cities includes the inhabitants of different parts of the world, Russia (or the Horde) being no exception.

Let us now provide a few examples of easily identifiable cities, whose inhabitants settled in Italy and in the Western Europe in general after the conquest of the XV century ([99], pages 329-333). The Pharaoh may also have given orders for the actual inhabitants of the Western Europe to relocate – for instance, from the seaside areas of Italy towards the centre of the peninsula. And so, the settlers hailed from the following cities:

- Kadesh = Constantinople.
- Maketa (Megiddo) = Macedon
- Libina (Lybna) = Albania.
- Maroma (Merom) = the Sea of Marmara and its environs, or Byzantian.
- Tamasku = Damascus. Brugsch agrees with us here.
- Byzant = Byzantium.
- Mosech = Moscow.
- Kaanau = the Khan's Land.
- Alan = the Alanians.
- Makut or Makeda = Macedon again.
- Atamem (Adamaim) = Atamania, or the Ottoman Empire.
- Kazuan = Kazan.
- Taanak = Tana or Azov (the Danube).
- Riaima = Rome (Romea?)
- Kenut = Genoa in Italy, mentioned twice.
- Luten = Ruthenia, or Russia.
- Ribau (Ravva) = Ravenna in Italy.
- Saltah (Tsartan) = Land of the Sultan.

5.8. The Muscovite Kara-Kitais mentioned in the "ancient" Egyptian lettering

The lettering carved in stone that describes the life of Pharaoh Thutmos's military commander, a certain Amenemkhib, claims that he took part in a war of some sort – possibly internecine, against "the people of Kari-Kai Mesh" (99], page 335). This is an obvious reference to the Muscovite Kara-Kitais, already well familiar to us.

It is likely that the "ancient" stones of Egypt have also recorded the memories of one of the Cossack Ottomans (Atamans) who fought in the Horde (or Russia), right next to the city of Moscow.

5.9. The land of the Russian Khan in Italy

Another interesting fragment of an "ancient" Egyptian papyrus is as follows: "Likewise, you know not the name of Khanrots in the Land of Aup; it is a bull standing at his borders: also, it is the very place where they watch over the battles between all the strong men (knights)" ([99], age 339). Brugsch adds that the land of Aup "borders with the Khalu nation, or the Phoenicians" ([99], page 339).

This is obviously a reference to the land of "the Russian Khan" (Khan-Rots) located in Aup, or in Italy (the Apennines, qv above). We see a reference to France (Khalu = Gaul), which lies nearby, and Phoenicia (Venice), an even closer state.

Therefore, what we see is a fortunately preserved excerpt from a chronicle of the XIV century conquest of Italy by the "Mongols" = the Etruscans.

5.10. The land of Kitti = Phoenicia, a.k.a. Venice, a.k.a. Scythia

Kitti ([99], page 308) or Ket ([99], page 320) is mentioned among the countries conquered by Pharaoh Thutmos. Egyptologists identify it as Phoenicia ([99], page 234) – Venice, in other

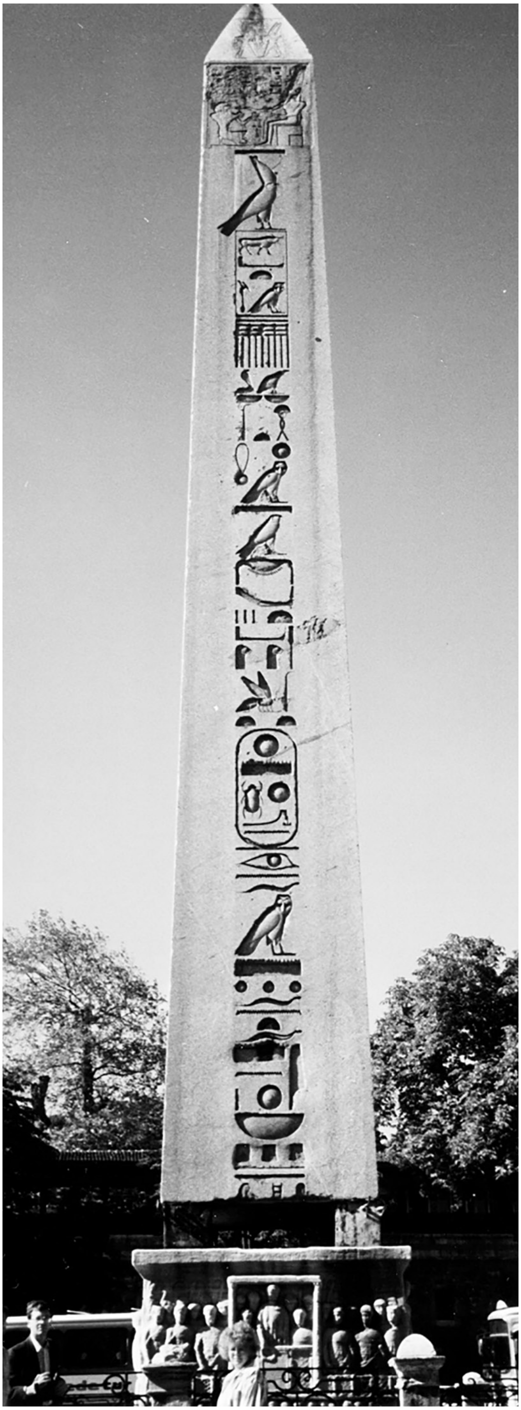


Fig. 20.7. Another photograph of the Thutmos Obelisk in Istanbul (as seen from a different angle). Photograph taken by T. N. Fomenko in 1995.

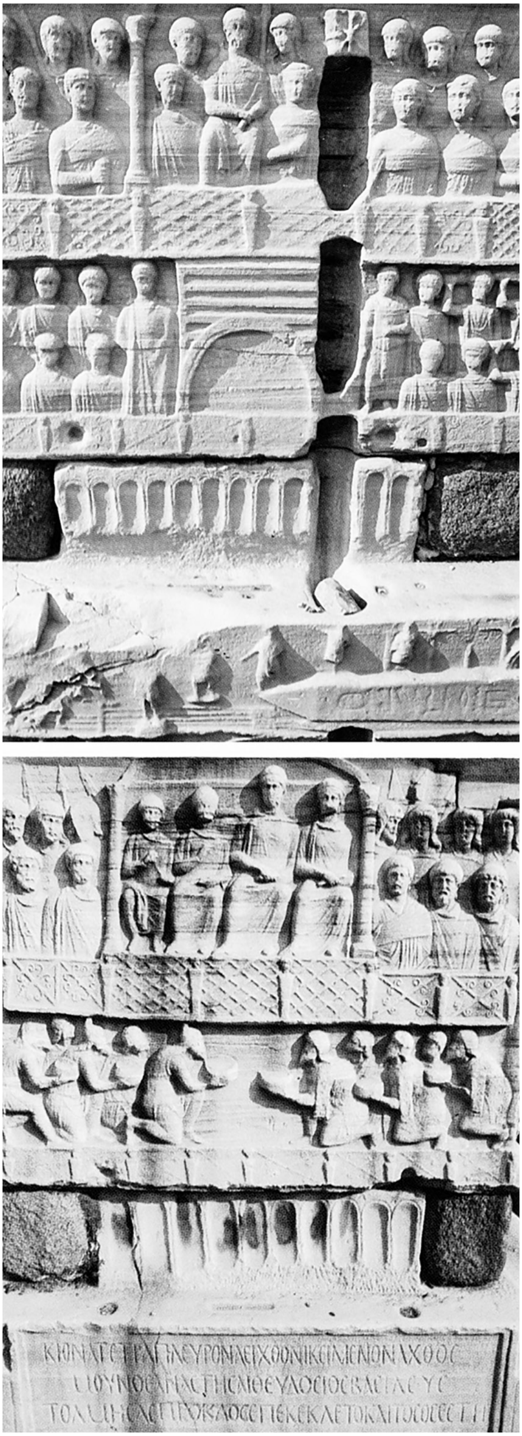

ΚΙΟΝΑΤΕΤΡΑΠΛΕΥΡΟΝΑΕΙΧΘΟΝΙΚΕΙΜΕΝΟΝΑΧΘΟϹ
ΜΟΥΝΟϹΑΝΑϹΤΗϹΑΙΘΕΥΔΟϹΙΟϹΒΑϹΙΛΕΥϹ
ΤΟΛΜΗϹΑϹΠΡΟΚΛΟϹΕΠΕΚΕΚΛΕΤΟΚΑΙΤΟϹΟϹΕϹΤΗ

Fig. 20.8. Fragments of bas-reliefs at the base of the Thutmos Obelisk in Istanbul. Taken from [1464], page 48.

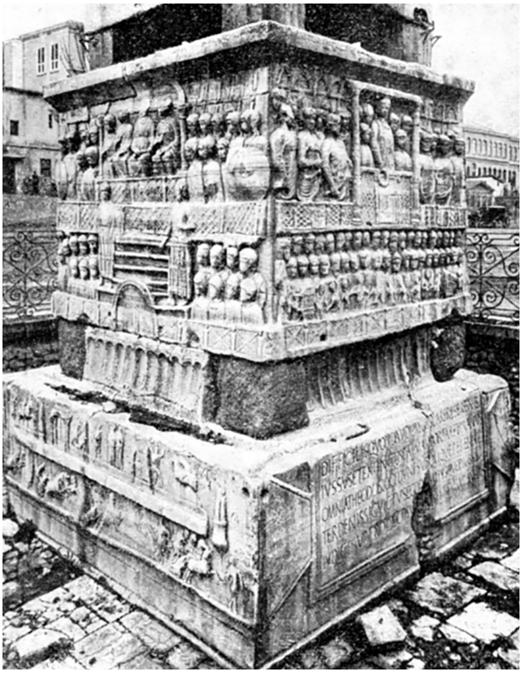


Fig. 20.9. Bas-reliefs decorating the base of the Obelisk of Thutmos and Theodosius in Istanbul. Taken from [240], inset between pages 112 and 113.

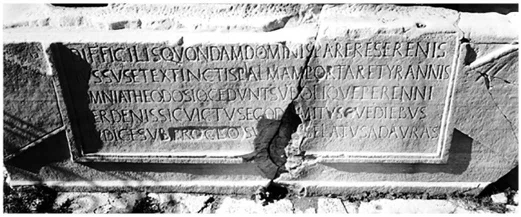

DIFFICILISQVONDAMDOMINIS PARERESERENIS
IVSSVSETEXTINCTISPALMAMPORTARETYRANNIS
OMNIATHEODOSIOCEDVNTSVBOLIQVEPERENNI
TERDENISSICVICTVSEGODOMITVSQVEDIEBVS
IVDICESVB PROCLO SVPERASELATVSADAVRAS

Fig. 20.10. Lettering on the foundation of the Thutmos Obelisk in Istanbul. We see distinct marks of a forgery below – the old name was chiselled off and replaced by "PROCLO". Photograph taken by T. N. Fomenko in 1995.

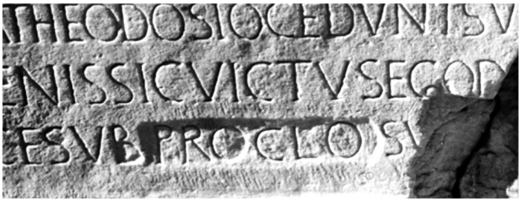


Fig. 20.11. Close-in of the lettering on the pedestal of the Thutmos Obelisk. The censors have obviously chiselled off some word, which resulted in the formation of a groove, wherein the new name PROCLO was written subsequently. Photograph taken in 1995.

words, as we understand now. In general, the fact that the "ancient" Phoenicia identifies as Venice was discovered by the authors of the present book a long while ago during our study of the mathematical and statistical parallelisms inherent in the lists of the ancient dynasties, qv in CHRON1.

Brugsch quotes other names of Phoenicia, or Venice – Khar, or Khal, reminding the reader that its land "stretches out so far as to reach Aup" ([99], 234). Everything is perfectly correct – the lands of Venice were indeed located on the Apennines and close to the land of the Gauls (referred to as Khal here).

On the other hand, just as one should have assumed from the very start, the initial, or most ancient name of Phoenicia was Kepha, Keft, Khephet and Kephtu ([99], page 234). We instantly recognise it as the name Kita or Kitti – Scythia, that is. Therefore, Egyptologists themselves help us understand the fact that the "ancient" Phoenicia was populated by the natives of Scythia, or Russia (the Horde).

All of the above corresponds to our reconstruction perfectly well – Russia, or the Horde, swarmed Italy in the XIV century AD (not BC!), leaving it populated by the Etruscans and full of Scythian toponymy.

5.11. The "ancient" Egyptian text of the Kara-Kitai king

We know of a papyrus ascribed to Pharaoh Sesotris I, who is said to have lived 2000 years before our era ([1447], page 254). The lettering is presumed to have initially been carved on a stele or a wall in Heliopolis – the original didn't survive. In the epoch of the 18th dynasty it was copied to a leather scroll, according to the Egyptologists, and several more copies are believed to have been made since then. As a result, it has reached us as the papyrus entitled "Berlin 3029" after the place of its storage.

The text in question was written on behalf of the Pharaoh, who claims the following: "I shall give a firm law to Kara-Kitai (Harakhty) … I am a king by birth, a suzerain appointed by no human authority … I was raised to be a conqueror; the land is mine and I am its ruler" ([650], pages 116-117; also [1249]).

It would be interesting to compare this passage to the words found on the portrait of Vassily III, the Russian Czar, quoted by the mediaeval traveller Sigismund von Herberstein in his famous "Notes on Muscovite Affairs" ([161], page 69; see figs. 20.5 and 20.6). The words are as follows: "I am Czar and ruler by birthright; I asked no one for my royal title, nor did I buy it from anyone – there is no law to make anyone my superior. But, trusting in no one but Christ, I reject the rights begged from others" ([161], page 69).

This formula of the Russian Czar (or the Czar of the Kara-Kitais, as we know already) coincides with the "ancient" Egyptian formula of Sesostris I, the "ancient" Kara-Kitai Pharaoh almost word for word. Let us reiterate that the name "Kara-Kitai" is most likely to be a slight corruption of "Czar of Kitai" – "Czar of Scythia," in other words.

5.12. Lists of valuables given as tribute to Pharaoh Thutmos by the Europeans

Let us recollect the fact that the countries of the Western Europe paid a great tribute to Russia, or the Horde, and the Ottomans = Atamans in the XIV-XVI century. It is significant that the lists of valuable objects collected as tribute have survived until our very day known as "tribute lists of the nations conquered by Pharaoh Thutmos." They can be read on the stones of the "ancient" Egypt. Let us take a short look at them.

Tribute paid by the Land of Kitti (Phoenicia), or Venice – see [99], page 308.

"(And so the children of the kings came close) to the Pharaoh and brought forth their gifts: silver and gold, blue and green gems, and also wheat, wine in skins and fruit for the king's warriors, since each one of the Kitti nation [Phoenicians or Scythians – Auth.] took part in collecting the supplies needed for them to return to their homeland.

And the Pharaoh forgave the foreign kings … [a chiselled-off fragment] …

List of items paid as tribute.

3401 live prisoners.

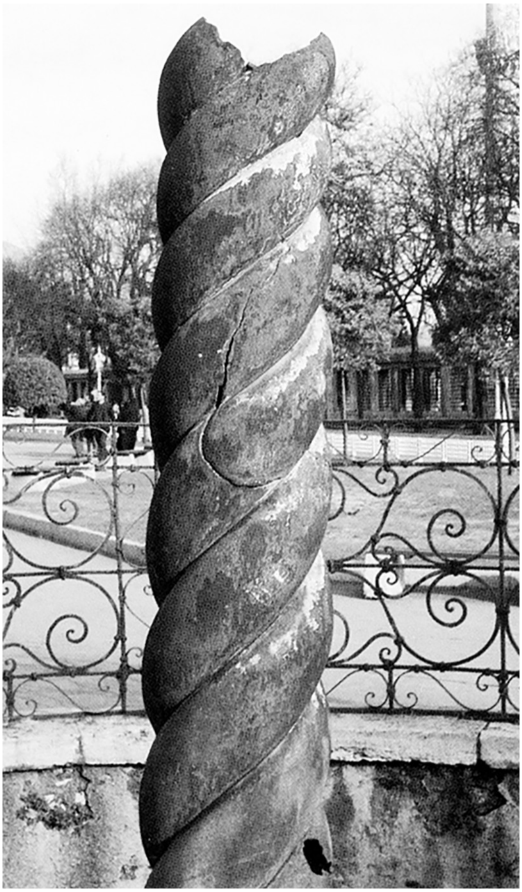


Fig. 20.12. The ancient Serpent Column on the Istanbul Hippodrome. Taken from [1464], page 47.

83 hands [workers, or craftsmen? – Auth.]

2041 mares.

191 foals … [a chiselled-off fragment] …

1 gilded chariot, formerly belonging to a royal foe, and a golden carosserie.

(31) chariots gilded with the gold of the kings … [a chiselled-off fragment] …

892 chariots of their paltry warriors" (99, page 308).

One must think that the word poetically translated by Brugsch as "chariot" must have simply stood for "cart" or "aroba" – in case of the king, it may have been a lavishly decorated carriage. Apart from that, the king received the following gifts:

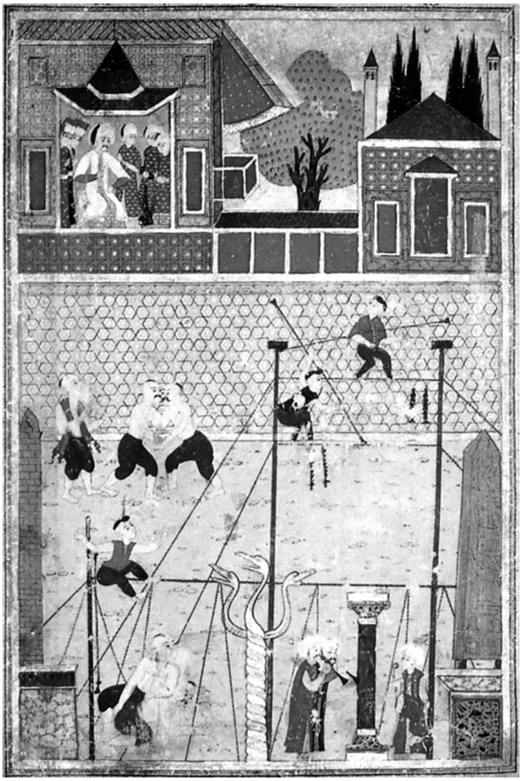


Fig. 20.13. Ancient Turkish miniature depicting the Istanbul Hippodrome in the epoch of Suleiman the Magnificent. At the centre we see the Serpent Column that looks like three interwoven serpent bodies. Taken from [1404], page 589.

“1 exquisite iron [sic! – Auth.] plate armour, formerly belonging to the enemy king.

1 beautifully wrought iron armour of the King of Megiddo [the Macedonian king – Auth.]

200 armours of their contemptible soldiers.

602 bows.

7 tent-poles, gilded, from the tent of the enemy king.

Apart from that, the Pharaoh’s soldiers took the following loot for themselves:

. . . oxen.

. . . cows.

2.000 doe kids.

20.500 white nannies” ([99], page 308).

As we pointed out above, in certain cases the occurrence of the name Ruthen in the list of tribute-paying countries might refer to the symbolically tribute paid to Czar-Grad by Russia (“king of Assur”) for a short while. The corresponding records are as follows.

Tribute paid by the Land of Ruthen.

This is a list of items paid as tribute by “King Assur” ([99], page 310) “of Ruthen Land in the year of 32” ([99], page 310).

The following items are listed: 3 pieces of authentic lapis lazuli with indications of their weight (from Babylon), and many vessels of Kherteth stone from Assur. Apparently, the above is a reference to the semiprecious stone from the famous Ural region in Russia.

“A list of items paid as tribute to the king by the Land of Ruthen.

The tribute of King Assur [apparently, the Russian king – Auth.].

Hand clasps from Masq [Moscow! – Auth.] and Makhu leather [furs – cf. the Russian equivalent, “*mekh*” – Auth.], the mysterious … [a chiselled-off fragment] …” ([99], page 311).

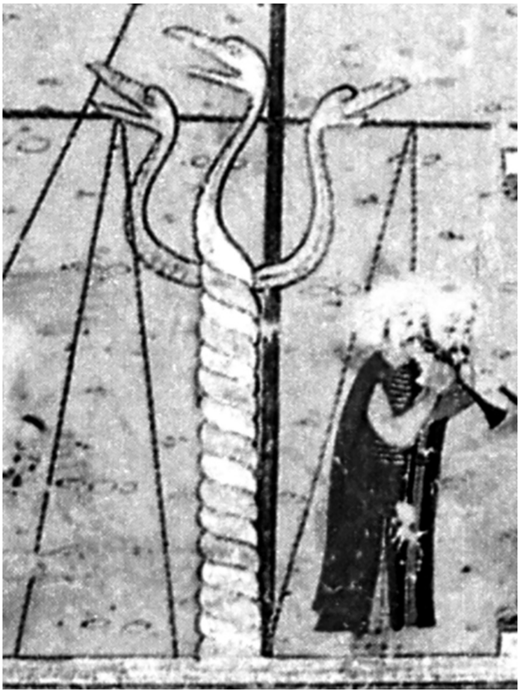


Fig. 20.14. Close-in of an ancient miniature depicting the Serpent Column. This is what it looked like in the XVI century. Taken from [1404], page 589.

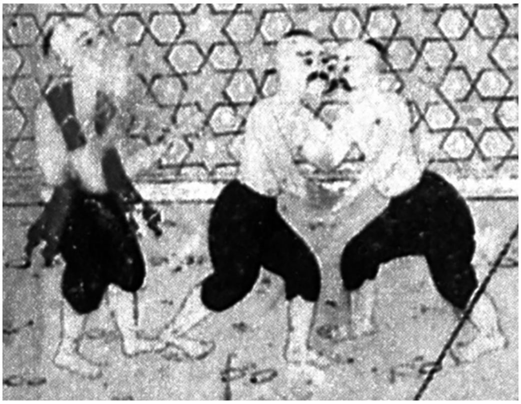


Fig. 20.15. Close-in of a fragment with the wrestlers competing before Sultan Suleiman the Magnificent at the Istanbul Hippodrome. They look distinctly like the Russian Cossacks with moustaches and long oseledets tresses.

One cannot quite escape the thought that the allegedly ancient Pharaoh Thutmos received a pair of fur gloves from Moscow – doubtlessly useful in long campaigns; it occasionally gets cold in Constantinople as well.

What else was there from Russia?

"Chariots with wooden heads.

180 (+ x) 'akkaratu' [? – Auth.] … [a chiselled-off fragment] …

343 chariots [carts or arobas? – Auth.] with wooden yokes.

50 cedars,

190 (trunks) of Meru tree.

205 'kanakat' [ropes, perhaps? Cf. the Russian "*kanaty*" – Auth.] from Nib wood" ([99], page 311).

Mark that Russia, or the Horde, sent Thutmos construction materials for the most part – timber, cedar wood, possibly also rope etc. The Turks must have been short of timber, hence the assistance of the Russian allies, who had an abundance of timber at their disposal.

Also, the very nature of the other items is likely to indicate their Russian origin, apart of the King's name, Assur ("the Russian") – timber, fur gloves as a present to the king – neither gold, nor silver, nor wine. Other lands paid in silver and gold.

Simultaneously, the Sultans (or the Pharaohs) must have fulfilled their duty in accordance with the pact that we mentioned above by handing some of the tribute paid to them by the countries of the Western Europe. This must have been another source of silver and gold used by the Russians (see Chapter 12 above in re the adventures of Western European coins that came to Russia in huge amounts back in the day).

This is the end of the list of items given by King Assur as tribute. Although in the lists to follow a great part of the tribute was "paid by the kings of Ruthen," there is no mention of "King Assur," or Russia (the Horde) as such. The list includes the tribute paid by the Tsakhi (Czechs), Cyprus etc. Therefore, the term "Ruthen" (or Luthen) refers to the entire European continent, conquered by Russia, or the Horde, at some point.

Tribute paid by the City of Tunep ([99], pages 311-313) – Tana (Azov or the Danube).

We see a direct reference to the capture of the city with great military spoils taken there – the king of the city, 329 noble knights, gold, silver, gems, iron and copper utensils, slaves of both sexes, lead and white gold.

Spoils taken in the land of Tsakhi (the Czech Kingdom).

This country was captured by the Pharaoh. The spoils include slaves, mares, silver dishes, honey, wine, copper, lead, different stones, fruit and cord. Incidentally, "the warriors [of the Pharaoh – Auth.] got very drunk there, and anointed themselves in aromatic oil" ([99], page 313). A most realistic description indeed.

The Pharaoh launched yet another punitive expedition at the city of Kadesh (Constantinople), and his army marched towards the city of Tsamar (Semira) thence – probably, Romea, or Romania, since we learn that he came to the city of Artut = Arad, which we already managed to locate in Romania. However, the name of the city stems from the word "Horde," and must have been given to the city even earlier – during the previous conquest of the XIV century, known as the Great = "Mongolian" Conquest.

Next we learn of 490 captives taken "at the city of An-an-Rut, which lies at the shore of Lake Nes-Ro-An" ([99], page 490). Let us remind the reader that Roan (Rhone) is simply a synonym of "river" – therefore, we need to find "lake or river Nes" – indeed, we have the river of Lusatian Neisse, or Luzicka Nisa, that flows into the Oder.

This river (Lusatian Neisse) must have been mentioned in the "ancient" Egyptian text, which is presumed to date from the XV century BC. The word "Luzicka" transformed into "lake" after it was translated from the hieroglyphs (cf. the Slavic "*luzha*," which stands for "pond" or "puddle").

It goes on in this manner – we shall cease our list of items paid as tribute to Pharaoh Thutmos here, since everything is more or less clear to us in general – as for smaller details, there are lots, but their analysis requires a special dedicated research.

As we have seen, the "ancient" Egyptian history can now start telling us more and more new and interesting details, not merely about the life of Egypt, but also – and, possibly, even primarily, about the life of Europe and Asia.

6.

THE EGYPTIAN OBELISK, THE SERPENT COLUMN, THE GOTHIC COLUMN, AND THE KNIGHTLY STATUE OF EMPEROR JUSTINIAN IN ISTANBUL. THE NAME OF MOSCOW

Let us return to the Egyptian obelisk of Thutmos III, which we mentioned above. It can be seen in Istanbul to this very day – right next to the Hagia Sophia, on the square where the famous Hippodrome used to stand (see figs 20.3 and 20.7). It is one of the most important sights in modern Istanbul. It is curious that the gigantic obelisk of pink granite "was installed on a marble pedestal with statues that reflected the life and the heroic deeds of Theodosius" ([240], pages 163-164). According to Jalal Assad, the height of the column equals 30 metres, and the width of the obelisk at the bottom equals two metres ([240], pages 163-164). The pedestal of the Obelisk of Thutmos (or Theodosius) can be seen in figs. 20.8 and 20.9.

Let us remind the reader that Theodosius I was the famous Romean emperor of the alleged IV century AD. On the pedestal of the obelisk we see the following phrase in Greek and in Latin: "Theodosius I, with the aid of the praetorian prefect Proclus, installed this rectangular column, which had lain on the ground, upright" ([240], page 164).

Scaligerite historians are obviously going out of their way in order to "explain" the combination of two great names upon a single monument – the former belonging to the Egyptian Thutmos III, and the latter, to the Romean Theodosius I. The two rulers are believed to be separated by millennia. Historians offer us the version about this obelisk being "erected by the Egyptian King Thutmos III in Deir el Bakhri in the XV century BC. Some 2.000 years later, Emperor Theodosius I took the monolith away to Istanbul – in 390 AD" ([1464], page 48).

Suddenly we find out that there is no accordance among historians even insofar as the identity of the person who brought the obelisk to Constantinople is concerned. According to Dethier, the column was erected in 400, during the reign of Arcadius" ([240]), page 164). The northern bas-relief on the monument's base is presumed to represent "Arcadius and his wife Eudoxia chanting a Kathisma" ([240], page 165). However, according to the very same Scaligerian history, Arcadius reigned after Theodosius I!

What do we get as a result? First Theodosius I installs a monument with his own effigy. Arcadius, his successor, gives orders for his own image to be carved on the monument. Destroying some of the inscriptions dating from the epoch of Theodosius, perhaps? All of this looks very strange, and may be nothing but a quirk of the Scaligerian chronology.

A meticulous study of the pedestal whereupon the Thutmos Obelisk is installed immediately tells us that the lettering on the memorial was altered without a doubt – we claim blatant forgery to be the case in one instance at least (the name Proclus, which obviously came to replace some other name, one that had been chiselled off. A photograph of the lettering on the base of the obelisk can be seen in fig. 20.10. The forgery is an obvious fact (see fig. 20.11). Some word was chiselled off, which has resulted in the formation of a rectangular groove that is deeper than the rest of the lettering. A new name (PROCLO) is obviously a replacement, followed by the letter S (the ending of the obliterated name). The knights of hammer and chisel were very laborious in their endeavours to make history correspond to their fancies.

Furthermore, the inscription on the pedestal is telling us that before it was installed upon its pedestal, the obelisk was laying on the ground, and that it was set upright – nary a word about its transportation from faraway Egypt! The inscription is perfectly easy to understand in this case – first, the obelisk was transported from the quarry, then the inscriptions were made. The next obvious thing to do is to install the obelisk in an upright position. This was promptly done. "The sculptures in the lower part of the pedestal reflect the preliminary works required for the obelisk to be installed upright" ([240], page 165). Or, alternatively, it could have been cast of concrete right on the spot, the "elevation theory" being of an apocryphal character.

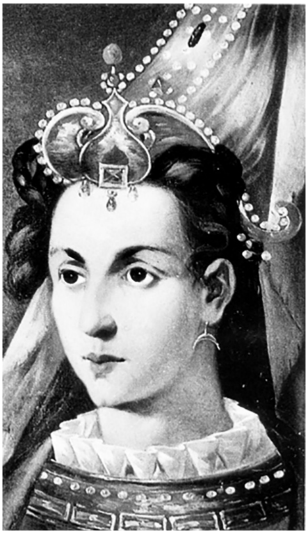


Fig. 20.16. Portrait of Roxolana, the Russian wife of Sultan Suleiman I the Magnificent. She wears earrings shaped like the Ottoman crescent. Taken from [1404], p. 571.

Our opinion is that this outstanding monument was indeed made in the XV-XVI century, in the epoch of the Ottoman = Ataman Empire, in the exact form and shape we see today. However, the text upon the obelisk was in hieroglyphs, which corresponded to a ceremonial language used by the clergy for solemn occasions. Latin and Greek inscriptions were directed at the majority of the Empire's population. Another option is that the Greek and Latin lettering was added at a latter point, which is all the more likely that some of the fragments were definitely altered by diligent Scaligerites at some point.

Next to the Obelisk of Thutmos (or Theodosius) we see another important monument – the Serpent Column. This column is made of bronze and believed to be "Istanbul's oldest Greek monument" ([1464], page 48). It was erected in the alleged year 479 BC by the Greek poleis that crushed the Persians in the Battle of Plataea, which is when the Greeks put Xerxes to complete rout.

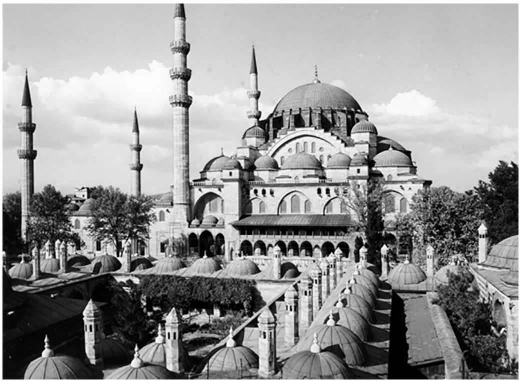


Fig. 20.17. The enormous Mosque of Suleiman I the Conqueror (the Magnificent) in Istanbul. Allegedly built in 1550-1557 ([1464], page 59). The construction is most likely to be of a much later origin. See CHRON6 for more details. Taken from [1259], page 22.

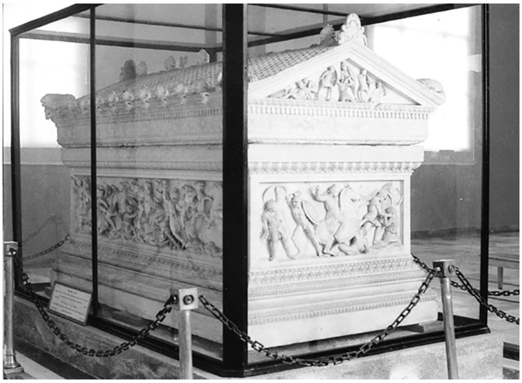


Fig. 20.18. The luxurious "ancient" sarcophagus of Alexander the Great. Topkapi Palace Museum, Istanbul. In reality, this is most likely to be the sarcophagus of Suleiman I the Law-Giver (the Magnificent). Taken from [1464], page 16. See also [1465], page 105.

The monument is a column woven out of three thick serpent bodies (see fig. 20.12). Nowadays the column's height equals some five metres, its top part is missing. The golden sphere that used to crown the Serpent Column has also disappeared ([1464], page 48).

"These snakes also used to support the famous golden tripod, which was sacrificed to the Delphic temple of Apollo … This column used to be eight metres high, but its height doesn't exceed five metres these days. The golden vase that was once supported by the three serpent heads was three metres in diameter" ([240], page 166).

In fig. 20.13 we reproduce an ancient miniature that depicts a feast in Istanbul, which is observed by Suleiman the Magnificent from the balcony of his palace. The Serpent Column can be seen below; it has the shape of three interwoven serpent bodies (fig. 20.14). On the left and on the right we see the obelisks of Thutmos (Theodosius) and Constantine, which still stand on the Hippodrome of Istanbul.

One is instantly reminded of the famous Biblical legend of the Fiery Serpent

"And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole … And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Numbers 21:8-9). What the Biblical "fiery serpent" really was shall be explained in Chapter 4:10 of CHRON6 – it is no column, but rather a large cannon. However, later readers of the Bible could have forgotten the truth and believed that Moses really made a copper column. It is possible that this literary theory could be made material as the bronze column that looks as interwoven serpent bodies – in the Hippodrome of Istanbul, right next to the Hagia Sophia.

The ancient miniature in fig. 20.13 tells us quite a few more interesting facts. For instance, it is plainly visible that the foundations of both obelilsks, the Egyptian (right) and the Column of Constantine (left) are decorated with pink marble and green malachite. There aren't any inscriptions or bas-reliefs on the pedestals. Therefore, they must have been installed here in the second part of the XVI century, and not any earlier – yet we are told about their alleged "mind-boggling antiquity."

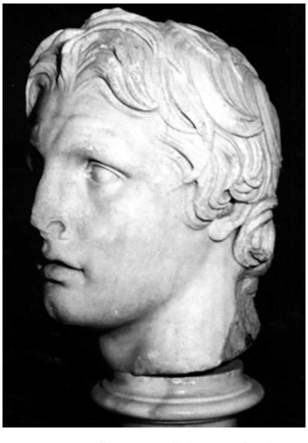


Fig. 20.19. "Ancient" bust of Alexander the Great. This must be the bust of Suleiman I the Magnificent as a young man. Topkapi Palace Museum, Istanbul. Taken from [1464], page 16.

Furthermore, what we see at the centre of the miniature is two wrestling warriors – typical Russian Cossacks with moustaches and *oseledtsi* hairdos (see fig. 20.15).

Another interesting monument one finds in Istanbul is the famous Column of the Goths. "There is a Corinthian column in the garden of the Emperor's palace – fifteen metres tall, carved out of a single piece of granite. The lettering is as follows: "*Fortunae reduci ob devictos Gothos*." This column, which used to support the statue of Byzantes, according to Nicephoras Gregoras, is one of the oldest Byzantine monuments" ([240], page 170). Indeed, as we have already figured, the Goths played an important part in the history of Constantinople.

Another amazing construction used to stand at the Hippodrome of Constantinople – one that hasn't survived until the present day. It is an equine statue of Justinian I, Emperor of Romea regnant in the alleged VI century. According to Jalal Assad, "it was facing West… The seraglio library has preserved a drawing of this statue dating from 1340; it corresponds to the descriptions of Byzantine authors well enough. The Emperor is portrayed as a knight, with an enormous feather on his helmet, which looks like the tail of a peacock" ([240], p. 170). Our reconstruction makes this blatantly mediaeval portrayal of the allegedly "ancient" Romean emperor perfectly understandable.

Another remark is as follows. Any small mosque is called a "*mescit*" in Turkish. This might be related to the Russian word "*skit*" in some way, which translates as "skete" (small monastery). The existence of such a link is perfectly plausible, given that the Horde and the Ottomans formed a single empire for many centuries. Also, one might dwell on the homonymy of the English words "mosque" and "Moscow" (and also "Mecca").

7.

SOME PARALLELS BETWEEN THE BIOGRAPHIES OF ALEXANDER THE GREAT AND SULTAN SULEIMAN I THE MAGNIFICENT

Above we have made many references to the "ancient" Egyptian pharaoh Thutmos III, a double of Sultan (Ataman) Mehmet II, who lived in the XV century. Simultaneously, according to the mathematical and statistical result as related in Chron2, Chapter 3:18, Mehmet II also became reflected in history as the "ancient" Philip II the Conqueror – the father of Alexander the Great. One should therefore expect to see another famous sultan as a successor of Mehmet II – the person whose biography served as yet another source of legends about Alexander the Great.

The most interesting thing is that our expectations are met – there is but one candidate for this role, the famous Sultan Suleiman I the Magnificent (the Conqueror), who lived in 1495-1566 and reigned between 1520 and 1566 ([797], page 1281). He was known as Suleiman Canuni in Turkey (ibid). The name "Canuni" may be a slight modification of the word "Khan," which is well familiar to us. This leader is supposed to have "taken the Ottoman Empire to the very summit of its political might" ([797], page 1281). Suleiman I was also known as "Lawgiver" ([240], page 322).

We didn't analyse the biography of Suleiman I in that much detail – however, we have to point out several vivid parallels that one notices instantly. First of all, Alexander the Great is believed to be the son of the "ancient" king Philip II the Conqueror (797], page 1406). His partial prototype, Suleiman I, was the great-grandson of Mehmet II the Conqueror ([1404], page 561), a possible prototype of the "ancient" Philip II the Conqueror. However, Suleiman's epoch isn't too far away from that of Mehmet II – the latter died in 1481, whereas Suleiman I was born a mere 13 years later, in 1494.

Thus, both versions, the "ancient" and the mediaeval, report a close blood kinship between the two greatest conquerors: father ⟶ son or great-grandfather ⟶ great-grandson.

Furthermore, the wives of the "ancient" Alexander of Macedon and the mediaeval Suleiman I the Magnificent were all but namesakes – the wife of Alexander was called Roxana ([1370], page 219), and the wife of Suleiman I bore the name Roxelana ([1464], page 61).

Incidentally, mediaeval sources report that Roxelana was Russian ([1464], page 61). In general, during the epoch of the Ataman Empire, "the beauty … of the Russian, Georgian and Cherkassian girls made them the first candidates to be taken to the palace [of the Sultan – Auth.]" ([1465], page 79).

Michalo Lituanus, a mediaeval author, calls Roxelana "the favourite wife of the regnant Turkish Emperor" ([487], page 72), while the commentator reports that "Roxelana … the Ukrainian wife of the Turkish Sultan Suleiman I the Magnificent … had a great influence over the affairs of state" ([487], page 118). A portrait of Roxelana can be seen in fig. 20.16.

In the "ancient" version Roxana, the wife of Alexander the Great, is a Bactrian princess ([1370], page 219). We instantly recollect that, according to Scaligerian history, in the XIII-XIV century Egypt was ruled by the Bakharit Mamelukes, or the Bagherids, and then by Cherkassians ([99], page 745). They identify as the Ottoman Cossacks, or the founders of the Ottoman (Ataman) Empire. In this case the Bactrian princess Roxana is likely to be identified as a Bagherid = Bakharit princess, or a Cossack woman from Russia (or the Horde).

At the centre of Istanbul one finds the enormous mosque of Suleiman I, which was built in the middle of the alleged XVI century AD ([1464], page 59). "It is a magnificent construction that towers over the top of the hill overseeing the Golden Horn Bay" ([240], page 242; see fig. 20.17).

Right next to it we find a graveyard, which is believed to be the resting place of "Suleiman I himself and his Russian wife Roxelana" ([1464], page 61; also [1404], pages 554-555). It seems odd that a great conqueror should be buried on a common graveyard, even given that his mausoleum ("*turbe*" in Turkish) is larger than the rest. It is an octagonal construction with a dome ([240], page 250). The actual sepulchre of Suleiman I (the coffin, that is) is covered in "shawls and embroidered garments of great value" ([240], page 251). Next to the *turbe*, or sepulchre, of Suleiman I, we find that of "Roxelana, the wife of Suleiman" ([240], page 251).

Taking the above into account, one cannot fail to notice that the splendorous royal palace of Topkapi is located in the immediate vicinity of the mosque of Suleiman I – this is where the luxurious "ancient" sarcophagus of Alexander the Great is kept (see fig. 20.18). Could this be the authentic original sepulchre of Suleiman I?

One way or another, the sarcophagus of Alexander the Great is located in Istanbul, which was the capital of the Great Sultan Suleiman the Magnificent. The sarcophagus of Alexander the Great "has the shape of a Greek temple; it is decorated with sculptures" ([1464], page 15). A propos, the famous "ancient" marble bust of Alexander is also kept here (see fig. 20.19).

8.

THE LOCATION OF MEMPHIS AND THEBES – THE CAPITALS OF THE "ANCIENT" EGYPT

It is believed that the famous cities of Memphis and Thebes were the two capitals of the "ancient" Egypt. It goes without saying that the modern guides have no qualms about showing the tourists the "ruins" of both cities, allegedly located in African Egypt. However, the actual identification of their historical locations is far from being an easy task.

N. A. Morozov writes: "Of course, from the strategic point of view the foundation of the Egyptian capital in this particular place, at the entrance to the delta of the Nile, appears inevitable. The city of Cairo exists here until the present day – had it been identified as the ancient Memphis, one would find it problematic to disagree. However, tradition locates the ancient Memphis some 50 kilometres to the south of Cairo – and on the opposite bank of the Nile to boot, which is a desert by nature. What traces of the city could survive there?" ([544], page 1118).

Egyptologists have long been embarrassed by the fact that the place where they had to draw Memphis on the map "is completely void of anything resembling noticeable ruins of a city." According to Brugsch, "the only remains of the sometime great and glorious city amount to a pile of rubble left from shattered columns, sculptures and altar stones …

Anyone who goes to Memphis in hope to see an area whose very ruins would be worthy of the fame of the famous world centre on the banks of the Nile will be bitterly disappointed by the sight of nondescript rubble and stones.

Only one's mind's eye can invoke the whole glory and magnificence of Memphis from the past," as Brugsh sadly tells us. "One needs to be aware of this if one decides to undertake a journey, or, rather, a pilgrimage to the remains of the ancient capital – the former location of the famous Shrine of Ptah… Nowadays it is but a forest of palm trees and a large field cultivated by the fellahin next to the Arabic settlelment of Mit-Rakhine" ([99]. Pages 106-107).

"All the numerous excavations of the soil where the ancient Memphis had stood, aimed at the discovery of monuments possessing some historical significance, haven't led to any results worthy of mentioning," as Brugsch dejectedly concludes ([99], page 108).

Being confronted by the necessity of explaining the current whereabouts of the stones, if nothing else, remaining from the allegedly obliterated Memphis the Great, Brugsch proposes the following version: "It appears beyond any doubt [? – Auth.] that the gigantic stones used in the construction of the temple were gradually taken away to Cairo and used for building mosques, palaces and houses of the Caliphs" ([99], page 108).

The situation with the Thebes isn't any better.

This is how N. A. Morozov summarises the reports of the Egyptologists: "Not a single thing has remained of the city… The magnificent remnants of the academic temples of Luxor and Karnak still stand on the Eastern bank of the Nile; they have preserved well. On the other bank we find the remains of the temples of Kurna, Remesseum and Medinet-Abou, still standing tall and also remaining in a good enough condition. Yet there isn't a single trace of the actual city anywhere – the Thebes of 100 Gates have vanished without a trace!"

Morozov proceeds to report that the city "is said to have been destroyed at the orders of Ptolemy Soter II Latirus, who reportedly lived 84 years before Christ …

Where are the stones, one wonders? Nowhere to be found. It is said that they were washed away by the yearly floods (Mariette, "Monuments," page 180). Yet has any flood ever managed to wash away stones, as though they were floating logs? … Also, who could have come up with the wild idea of building one's capital on a site where the floods can wash away the very stones?" ([544], pages 1116-1117).

Given everything that we have found out by now, it would make sense to enquire whether we are actually looking for Memphis, or the famous capital of the "ancient" Egypt, in the correct place? Also – was it actually located in Egypt in the first place? After all, we have seen that the stones of Egypt bear many memories of events from the life of other lands, including Europe, Asia etc.

Firstly, let us pay some attention to the fact that the modern capital of Egypt is called Cairo – a noble name of royal origin, since Cairo = CR = Czar (Caesar).

Other options are also possible. Let us turn to the "ancient" names of Memphis. According to Brugsch, "the most frequently encountered name of the city was Mennofer, as we mention above. The Greeks transformed it into "Memphis," and the Copts, into Memphi" ([99], page 106). As for the name of the settlement where the "ruins of Memphis" are located today – the "royal" name of Mit-Rakhine must have been given to it for a good reason and already in a later epoch, when the Egyptologists already started their quest for Memphis in Egypt – it is derived from the "ancient" Egyptian name Menat-Ro-Khinnu ([99, page 107).

Considering the sum total of the new information on the "ancient" Egypt that we have obtained, we shouldn't rule out the possibility that the name Menat-Ro-Khinnu is a derivative of MN-TR-KHAN, which might stand for "The Great Tartar (or Turkish) Khan." The most common name of the capital (Men-nother) also sounds like MEN-TR, qv above. Could this really be yet another version of "The Great Troy," or "Mongol Troy"? We are referring to Czar-Grad = New Rome = Biblical Jerusalem = Troy (Trinity)?

The proximity of Troy and the "ancient" Memphis is mentioned by the Egyptologists themselves. According to Brugsch, "the builders quarried for white limestone, which they had used in the construction of the royal pyramids, in the caves of the Taroau Ridge (near Memphis), which the Greeks knew as Troy, and modern Arabs call Tura" ([99], pages 112-113).

There is nothing surprising about this passage if we are to assume that Memphis and Troy were in fact the same city. Later on, their names were falsely indicated on the maps as pertaining to the territory of the modern Egypt – this occurred during the arbitrary relocation of many European and Asian events to these parts (as chronicle records).

Our hypothesis can be formulated in the following way. The "ancient" Memphis can be identified as Czar-Grad, of the Great Troy. The city exists until the present day – we know it as Istanbul. During certain periods of its history it was indeed the city of the Khans, and for a long while, at that – this goes to say that it was ruled by the Ataman Cossack Khans. This provides an instant explanation to the "strange" fact that no visible ruins of Memphis have been found anywhere in African Egypt to this very day.

We have reached the end of the famous 18th Dynasty of the "ancient" Egypt, or the XVI century AD, as we have discovered. This epoch marks the end of the Pharaohs' "ancient" history.

9.
CONCLUSION

We have merely analysed a couple of the "ancient" Egyptian dynasties (out of 30). Nevertheless, we have concentrated on the most famous ones – the dynasties that were mentioned the most often in the historical sources. Indeed, the fundamental work of Brugsch entitled "History of the Pharaohs" ([99]), which provides a consecutive description of all 30 dynasties based on the surviving "ancient" Egyptian texts, devotes about a half of its entire volume to the to the events of the Hiksos epoch (the 18th and the 19th dynasties), minus the introduction and the annexes. Therefore, even a cursory glance at the book of Brugsch reveals the importance of the epoch that we have just covered to the Egyptologists.

As we see, other dynasties are covered in documents to a much lesser extent. We shall withhold from studying them in detail presently, and merely formulate the hypothesis that they are also phantom reflections, or duplicates of the XIV-XVII century epoch.

Part VI.

ANCIENT RUSSIA, WORLD HISTORY AND GEOGRAPHY IN MEDIAEVAL SCANDINAVIAN GEOGRAPHICAL TRACTATES

CHAPTER 21

The meanings of the familiar modern geographical names in the Middle Ages. The opinion of the Scandinavians

1.

HOW WE COMPILED THE LIST OF GEOGRAPHICAL IDENTIFICATIONS

Herein we shall cite the alphabetic list of geographical identifications that we have compiled as a result of our study of the mediaeval Scandinavian tractates. We have based it on the research of Y. A. Melnikova [523]. We have added some identifications of our own to the ones that she has found; all such cases are indicated accordingly.

In the resulting list, the symbol "=*=" refers to the geographical identifications and synonyms pointed out by the Scandinavian authors themselves, as well as the ones discovered and validated by Y. A. Melnikova. When we cite such identifications, we invariably indicate the page numbers of the book ([523]) where this or the other identification is mentioned or validated.

As we list the identifications of geographical names discovered by Y. A. Melnikova, in certain cases we complement her observations by identifications of our own – collations, as it were (they are marked by the symbol "="). They are based on either a coincidence or proximity between unvocalized names, under which we understand the roots of names formed by consonants exclusively, or on collations that were discovered earlier with the application of statistical methods.

We have also accounted for the well-known cases of alternative readings of certain letters, such as:

- the Roman letter V (as well as the Roman U and Y), as well as the Greek letter Upsilon and the Slavic "*Izhitsa*" could be read as U or I; sometimes also as V;
- the Roman letter B and the Greek Beta could be read as V or B;
- the Roman letter C could stand for K, Ts, Ch or S.

Therefore, some of the names that might strike the modern reader as different initially are merely different ways of reading the same word.

The word "Thracia" could sound as Thracia, "Turkia" or "Turkey." In this case, the first letter is subject to flexion, and so on.

One has to keep this in mind all the time when one reads the list of identifications as published below. It is constructed according to the following principle, which we can illustrate with an actual example.

If some passage of the Scandinavian tractate tells us that Russia is the same land as Gardariki, whereas another passage identifies Gardariki as Ruzcia, and yet another claims Ruzcia to be the same as Ruzaland, as well as Ruthenna, Ruthehia or Ruthia, we record the following chain of identifications:

Russia == Gardariki =*= Ruzcia =*= Ruzaland =*= Ruthenna =*= Ruthenia =*= Ruthia.*

Under the above we understand that in different epochs and old documents Russia, or some parts thereof, were referred to by the names in question.

Whenever a name is preceded by the word "Scandinavian" in parentheses, it emphasises the fact that this is the very form of the word used by some Scandinavian tractate or map. Scandinavians also commonly used the Latin names of the countries. Y. A. Melnikova reports the following in re the spelling of the Scandinavian geographical names, which we transcribe here in accordance with [523]:

"Ancient Scandinavian geographical names … are given in transliteration, with geographical terms such as "-borg," "-land" etc preserved" ([523], page 7).

Let us reiterate that after the symbol "=*=" we indicate the pages of Y. A. Melnikova's work that mention the identification in question.

2.
AUSTRIA

Austria = Austrriki. This is one of our identifications. Furthermore, Austrriki =*= Russia. We must emphasise that the latter identification is not a hypothesis of ours, but rather a direct indication contained in the Scandinavian tractates ([523], pages 87 and 89). Let us continue.

Austrriki == Russia =*= Gardariki =*= Rusia = Ruzcia =*= Ruzaland* ([523], page 46) = *The Great City* ([523], page 46) =*= *Austrriki* ([523], pages 87 and 89).

The fact that Austria = Austrriki identifies as Russia as per the old Scandinavian maps reflect what we have already discovered earlier, namely, the fact that after the "Mongolian" conquest the area of the modern Austria was part of the Great = "Mongolian" Empiew (in the XIV-XVI century). After the decomposition of the Empire, a memory of said state has remained on the territory of its Western European fragment that we know as Austria today.

We must recollect that the German name of Austria is Österreich, which stands for "Eastern Kingdom."

Another name of the ancient Russia, Gardariki (usually also Gard-Riki, qv in [523], for instance) is usually translated as "Land of the Cities," "grad" translating as "city" (cf. the Slavic "*grad*" or "*gorod*"), and "*riki*," as "land," "Reich" or "kingdom." Therefore, the "*riki*" compound inherent in the Western European name of Russia (Garda-Riki, similarly to Austr-Riki) apparently stands for "Reich" (Empire). On the other hand, the name "Gard" very obviously stands for "Horde" (or "Horda"), possibly also related to the Slavic word for "proud" – "gordiy."

3.
ASIA = LAND OF THE AESIR. THE AZOV SEA

Asia was populated by the offspring of Shem ([523], page 32). According to the Scandinavian chronicles, "Asia was named after some woman that ruled the state that comprised the entire Eastern half of the world" ([523], page 144). Vincent refers to Asia as to the "Eastern Empire" (Imperium orientis, qv in [523], page 148).

Our hypothesis is as follows. The name Asia is derived from the name Jesus (or Iesus). This is precisely why the Scandinavians believed that Asia was populated by the Aesir – followers of Jesus, or Christians, in other words.

The Azov Sea =*= Meotis (Meotis Paludes in Scandinavian sources). This name was used in the "antiquity" as well as the Middle Ages ([523], page 211).

It might be that the very name Azov is a derivative of the word Asia or the nation of the Aesir – the inhabitants of Asia, according to the Scandinavian mythology. The same applies to the toponymy of the Azov City.

4.
ARMENIA

Armenia = Germany. This is one of our identifications, and we shall provide a detailed account thereof in the "Africa" section, qv below. Moreover, there is another Armenia in the Caucasus. Apart from that, we know the name Great Armenia (Ermland Hinn Mikla in Scandinavian sources) = Romland = Romea =*= Byzantium.

Apparently, the name Armenia must have referred to Romania = Romea = Byzantium, as well as the Roman Empire, or the Horde (Russia) of the XIV-XVI century. After the dissolution of Empire in the XVII century, this name only survived as attached to a few of its shards – namely, Germany in Europe, qv below, and the small territory of the modern Armenia in the Caucasus.

Our explanation is simple. The decline of the Great Empire has resulted in the secession of some of its former provinces with their "Mongol" vicegerents. Each of the seceded areas declared itself independent and based its local history on the old "Mongolian" chronicles, which had encompassed the history of the whole Empire. The scale of events described therein became compressed as a result, with the claim that the events in question pertained to nothing but the tiny local territory. As a result, the formerly united history of the Empire became multiplied into several versions of the local history, which eventually ceased to resemble one another after many a copy.

The fact that the Great Armenia (Scandinavian "Ermland") was, among other things, one of the old names borne by Germany or Prussia as parts of the Great Empire is confirmed by the following direct indication of Y. A. Melnikova. She reports the presence of "the name Ermland in the list of the Eastern Prussian lands, a tribal territory of the Varmies (one of the Prussian tribes), whereupon the Episcopacy of Ermland was founded in 1243" ([523], page 202).

Incidentally, according to Y. A. Melnikova, the mediaeval "Saga of Hrolv the Wanderer mentions Ermland being subordinate to Russia twice: "Ermland is the residence of one of the konungs [principalilty – Y. M.] in Gardariki"" ([523], page 202). Let us remind the reader that Gardariki was one of the names of Russia, according to the Scandinavian texts.

Apparently, the mediaeval authors often "confused" Germany and Armenia, as the modern commentators appear to believe. This is, for instance, what Y. A. Melnikova reports in reference to one of the Scandinavian texts: "Armenia is a misnomer. The list AM 227 fol indicates 'Germania'… In reality, we should see Garmania here, which is the case with the world map" ([523], page 149).

In general, it turns out that the name Ermland was often read by the mediaeval authors as "Hermland," or simply "German land." Y. A. Melnikova is perfectly correct to remark that the name Ermon is the same as Hermon ([523], page 203). By the way, it is believed that Mount Hermon (German Mountain) was located in the Great Armenia.

We see that certain mediaeval texts must have used the name Armenia in order to refer to the whole Great Empire, but has only survived in some of its former parts after the dissolution of the Empire in the XVII century.

Let us recollect that in Chron1, Annex 6.5, A. T. Fomenko discovered the parallelism between the Armenian Catholicoses (whose list begins with the alleged I century AD) and the Roman and German Emperors of the Great = "Mongolian" Empire of the German Nation of the alleged X-XIII century AD with the use of altogether different methods. Therefore, we see a good concurrence between independent corollaries here.

5.
AUSTRRIKI

Austrriki == Eastern Kingdom =*= Russia*
(ancient Russia; see [523], page 87).

Modern commentary is as follows: "We see the same to be the case with the 'Guidebook,' which however calls the Asian domain Austrhaalf, or 'Eastern Half' … the term Austrriki, which is most vague indeed, may have been used in a number of different meanings – the broader one referring to all the lands to the east of Scandinavia, and the more specific standing for the ancient Russia" ([523], page 89).

It would make sense to voice the hypothesis about Aus-Tr-Riki being the Asian (Tartar) Kingdom, where Reich = Riki. Apparently, the modern Austria was once a part of the mediaeval Great = "Mongolian" Empire, known as Austrriki in general. Its centre was the ancient Russia, or the Horde.

Furthermore, Austria =*= Australia as indicated in the Scandinavian chronicles ([523], page 196). It turns out that "Australia = Austria, a duchy that seceded from Bavaria in 976" ([523], page 196). A trace of the mediaeval name Australia must have remained in the name of the European city of Austerlitz.

6.

AFRICA. WHAT DID THE NAME STAND FOR IN THE MIDDLE AGES? WHERE CAN WE FIND IT ON THE MAP, GIVEN THAT "AFRICA" WAS INHABITED BY MANY EUROPEAN AND ASIAN NATIONS?

Africa (or Affrica, as the Scandinavian sources spell it) =*= Blaland, or "Black Land" ([523], page 34). As a matter of fact, the name could have stood for "White Land" initially, if we are to consider the possibility of the name's Slavic origin.

However, apart from the understandable "black" moniker, Africa was also referred to by a plethora of other amazing names in the Middle Ages, some of which would rather not be heard by the modern historians at all, so as to evade the unnecessary and potentially harmful questions.

6.1. Armenians used to live in Africa

The mediaeval understanding of the term "Africa" is very interesting indeed; in some chronicles it is radically different from the modern. The readers will be much surprised to learn that Africa used to be inhabited by Armenians – still, this is precisely what the Scandinavian chronicler is telling us ([523], page 119).

And it wasn't just the alleged ignorance of the mediaeval Scandinavian that placed Armenia in Africa (as seen from the viewpoint of the Scaligerite historians). Apparently, the "ancient" Sallust opined similarly: "The location of the Armenians in Africa is also based on a report made by Sallust" ([523], p. 120). Moreover, Sallust also located the inhabitants of Mydia in Africa – a region ascribed to Central Asia nowadays ([523], p. 120).

Therefore, different geographical regions were known as Africa in different epochs.

6.2. Scythia, including the Caspian North, was located in Africa

Africa is believed to be inhabited by the descendants of the Biblical Ham ([523], page 32). Some of the mediaeval Scandinavian texts claimed that Scythia, which they also called Great Svitjod, was located in Africa. This is what the Scandinavians said in this respect: "The other third of the world is called Africa: this is where we find Serkland the Great, or Scythia, which we know as the Great Svitjod today" ([523], page 88). This mediaeval claim provokes a perfectly understandable irritated reaction from the part of the modern commentators.

This is what Y. A. Melnikova has to say about it: "In an earlier … tradition, when the name Serkland, with all its vagueness, was used for referring to the Northern Caspian territories [sic! – Auth.], it was believed that it bordered with Scythia in the west, also known as the Great Svitjod. The compiler of the tractate, having transferred Serkland [the Northern Caspian area – Auth.] to Africa, automatically relocated the neighbouring Scythia" ([523], page 90).

This comment makes us even more fascinated, seeing as how the mediaeval author didn't only locate Scythia in Africa, but also the Northern Caspian area!

6.3. Our hypothesis: Africa in the Middle Ages = Tartary = Thracia = Turkey

So what is the matter here? We shall refrain from considering ourselves confronted by yet another evidence of the mediaeval scribe's "ignorance," and attempt to find a rational explanation instead.

We don't have to search for too long. Unvocalized, the name "Africa" sounds as FRK – virtually the same as "Thracia," "Francia" etc. FRK and TRK are virtually the same word, due to the frequent flexion of F and T.

However, we already know the name TRK perfectly well. It stands for the same regions as we have already mentioned – Tartary, Turkey, France and Thracia. Hence the obvious hypothesis that in some old documents the name Africa applied to Tartary, Thracia and Turkey. In this case, the mediaeval Scandinavian author was perfectly right to locate Scythia in Africa.

Thus, the name Africa obviously altered its meaning with the course of time and drifted from one place to another on the map. As we can see, in some of the epochs it was closely associated with Scythia, or Tartary – the large state known as "Great Svitjod," in other words. This is the reason for us to introduce another sequence of synonyms into our list of geographical identifications:

Africa = Thracia = Turkey = Turcia = Tartary = Scythia == Great Svitjod.*

6.4. African Germany

What other countries were considered parts of Africa in the Middle Ages? According to the Scandinavians, Germany should be counted among them. The Scandinavian geographical tractates locate Germany in Africa, dubbing it "Garamannia" ([523], pages 105 and 106). This fact alone clearly demonstrates that the name Africa was prone to relocating on the map. We shall once and for all have to perish the thought that the modern geographical names have always been attached to the same regions, ever since the deepest antiquity. Mediaeval maps clearly demonstrate this to be false.

6.5. Byzantium was believed to be part of Africa

Furthermore, it turns out that the mediaeval Scandinavians were certain about Byzantium being part of Africa! We see it in the list of African countries as "Bizancena" ([523], page 105). It is referred to as "the most fertile land Bizancena" ([523], page 108). Y. A. Melnikova simply makes the following cautious comment in re the name "Bizancena": "an adjective from the toponym 'Byzacium'" ([523], page 110).

Given that, as we see, the name Africa was used for referring to large territories in Europe and Asia in certain epochs, which identifies it as Tartary = Thracia and the entire Greater Scythia in general, qv below, we get a natural explanation of the mediaeval report that Africa was populated by Armenians ([523], pages 119 and 120). The matter is that the name Armenia was sometimes used as the synonym of "Germany," qv above in paragraph 4. As we have already mentioned, it is assumed that the mediaeval authors often "confused" the terms "Armenia" and "Germany." Modern commentators try to correct the Scandinavians: "The reference to Armenia is erroneous. The list AM 227 fol indicates 'Germania' … in reality, we should see 'Garmania,' as on the world map" ([523], page 149).

6.6. African Albania

It would make sense to point out that the "early ancient" name of Africa was different – Libia, usually associated with the modern Libya. It is reported that "'Libia' was the early ancient name of Africa" ([523], page 210). However, even here we see vestiges of the initial European location of Africa. Libya is merely another version of the word "Alba," which stands for "white." And we must remember that White Russia (or Byelorussia) was one of the main Hordes of the Great = "Mongolian" Empire. The country Albania still exists on the European map as a tiny remnant of the former vast lands of the White Horde. It was only later, when the name Tartary (Africa) spread over a great amount of lands and started to include the present African continent as a result of the Great = "Mongolian" conquest, that the name Albania travelled to North Africa, eventually transforming into the modern Libya.

This hypothesis is also confirmed by the mediaeval English sources – see [517] and the table of

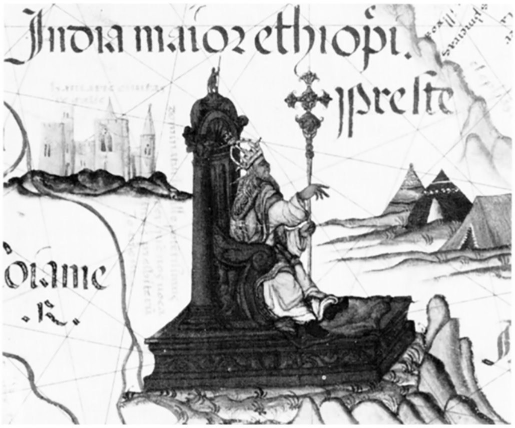


Fig. 21.1. Ancient portrait of Presbyter Johannes, the ruler of "India maior ethiopi", or "Greater Indian Ethiopia" (see the inscription above his head). Thus, Russia, or the Horde, was also known as Ethiopia in the days of yore. Talem from [1177], page 333, ill. 18.36.

mediaeval names that we have compiled after the book of V. I. Matouzova, which can be found in Chron4, Chapter 15:1.5. It turns out that the Albanians were also known as "Liubene," or Libyans.

The fact that some of the ancient texts referred to Tartary (also known as Thracia and Turkey), or even the entire Scythia, as Africa, is also indirectly confirmed by the following circumstance: apparently, some of the sources mention the existence of "three Africas" – just like there were "three Indias" in the Middle Ages. As we demonstrate above, this is most likely to be a reference to the Great = "Mongolian" Empire, or Russia, which comprised three Hordes.

The Scandinavian source reports the existence of "three Blalands, without listing them or providing any explanations … the 'World Saga' mentions two Blalands: "There are two populated lands known as Blaland: one is in the far East, right next to the place where the sun rises; the other is in Mauritania in the West"" ([523], page 200).

Finally, the Scandinavians claimed that Africa =*= Blaland =*= Ethiopia. This is what the ancient text is telling us: "Ethiopia, which we call Blaland" ([523], page 200). However, in this case we are confronted by an interesting question: could the name "Ethiopia" have been used for referring to Russia (the Horde) or some European or Asian territory in the Middle Ages? The answer is in the positive.

Apparently, Ethiopia was considered to be the residence of the Christian Presbyter Johannes ([1177], page 333). Moreover, the land of Presbyter Johannes was sometimes indicated on mediaeval maps as the Great Ethiopian India (India Maior Ethiopi). This is the case with the map from the atlas of Diego Homem dating from 1565 (see fig. 21.1). Therefore, we get the impression that the word "Ethiopia" was at some point the name of the ancient Russian Empire of the XIV-XVI century. As we have already demonstrated, the kingdom of Presbyter Johannes identifies as the mediaeval Russia, or the Horde = India, "faraway land," qv in Chron5, Chapter 8.

It is possible that the name "Ethiopia" formerly stood for "Japheth's part." It is also known that "Japheth's part" (or Ethiopia) had formerly stood for the whole of Europe and a significant part of Asia.

Thus, we shouldn't rule out the possibility that the name "Ethiopia" is a slightly corrupted version of the name "Japheth." Let us go onward and study the mediaeval list of "African" countries further.

6.7. The African Goths. Samaria (or Sarmatia) was located in Africa

Apparently, the Scandinavians claim that Africa was populated by the Goths. Their country is called Getulia ([523], pp. 118 and 119). This is in good correspondence with our reconstruction, which claims that in different historical periods the Goths, the Hittites, the Tartars and the Turks were but different names of the same nation. The name "Africa" was the same as FRK and TRK – Turkey (or Tartary). The same Scandinavian list of African lands contains "the Trogita province" – apparently, TR-Gothia, or the Tartar (Trojan) Gothia.

Furthermore, according to the Scandinavians, Sarmatia was also located in Africa ([523], pp. 118 and 119). It can be identified as either the Russian city of Samara, or the famous mediaeval Scythian Sarmatia, which was associated with

Samaria as mentioned in the Bible. However, all these countries are located in Europe and Asia today – not Africa.

Let us linger on Samaria for a while. One of the countries bearing said name (Samaria or Samarium in Scandinavian sources) was located in the Middle Eastern Palestine by the Scaligerite geographers ([523], page 215). However, we have to recollect the famous mediaeval nation of the Sarmatians (Sarmathe). Historians date them to the faraway epoch preceding the IV century AD, claiming that the Sarmatians resided to the North of the Black Sea ([523], page 215). Yet we find out that in mediaeval literature "the name [Sarmatians – Auth.] was used for referring to any nomadic tribe residing to the north of the Black Sea, later becoming an alias of the ancient Russians" ([523], page 215).

Therefore, Sarmatia =*= ancient Russia in the Middle Ages.

Thus, the Scandinavian sources imply that the ancient Russia, or Sarmatia, was also located in Africa.

6.8. The true identity of the "African" Mauritania

We all know that Mauritania used to be located in Africa – an African land known under that name exists until the present day. The reader might think that we won't be able to find Mauritania anywhere else, apart from the modern Africa. But let us quote the Scandinavian chronicle, which gives us a list of African countries wherein Mauritania is divided in two parts – "Mauritaniam Sitifensem" and "Mauritanium Tingitanam" ([523], page 90). We see direct references to Scythian Mauritania and Mauritania of the Tanguts (Tan-Goths).

Therefore, the first Mauritania was in Scythia, whereas the second appears to have been located in the area populated by the Don Goths (Tan-Guts), as mentioned above. The name "Tanguts" eventually migrated to the East of the map; the reader can spot it right next to the Chinese border in the maps of the XVIII century, for example, as described in Part 1.

6.9. How many African lands were located in Europe and Asia initially?

Before saying our farewells to Africa, it would be very edifying to count the percentage of "African lands" discovered in Europe and in Asia as per the Scandinavian texts, and to what extent the name "Africa" was associated with the Great = "Mongolian" Empire. The answer is as follows. The Scandinavian world map that we reproduced above, in fig. 11.6, for instance, lists 11 countries or regions as African ([523], page 108): Libya, Circatyrene, the kingdom of Pentapollis, the Trogita Province, the lands of Bizancena, Garamania and Getulia, Isle of Gaullo, Numidia, Mauritania (three lands bearing said name) and Ethiopia. Seven provinces out of eleven can be identified more or less definitely as European and Asian countries. That amounts to two thirds. It is possible that a detailed analysis of descriptions and comparisons of the other "African nations" will add a number of European regions to that list. At any rate, this is to be expected in the following cases:

- *Numidia* (possibly, N-Mydia?),
- *Pentapolis* (simply "Five Cities"),
- *Circatyrene* – CRCS-TRN, or Royal Tyrene (Tirana) – or, alternatively, "Royal Franks."

Let us remind the reader that the city of Tirana still exists in the Balkans as the capital of Albania. Apart from that, "tyrant" was a mediaeval Greek title of a ruler – therefore, "Tyrene" must have simply stood for "Tyrant's City," or "capital."

Taking the three names as mentioned above in consideration, we can locate ten names out of eleven in Europe. It would be expedient to study all the other maps as reproduced in [523] from this point of view. We haven't done it so far.

7.
BLALAND = "BLACK LAND" OR BABYLON

Blaland translates as "Black Land" =*= Africa ([523], page 34). Above we have demonstrated that in the Middle Ages Africa was the name of large parts of Europe and Asia. The reader might want to use the following counter-argumentation: "But wasn't Africa known as Bla-Land, or Black Land, after all? What 'Black Lands' are there in Europe, anyway?"

First of all, let us recollect the Black Sea. It is right where we need it and it washes the coasts of Tartary = Turkey = Thracia = Scythia, or Africa, in other words (TRK/FRK unvocalized).

Also, the mediaeval English used to call the Balkan Wlachia "Blachi" and "Black" – black, in other words, qv in [517] and in the table of geographical identifications that we have compiled after the book of V. I. Matouzova and reproduced in Chron4, Chapter 15:1.5. In order to leave us no doubts about the identity of the Wlachians, they were also called Turks in mediaeval England ([517]).

Finally, there is the European country known as Montenegro – the name translates as "Black Mountain" (cf. with the name of the Russian city Chernigov, which means virtually the same thing).

Therefore, many areas of Europe have the word "Black" as part of their name. This brings us to the following question: when did the European concept of "Black Africa" evolve (one of a continent populated by dark-skinned people)? As we have demonstrated above, this appears to have happened in the following manner. Firstly, the Great = "Mongolian" invasion carried many of the Russian (and European in general) names all across the world. They ended up in modern Africa as well.

Furthermore, when the Scaligerite historians started to write the "new history of humanity," they must have thought that "Black Africa" was the name of all the lands populated by black (or dark-skinned) people, which is why some part of the European map was relocated from Europe to the African continent as we understand it today. This was either a mistake or a premeditated act of disinformation.

Let us now consider the ancient Babylon ([523], page 79). Today it is believed to have been located in Mesopotamia, whereas the New Babylon usually identified as Cairo in modern Egypt ([523], page 79). According to Melnikova, "Babylon is mentioned twice – in the list of toponyms associated with the Middle East and Mesopotamia and also right next to Egypt. In the latter case the city in question is more likely to be identified as the New Babylon, or Cairo" ([523], page 110).

8.
THE GREAT SVITJOD (SAINT) = RUSSIA = SCYTHIA

According to the Scandinavian authors, the Great Svitjod includes all of Russia – in other words, Russia =*= Scythia =*= Gardariki ([523], page 65) =*= Russ =*= Rusia =*= Ruzcia =*= Rusland =*= Ruzaland ([523], page 226) =*= Gardar ([523], page 46) =*= the Great City (Velikiy Grad/Gorod in Slavic – see [523], page 46) =*= Austrriki ([523], pages 87 and 89). We can add the abovementioned collations to these Scandinavian identifications, namely Russia (the Horde) = Austria = Africa = Thracia = Tartary = Turkey.

Occasionally, the whole of the Great Svitjod (The Great and Holy, or "Velikaya Svyataya"?) is identified as Scythia and Russia. This is what Y. A. Melnikova reports, for instance: "'Svitjod hinn mikla,' or the Great Svitjod. The origins of the toponym can be traced to the creation of the scientific legend [obviously treated with scepticism by the learned historians – Auth.] about the Aesir, or the natives of Asia (Troy) being the forefathers of the Scandinavians [see Chron5, Chapter 11:3 – Auth.].

The term "Great" was used to distinguish between this great kingdom, populated by the ancestors of the Scandinavians, who were led to the North by Odin, and the Lesser Svitjod, or Sweden. The toponym must have been affected by the Western European name Great Scythia, directly identified as the Great Svitjod in the "Descriptions of the Earth" (II and III), as well as other tractates" ([523], page 217). The Great Svitjod is populated by the Magon nation.

Therefore, we can see that Magon, son of Japheth and grandson of Noah, lived in the Great Svitjod =*= Russia =*= Scythia ([523], page 65).

It is very interesting indeed that, according to the mediaeval Scandinavian authors, their land (Scandinavia) was populated by the Russians, or the inhabitants of the Great Svitjod (see Chron5, Chapter 11:3). In turn, Russia =*= Great Svitjod (Great and Holy?) is reported to have been populated by the Turkic peoples (ibid).

Furthermore, the Scandinavians clearly tell us that the Great Svitjod = Scythia of the XIV-XV century was the land of Magog, or the land of the Mongols.

This is the ancient text in question: "The easternmost part of Europe is Scythia, which we call Great Svitjod. Philip the Apostle used to preach there. Gardariki [Russia, qv below – Auth.] is where one finds Palteskja [Polotsk, qv below – Auth.] and Canguarde [Kiev, qv below – Auth.]. This was the first residence of Magog, son of Japheth, grandson of Noah. This land [Gardariki – Auth.] is also where one finds Kurland and Kirjaland, Samland [Samara, or Samarqand? – Auth.], Ermland… Thracia is the same as Grikland. This is where Thiras, son of Japheth, grandson of Noah, lived initially. His descendants are known as the Turks" ([523], page 96).

All these mediaeval data are telling us that the names as listed above date from the XIII-XIV century of the new era the earliest. As we have pointed out above, the name Great Svitjod is a possible derivative of "The Great and Holy," or "God's Land." We thus learn another ancient name of Russia, or the Horde, in the XIV-XVI century.

9.

VINA. BYZANTIUM. VOLGA. EASTERN BALTIC REGIONS

Scandinavian texts also give us the following geographical synonyms:

- River Vina =*= Northern Dvina ([523], page 35).
- Byzantium =*= Grikland ([523], page 34) =*= Girkland ([523], page 65).
- River Volga =*= Olkoga ([523], page 35). Some mediaeval authors also called Volga Ithil ([517]) and Rha (from the Russian "*reka*," or "*river*," qv above).
- Eastern Baltic regions =*= Ermland ([523], page 59).

10.

GARDARIKI = RUSSIA. GEON = NILE. GERMANY

Gardariki =*= Russia, or the ancient Russian state (see below).

According to the mediaeval Scandinavian author, "Gardariki is located in the Eastern part of Europe" ([523], page 78). No other Eastern European countries are mentioned, so one gets the impression that they are all included in Gardariki as parts of the gigantic Russian state.

Modern commentators are also forced to point out this curious fact: "He [the Scandinavian author – Auth.] reports what he believes to be the most important information concerning this part of the world. He doesn't utter a word about any of the different lands and nations of the Eastern Europe apart from mentioning a single state – Gardariki, or the ancient Russia, apparently regarding it as the greatest and most powerful in this region" ([523], page 80).

Another mediaeval Scandinavian author reports the same: "In the Eastern part of Europe we find Gardariki, with Grikland laying to its south – that is where Constantinople is" ([523], page 88). Two primary countries are named here: Gardariki, or Russia, and the Ottoman = Ataman Empire. The name Gardariki must have stood for "Garda-Riki," or "Horde-Reich," state of the Horde.

The synonyms we learn from the Scandinavian authors are therefore as follows:

Gardariki == Scythia =*= Russia =*= Rusia =*= Ruzkia =*= Ruzcia =*= Rusland* ([523], page 226) = *Gardar* ([523], page 46) =*= *Great City* ([523], page 46) =*= *Austrriki* ([523], pages 87 and 89) = *Austria = Africa = Thracia = Tartary = Turkey.*

Geon =*= Nile, a river in Egypt ([523], page 32). The source of River Geon is reported to be in Paradise ([523], page 64). This mediaeval claim leads us to several thoughts. According to the standard and popular mediaeval conception, Paradise was located in the East, qv below in the corresponding section. However, the Nile flows from the south and not from the East. There appears to be some uncertainty here.

Germany =*= *Saxland* ([523], page 34) =
Armenia.

According to the Scandinavian, "Germany is the name of the land that we call Saxland. It is a mighty state" ([523], page 65).

Let us also cite the names of Germany used in the mediaeval English sources (see [517] and the table that we compiled after the book of V. I. Matouzova found in Chron4, Chapter 15:1.5).

Germany, or Germania = Gothia = Mesia. The last name resembles Amazonia (land of the Amazons – ?) = Theutonia = Allemania = Jermaine. See more on the Amazons below, in the section called "Scythia."

The fact that Scandinavian and English sources identify Germany as Gothia demonstrates that there were close ties between Germany and Russia, formerly known as Gothia.

11.

THE CITY ("GOROD" IN RUSSIAN) = GRAD = THE GODS. SCANDINAVIANS AND EUROPEANS IN GENERAL CALLED RUSSIA "LAND OF THE GREAT GOD" AND "LAND OF THE GIANTS"

Let us provide a list of synonyms mentioned by the Scandinavian authors.

Gorod =*= *Grad* (ancient Slavic) =*= *Grhas* ("house," ancient Indian) =*= *Gardas* ("fence," Lithuanian") =*= *Gards* ("house" or "family" – Gothic) =*= *The Great City* =*= *Gardariki* =*= *Russia* =*= *Rusia* =*= *Scythia* =*= *Ruzcia* =*= *Russland* =*= *Ruzaland* ([523], page 226) =*= *Gardar* ([523], page 46) =*= *Austrriki* ([523], pages 87 and 89) = *Austria* = *Thracia* = *Africa.*

The word "Grad," especially such forms thereof as Gardas, Gards and Garda are very distinctly similar to the famous word "Horde."

Now let us consider a very interesting group of synonyms used by the mediaeval Scandinavians and reflecting the real opinion of Russia, or the Horde of the XIV-XVI century held by the mediaeval Europeans. As we shall see, it was respectful and quite unlike what we have seen on the pages of Scaligerian textbooks starting with the XVII-XVIII century.

The Goths =*= *Gods* =*= *Godland* (land of the gods) =*= *Russia* =*= *Great Svitjod* ([523], pages 98-99) =*= *Godiot* = *Godtiod* = *Gothia* (Gotia, part of Scythia) =*= *Gautar* = *Gothar* = *Jotaland* (Sweden, see [523], page 205) = *Land of the Giants* = *Jotunheim.*

This is what we learn from Y. A. Melnikova. "Godiot, or Godtiot – the name is found in the legend about the Scandinavians being descendants of the Aesir who came from Asia… It is used for referring to the descendants of the Asians led by Odin who settled in Scandinavia… We can think of a new meaning of the ethnicon Gautar (or Gotar), which can be a derivative of the word "god"… Godland is the mythical land in Northern Europe populated by the Asians led to Scandinavia by Odin. Gotia (Gothia) is an area to the north of the Black Sea, one of the three parts of Scythia according to the 'Guidebook.' We find it in early mediaeval literature starting with the end of the IV century [or the XIII-XIV century, according to our reconstruction – Auth.] as an alias of Dakia, which was populated by the Goths back then" ([523], page 205).

Here is another interesting piece of evidence found in an ancient Scandinavian manuscript: "A third of Gardariki [or ancient Russia, qv above – Auth.] is called Canguard; it is close to the chain of hills that separate Jotunheim [land of the Giants – Y. A. Melnikova] and Holmgardariki" ([523], page 210). Canguard was the Scandinavian name for Kiev, qv below.

It would be interesting to find out which part of the Great = "Mongolian" Empire was called Jotunheim, or Land of the Giants, by the mediaeval authors. It turns out that the Land of the Giants was also located in Scythia by the mediaeval English authors, qv in CHRON4, Chapter

15:1.5. The English also identified the giants as the nation of Gogmagog – the same old Goths and Mongols. Do the Scandinavian sources confirm this identification?

They do indeed. Apparently, another Scandinavian name for the Goths was Jotir, and their land was called Jotaland ([523], page 205) – quite the same as Jotunheim. Therefore, the fact that the Land of the Goths can be identified as the Land of the Giants is confirmed by the English sources as well as the Scandinavian.

Other Scandinavian names of the Ancient Russia used in the Middle Ages were Reidgotaland and Hreidgotar – Great Gothia or Gothia the Glorious ([523], page 214). Both can be translated as "Land of the Great God" – an obvious name, given that the Great = "Mongolian" conquest also became reflected in history as the famous crusades that spread the faith in Jesus Christ (Andronicus-Christ 1152-1185), or "Great God" all across the world, hence the association. The name "Great Svitjod" ("The Great Holy One") must be of the same origin. As for "Holy Russia" – it was a formula used quite actively up until the XIX century.

The name Hreidgotar is encountered the most often in German sources. Y. A. Melnikova reports: "Reidgotaland is a toponym derived from the ethnicon Hreidgotar. There are more than 10 mentions of either name in German sources, primarily used in the epic context… As for the works unrelated to heroic epos … the toponym Reidgotaland is used separately from all the other geographical names and referred to as archaic" ([523], page 213).

The last remark is of a particular interest to us. It shows that the German and Scandinavian chronicles have fortunately preserved the archaic name of the Ancient Russia used in the XIV-XVI century, namely, Reidgotaland, or Great Goth-Land (alternatively, "Land of the Great God").

The meaning of the Scandinavian terms Reidgotaland and Hreidgotar is crystal clear – land of the Goths, we agree with the historians here. The word "hreid" translates as "great" or "glorious" ([523], page 214). It is derivative of the Russia words for "horde" and "proud" – "*orda*" and "*gordiy*," respectively.

Furthermore, it turns out that the famous Scandinavian author Snorri Sturulson "identifies it [Reidgotaland – Auth.] as the Gothland Isle in the 'Ingling Saga'" ([523], page 214). Let us correct him a little – most probably, the Isle of Gothland is just a small Western remnant of the former glory of the enormous Land of the Goths – the Great = "Mongolian" Empire that comprised the whole of Europe in the XIV-XVI century.

Nowadays the Scaligerite historians find themselves confused attempting to locate the Great Land of the Goths, or Reidgotaland, on the map. It has no place in the Scaligerian geography of the Middle Ages, the glorious name notwithstanding.

Y. A. Melnikova concludes as follows: "Thus, the origin and the form of the toponym, its application and the lack of a precise localization (although the region in question, namely, Scandinavia and the Baltic States, happens to be studied very well) – all of the above lead us to the conclusion that it can be classified as an epic name, which has no parallel in real topography and therefore cannot be localized" ([523], page 214). In other words – pay no attention to such fairy tales as the above.

Indeed, there is no place for the Great = "Mongolian" Empire of the XIV-XVI century. Some things became obliterated, and the rest was cast into deep and nebulous antiquity.

12.
GREECE = GRIKLAND = LAND OF ST. GEORGE

According to the Scandinavians, the names listed below all referred to the same geographical region.

Grikland =*= *Byzantium* ([523], page 34) =*= *Girkland* = *Grikkland* =*= *Gricland* (Grickland) =*= *Grecia* ([523], page 205).

The following claim of a mediaeval Scandinavian author is particularly interesting to us: "Girkland was named after Konung Girgia" ([523], page 65). The Scandinavian original runs as follows: "Heitir Girc land vid pat, er Girgia konungr kendr"

([523], page 205). Girgia is the same as Georgiy, though – St. George the Victorious, also known as Genghis-Khan and Ryurik, as we are beginning to realise.

Modern commentators raised on Scaligerian history are naturally sceptical about this Scandinavian claim. However, they admit the following: "The etymology of the name Grickland was borrowed from Isidore or Honorius … and can be traced back to Pliny" ([523], page 71). Therefore, it turns out that the "ancient" authors concurred with the Scandinavians about the name of Greece being a derivative of the name George, or Georgiy (Grigoriy). Let us repeat the question: could the person in question be identified as Georgiy Danilovich, perhaps, also known as Georgiy Danilovich and Genghis-Khan – the brother of Ivan Danilovich Kalita, or Batu-Khan?

The fact that Greece (Grecia) can be identified as "The Land of St. George" is confirmed by another mediaeval report. It is known perfectly well that the Caspian Sea was known as "Hircanum Saulum" ([523], pages 222 and 223) – possibly, also due to its being located in the land of Gyurgiy (Georgiy, or George). The sea next to Italy was also known as the Girkland Sea ([523], page 65). All of the above appear to be surviving traces of the Great, or "Mongolian" conquest of Europe by Gyurgiy (Genghis-Khan) and Ioann (Batu-Khan).

The tale of Andrew the Apostle preaching in Russia is a common mediaeval theme. It is completely at odds with the Scaligerian chronology. At the same time, according to a mediaeval Scandinavian author, "Andrew the Apostle preached in Girkland" ([523], page 65). Modern commentary is as follows: "In later literature the sphere of Andrew's missionary activity grows and begins to include Thracia and Greece, eventually also the Ancient Russia" ([523], page 72).

Andrew the Apostle appears to have "reached the Great City of Sebastus (or Sevastopol)" ([500], Vol. 1, p. 92). Further on we find out the following: "His [the apostle's – Auth.] journey continued – he reached Novgorod and even the Varangians" ([500], Vol. 1, p. 96). Furthermore, Andrew the Apostle turns out to have reached Poland as well and preached there ([500], Vol. 1, p. 97).

In Scaligerian chronology we would have the state of Poland existing as early as in the I century AD, which is the Scaligerian dating of Andrew's lifetime. According to our reconstruction, Andrew the Apostle lived in the XII century AD – not the first (emperor Andronicus-Christ 1152-1185, also called Russian Prince Andrey Bogolyubsky, idem Apostle Andrew the First, see our book "The Czar of the Slavs ").

13.
DNEPR. DON. THE DANUBE. EUROPE. EGYPT. THE WESTERN DVINA

According to the Scandinavians, River Dnepr (or Nepr in some sources – see [523], page 35) =*= Danpr ([523], page 212).

River Don =*= *Tanais* (see [523], page 32) =*= *Tanakvisl* ([523], pages 40 and 111) = *the Danube* =*= *Danubius* ([523], page 222) =*= *Dun* ([523], page 40) =*= *Danubium* =*= *Dyna* =*= *Hister* (Hyster) =*= *Istr* = *Dniester* = *Don* = *Tanais* ([523], page page 32) =*= *Tanakvisl* ([523], page 40) = *Duna* =*= *Northern Dvina* ([523], page 35) = *Dan* =*= *Jordan* (or Iordan as per the Scandinavian sources, qv in [523], page 201) =*= *Jor* + *Dan* ([523], page 208).

Scandinavians believed that Europe was populated by the descendants of Japheth ([523], p. 32).

Also: Egypt =*= Egiptaland =*= Mitzraim.

According to Y. A. Melnikova, "Egiptaland was the original dwelling place of Mitzraim, son of Ham, grandson of Noah" ([523], page 96). Isidore also refers to "Mezraim, the legendary forefather of the Egyptians" ([523], page 139).

The name Mitzraim obviously contains "Rome" as its part. N. A. Morozov, for example, suggested that it might translate as "Rome the Arrogant" ([544]). We aren't quite as interested in the translation of the word's first part – it is more important to us that the name Rome was directly associated with the "ancient" Egypt by the ancient authors. It is nevertheless possible that Mitz or Mis can be translated as Meshech, or Moscow, in which case Mitzraim shall mean "Muscovite Rome." We shall come back to this issue in Chron6.

Furthermore, it turns out that the following names were also synonymous to the Scandinavians:

The Western Dvina =*= *Duna* ([523], page 35) = *Danube* (Scandinavian "Danubis") = *Don* =*= *Tanais.*

14.
INDIA

14.1. The three Indias as the three Hordes

The Scandinavians believed that India included the Caucasus, or the Capagus Mountains ([523], page 63) as well as River Idus (the name could be related to "Judea"). We have already demonstrated that the initial India (a derivative of the ancient Russian word "inde," or "over there," which simply translates as "faraway land") used to be the Great = "Mongolian" Empire = Scythia = Russia, or the Horde. The Latin word "inde" ("far away") is of the same origin.

Apparently, Scandinavian chronicles reveal the initial conception of India being Russia, despite the layers of Scaligerian plaster. According to Melnikova, "in the mind of the mediaeval geographers, India occupied the better part of Asia … It was divided into three parts: Greater India, Lesser India and Third India (Sind, Hind and Zini in Arabic sources). The first two are located in Asia; the third is African [or Scythian? See above for Africa and Scythia identified as two names of the same land – Auth.]" ([523], page 207).

Further also: "The division of India into three parts … is traditional for the mediaeval European geography" ([523], page 79). This division corresponds to the traditional division of the Great = "Mongolian" Empire into three Hordes. Namely, Lesser India identifies as the Lesser Russia, Greater India = as Greater Russia, whereas the Third India is the Russian Tartary. It is possible that the word "third" (TRD) as used in certain chronicles really stood for Tartary.

The fact that the Scandinavian author locates the Third India (or the Tartar India) in Africa means that it was really part of the TRK land – Turkey or Tartary. This fact is explained perfectly well by our reconstruction.

Our hypothesis about the three Indias (or "three faraway lands") identified as the three Hordes of the Great Empire is also confirmed by the following passage of a Scandinavian chronicle:

"There are three Indialands: one is right next to Blaland [or Africa = TRK = Turkey = Tartary – Auth.], the other – near Serkland [Scythia, qv below – Auth.], and the third – at the edge of the world, between the sea the Land of Darkness" ([523], page 207).

The Land of Darkness and the sea must be referring to the polar and adjacent regions of the Great = "Mongolian" Empire and the Arctic Ocean. The long winter nights (Polar night) observed here became reflected in the name "Land of Darkness" – therefore, it is futile to look for one in the tropical India; it is more likely that the reference in question was made to northern regions.

14.2. The horrendous and dangerous India

Late authors of the XVI-XVII century, such as Isidore, already got into the habit of scaring their simple-minded readers telling them about the "horrible and dangerous tribes" allegedly inhabiting India ([523], page 66).

The text found on one of the world maps cited in [523] (p. 108) directly refers to India as to "India the Monstrous." Modern commentators are confounded by this fact, suggesting several interpretations of the word "monstrous" – such as "India, the Land of Monsters," "the monsters of India" and the "birthplace of the monsters"; hardly all that different from the initial definition. The meaning is quite clear – the mediaeval cartographer saw some danger in India – the modern commentator is perfectly correct to note that "the mention of the 'dangerous tribes' reflects the popular mediaeval legend of the nations Gog and Magog" ([523], p. 67).

Let us recollect how the frightened Matthew of Paris described the "Satanic nation of Gog and Magog," and the horrified tones of the English chronicles telling us about the Tartars (possibly edited in the XVII-XVIII century, qv in Chron4, Chapter 18:17).

Therefore, the mediaeval sources call India, or "faraway land," the home of Gog and Magog. However, in Chron4 we already gave a detailed account of there Gog and Magog, or the Goths and the Mongols, lived in reality – the Great = "Mongolian" Empire, being none other than the Cossacks and the Russians in general. Once again, it turns out that India as mentioned by the authors of the Middle Ages identifies as Russia, or the Horde, of the XIV-XVI century.

15.

CAIRO = BABYLON. THE KAMA. THE CASPIAN SEA. KIEV. CONSTANTINOPLE. KANUGARDR = KIEV. KYLFINGALAND. LAKE LADOGA

According to the Scandinavians, Cairo, or the modern capital of the African Egypt, was known as New Babylon ([523], page 79).

Further also: River Kama = Kuma ([523], page 35) =*= Kinna ([523], page 208).

The Caspian Sea =*= Hircan Sea ([523], page 148).

The Russian city of Kiev =*= Kanugardr ([523], pages 45 and 223) =*= Kio =*= Kiu ([523], page 111). See the corresponding section below for more details.

The mediaeval English sources (see [517]) also mention Kiev under the names of Chyo, Cleva and Riona.

According to the Scandinavians, Constantinople =*= Miklagardr ([523], page 45).

Kanugardr =*= Kiev =*= Kio =*= Kiu is a Russian city ([523], pages 45, 210 and 223) =*= Cleva =*= Riona ([517).

Y. A. Melnikova reports: "The most realistic assumption is that the name in question happens to be a transcription of the archaic Russian name of Kiev … possibly, it its form of 'Kian Gorod,' or 'City of the Kievites,' particularly close to the transcription 'Kiaenugardr'" ([523], page 210). The very word Kanugardr may be derived from Kan-Gardr, or "City of the Khans."

We have become accustomed to the idea that Kiev was the capital of the ancient Russian state. This is true for some periods of Russian history – more precisely, Kiev was the capital of one of the Hordes. However, Kiev wasn't the primary capital in the epoch of the Great = "Mongolian" Empire, or the XIV-XVI century. Moreover, it was conquered by the Mongols, or the Great Ones. The capital was in Novgorod the Great, or the area around Yaroslavl, according to our reconstruction. Shall we find this confirmed by the Scandinavian texts?

The answer is in the positive. This is what Y. A. Melnikova tells us further on: "Ancient Scandinavian sources seldom mention Kiev; its leading position amongst the Russian cities is hardly referred to anywhere – as far as the Scandinavians were concerned, the capital of Russia was in Novgorod, or Holmgardr" ([523], page 210).

Furthermore, the Scandinavians believed that Kylfingaland =*= Land of Bells =*= Gardariki =*= Ancient Russia ([523], page 138).

Y. A. Melnikova gives us several possible translations of the name Kylfingaland ([523], page 209). The root "Kylf" translated as "clapper of a bell" or "rod" = therefore, the name of Kulfingaland translates as "land of bells."

According to Y. A. Melnikova, the related word "huskolfr" stood for "group of people gathered with bell toll," and has cousin words in Russian and Greek ([523], page 209). Also: "In this case, it becomes clear why the toponym Kylfingaland (lands of the Kylfing nation) was associated with Gardariki, or Russia" ([523], page 209).

One must note that "Fingaland" forms a part of the above word – it could also be the prototype of the former word Finland, another part of the Horde's domain.

The Russian city of Ladoga became Aldeigjuborg (see [523], page 36).

16.

MIKLAGARD IN THRACIA AND ROME IN SCYTHIA (RUSSIA)

According to the Scandinavian authors: Miklagardr =*= Constantinople ([523], page 45). It is named as a Thracian city. Also, "the very same Thracia that was named after Thiras [the Turk – Auth.], son of Japheth… In its eastern [part], great in power and glory, there stands the city of Rome, known as one of the most magnificent cities" ([523], page 147).

The claim of the Scandinavians about Rome laying to the east of Thracia – in Scythia, or Russia, contradicts Scaligerian history drastically. The modern commentary is therefore brief and dry: "The Eastern European location of Rome isn't repeated in any other ancient Scandinavian works on geography" ([523], page 150).

"Embarrassing" reports of the mediaeval chroniclers are usually treated in the following manner: it is declared that the scribe made a mistake, or simply too ignorant. That method can be used to explain pretty much everything.

We will offer another explanation, without accusing the chroniclers of ignorance.

Do we not meet here with yet another reflection of the well-known medieval point of view that *Moscow* is the *Third Rome*? Moving the center of political power in the XIV century from the weakened Tsar-Grad to the east – to the capital of the Great = "Mongolian" Empire of that time, first to Novgorod, and then to Moscow (in the middle of the 16th century), probably served as the basis to the emergence of the political formula "Moscow is the Third Rome."

Then the words of the Scandinavian author, that the country, whose capital is *Rome in the East*, "has great power and the great honor" sound good. We talk here about the Great = "Mongolian" Empire.

As we already realise, the power of the empire was truly great = up to the very American continent, both its Northern and its Southern part (see Chron6).

In general, it would make sense to contemplate the origins of the formula "Great Rome," which was introduced in the Middle Ages. If we are to read "Great" in Greek, we shall come up with "Megalion," in which case it will be reasonable to suggest that "Mongolian" Rome was located at the very centre of the "Mongolian" Empire, or Russia. This is precisely what we learn from the Scandinavian authors, qv above. Incidentally, the word "Megas" (Megalion) might be derived from the Russian words "*moguchiy*" and "*moshch*" – "mighty" and "might," respectively. The word "Magog" is of a similar origin.

Once again we are led to the idea that the famous mediaeval formula "Moscow, or Third Rome" must have meant a great deal more than what Scaligerite historians suggest (according to them, it was a Russian term invented with some obscure political purpose).

Our opponents might suggest that the word "Rome" is of a Latin origin. Are there any of its traces in Russia? Our response shall be as follows. The word "Rome" may be derived from the Russian word "*ramo*," translated as "shoulder" or "confined space" (likewise the word "armour" and the Greek "Romea," apparently). The common opinion about Rome being an "ancient" word of a purely Roman origin is directly implied by the erroneous Scaligerian chronology.

Also, Rome was considered the name of the Roman state as a whole. In Latin, this fact was reflected as the two words "Urbis" and "Orbis" ("the city" and "the world," respectively). The Russian equivalent is "*mir*" – we know of many cases when old names were read in different directions, depending of the language that a given chronicle was written in. This is how "the Mongol World" could transform into "The Great Rome" etc.

Obviously, we do not insist on the correctness of these hypotheses – however, everything we already know about ancient history tells us they shouldn't be rejected offhandedly.

17.

THE CITY OF MUROM. THE NEVA. NEPR. NOVGOROD = HOLMGARD. RIVER OLKOGA AND THE CITY OF OLONETS

Scandinavians report the following:

The Russian city of Murom =*= Moramar ([523], page 38).

River Neva =*= River Niya ([523], page 35).

River Nepr =*= River Dnepr ([523], page 35).

The Egyptian River Nile =*= River Geon ([523], page 32).

The Russian city of Novgorod =*= Holmgard (or Holmgardr) =*= Holmgardar ([523], page 44).

In Chron4 we demonstrate that the term "Novgorod" was more than a name of a single city – it referred to a whole urban agglomerate comprised of Yaroslavl, Rostov etc, a rather large territory. Our reconstruction is confirmed by the Scandinavian authors – it turns out that the Scandinavian sources really report that Novgorod was a whole "nest of settlements." This is what we learn from Y. A. Melnikova: "All of the above gives us reason to believe that the name Holmgardar initially applied to a territory with a 'nest of settlements' located thereon and not just a single city – possibly, the region that eventually grew into Novgorod the Great, or an even larger area" ([523], page 47).

Furthermore, Scandinavians report the following:

River Olkoga == Alkoga =*= Volga, the great river* ([523], pages 35 and 155) =*= *Olga* ([523], page 155) =*= *Manga,* or *"Mongolian River"* ([523], page 156).

Therefore, the Scandinavians were perfectly correct to use the word "Manga" for referring to River Volga – a "Mongolian" river indeed. Also, bear in mind that the "ancient" authors also called Volga "Ra" and "Ithil" ([517]; this issue is also discussed in Chron4).

Also, the Russian city of Olonets =*= Alaborg ([523], page 36).

18.
PARTHIA

Scandinavians suggest the following identification:

Parthia == Parthialand* ([523], page 213) =*= *"PRT-land"* (unvocalized, it reads as PRF) = *PRT = Prutenia = Russia* (P + Russia).

The latter identification is known quite well – not a theory of ours; one might find it in V. I. Matouzova's book, for instance ([517]). Let us also recollect River Prut in this respect. At any rate, Parthia and Russia = Scythia were closely related in the Middle Ages, according to our reconstruction. This is confirmed by the "ancient" European and mediaeval Scandinavian texts.

Let us quote: "Parthia was conquered by the nation of the Parthians, who came from Great Svitjod [the Great Holy Land = Russia = Scythia – Auth.], and named their country after themselves. To the east of Parthia we have the Red Sea" ([523], page 145).

However, it is commonly known that the ancient Russian word for "red" was "*chermnoye*," which could be easily confused with "chernoye," or "black." Therefore, it is likely that the chronicler was really referring to the Black Sea, which was in Scythia. This state of confusion became reflected in mediaeval geography; this is why the issue of which sea was meant in reality has to be treated individually in each case.

This is what we learn from Y. A. Melnikova: "the thought that Parthia was populated by the Scythians (the 'Guidebook' uses the local 'academic' term 'Great Svitjod' instead of the toponym 'Scythia') is common for the ancient and mediaeval literature" ([523], page 148).

Therefore, all of the above is just a reiteration of the legend of the first European settlers, or the XIV century Scythians – told by the Scandinavians as well, as we see. The ancient Scandinavians had many correct ideas, after all.

19.
PERM AND BJARMALAND

Y. A. Melnikova dedicates several pages to the discussion about "the land of Bjarma" ([523], pages 197-200). The matter is that modern historians still cannot locate the country in question. Our reconstruction suggests an answer, qv in Chron4, Chapter 14:20.3. Apparently, the ancient Bjarmaland, or the great Perm, can be identified as the part of the "Mongolian" Empire of the XIV-XVI century where one finds Germany, Austria and Italy today. Although the issue is more or less clear to us and has been discussed in Chron4 already, let us nonetheless consider the undying debates of the historians about this country in order to illustrate the whole scale of contradictions introduced by the Scaligerian chronology into what might be regarded as a more or less clear picture.

Bjarmaland is believed to be a region in the north of the Eastern Europe. "It is often mentioned in different Scandinavian sources: royal sagas, sagas about the ancient times, chronicles etc" ([523], page 197).

Most modern historians locate Bjarmaland in the North of Russia or right nearby. According to the Scandinavian chronicles, "Bjarmaland is a wealthy country whose inhabitants possess great amounts of silver and precious jewellery. However, the Vikings don't always succeed with the spoils – the natives of Bjarmaland are a militant nation, capable of defending themselves" ([523], page 198).

It is most curious how "K. Meinander tried to associate Bjarmaland with the region of Yaroslavl on the basis of archaeological findings" ([523], page 198). E. Kvalin claimed that Bjarmaland was located in the Volga Bulgary ([523], page 197). Others believed that a memory of Bjarmaland is still reflected in the name of Perm, a city in Russia ([523], page 200). However, Y. A. Melnikova instantly explains that these identifications are rejected by many modern historians ([523], page 200). We should hardly find this reaction surprising – indeed, Scaligerite believe Bjarmaland to be an ancient country – at any rate, "Bjarmaland and its inhabitants are mentioned in a great many sources starting from the late IX century AD" ([523], page 197). Perm is allegedly "a great deal younger."

As a result, many historians of today prefer to consider Bjarmaland a mythical country and not a "real territory" ([523], page 200). According to Y. A. Melnikova, "it is possible that the accounts of voyages to Bjarmaland were embellished by details of a fantasy nature … and exaggerations" ([523], page 200).

Aren't there too many mythical lands in Scaligerian history? We have the mysterious India, the kingdom of Presbyter Johannes, Serkland, Bjarmaland and many others… As soon as a mediaeval description of a given country begins to contradict the Scaligerian version, the country is instantly declared a fantasy, a myth and a fairy tale – something that never existed. This relieves the Scaligerites from the responsibility of answering a great many discomforting questions. A most convenient approach, isn't it?

However, we are of the opinion that the majority of the so-called "mythical countries" can be identified as real countries of the XIV-XVI century, which failed to fit into Scaligerian mythology.

Since most scientists associate Bjarmaland with the ancient Russia in one way or another, could the name stand for "land of the boyars"? In the epoch of the Great Empire the boyars were a rich ruling class that existed in every province of the Empire, and not just its central part – including the modern territory of Germany, Austria and Italy, which our reconstruction identifies as the ancient Bjarmaland.

One must also remember that one of the royal attributes in the Horde was known as "barma" – a special kind of a precious necklace.

20.
POLOTSK. PARADISE. ROSTOV

According to the Scandinavians, the Russian city of Polotsk =*= Poltesk =*= Palteskja ([523], p. 38).

Moreover, according to the Scandinavians, paradise is located in the East (or, possibly in the Far East – see [523], page 32). Let us remind the reader that the Russian word for "paradise" is "*rai*," and that the River Volga was known as "Ra" in many "ancient" sources. According to a popular mediaeval opinion, there were four rivers whose sources could be found in the oriental paradise – see, for instance, the mediaeval map of Hans Rüst dating from the end of the alleged XV century AD, which we reproduce in its entirety in CHRON1, Chapter 5:11. We shall now reproduce the part that depicts the paradise in the east and the four rivers that have their sources there (fig. 21.2).

Thus, the mediaeval geographers used the term "paradise" for referring to some real geographical area. Which one? The highly arbitrary and abstract maps of the Middle Ages make this anything but an easy task. Yet it appears that we weren't the first

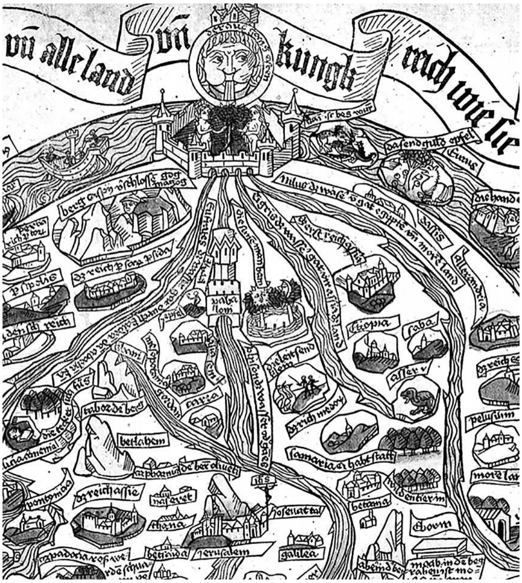


Fig. 21.2. Fragment of a map by Hans Rüst allegedly dating from 1480 AD. The East is at the top of the map as the location of Paradise and the source of the four rivers. Taken from [1160], page 39.

to note that there is a place where one finds the sources of the four largest rivers in Europe – the Volga, the Don, the Dnepr and the Western Dvina. It is the Central Russian Plateau. Volga is the largest – could this be the reason why it was called Ra? Many must have associated this area with the paradise as described in the Bible – these lands were indeed very appealing, and many dreamt of living here, at the very centre of the Empire.

Furthermore, Scandinavian maps indicate the whereabouts of Rostov, the famous Russian city (Radstofa in Scandinavian sources). According to the historians, its name is a derivative of two words: "council" (or "*rada*") and "staff" ([523], page 44). This etymology is in perfect concurrence with our reconstruction. Rostov as the imperial capital (or a part thereof) can be associated with the imperial council as well as a staff, or sceptre – the symbol of royal power.

However, another hypothesis is also viable – Rostov = Ros + Tov, or "Russian Tobol" (Thubal), the latter being a part of the Great = "Mongolian" Empire.

21.
RUSSIA

Scandinavian authors write a lot about Russia. Here are some of its names as used on maps and in geographical descriptions.

Russia =*= *Gardariki* =*= *Rusia* =*= *Ruzkia* =*= *Ruzcia* = *Ruzaland* ([523], page 226) =*= *Risaland* =*= *Land of the Giants* ([523], page 215) =*= *Gardar* ([523], page 46) =*= *The Great City* ([523], page 46) =*= *Scythia* = *Great Svitjod.*

Let us also add our identifications thereto:

Russia = *Africa* = *Thracia* = *Turkey* = *Austrriki* ([523], pages 87 and 89) = *Austria.*

As for the association of Russia with the land of the giants, this what Y. A. Melnikova tells us: "Ruzaland – the ancient Russia. A possible influence of the toponym Risaland – 'land of the giants'" ([523], page 215).

The matter is that the Scandinavian words used for referring to the giants were "riza" and "rizar" ([523], page 178).

"The toponym Gadar might reflect some of the ancient Russian names stemming from the root '*gorod*' or '*grad*' ("city" or "town") – Gorodets, Goroden, Gorodok etc (there is over a dozen of those in existence). Some of them had composite names for more precise definitions – such as "Gorodets Radilov" (on the Volga), "Gorodets Vostrskiy" (on River Ostra) and so on. Some places with similar names existed in the North-East of Russia (two towns with names featuring the root "Gorodok" near Byeloye Ozero (White Lake)), as well as the Northwest – Gorodets on River Neman and Vyshgorod in Shelon" ([523], page 38).

And so, according to Y. A. Melnikova, the name "Gardariki" translated as "Land of the Cities." Let us also point out that the word in question might be interpreted as "Orda-Riki," or "Kingdom of the Horde" (cf. the Russian for "fence," or "*ograda*," and also the English word "guard").

Furthermore, Scandinavian geographical tractates report the following:

Russia == The Great Svitjod = Godland =*= the land of gods =*= Gothland =*= Gothia* (land of the Goths; see [523], pages 98-99).

The geographical identification of Russia and Gothia as the same territory, which we encounter in Scandinavian chronicles, is of the greatest interest to us. Let us linger on it for a longer while. Y. A. Melnikova reports: "In some works the rendition of the legend about Scandinavia populated by the natives of Asia, which is where the Aesir had lived before they migrated to Scandinavia, uses the term 'Godland,' or 'Land of the Gods." Similarly: 'They call this very Svitjod Mannheim, or 'the dwelling of humans' (from 'madr' – human), whereas the Great Svitjod is called 'Godheim' … The identification of the homeland of the Aesir as the Great Svitjod, or Scythia, contradicts the 'Trojan' theory of their origin" ([523], page 98).

As we demonstrated in CHRON5, Chapter 3, there is no contradiction here in reality. The Scandinavian "Trojan theory" is correct, and only considered erroneous by the modern historians due to the influence of the erroneous Scaligerian chronology.

Melnikova continues: "Yet one gets the idea that this contradiction wasn't perceived as such by the Scandinavians themselves due to their rather perfunctory knowledge of the territories quite as distant" ([523], page 98). "Wasn't perceived," no less – most probably, because the Scandinavians were familiar with the territories in question quite well. Once again, historians are forced to hint at the "ignorance" of the Scandinavians.

Further on, the Scandinavian chronicle tells us the following: "The lands populated by the natives of Asia were called Godland, whereas the nation itself was known as Godiod" ([523], page 95). The Scandinavian identification of Scythia = Great Svitjod as Godland, or the Land of Gods (alternatively, "Land of the Great God"), likewise the association with the land of the Goths (gods) is rather difficult to digest for the modern historian.

Y. A. Melnikova writes: "This very identification may have been based on the vague information about the migration of the Goths to the north of the Black Sea region in the beginning of the new era [one sees how the authors are constantly confounded by the erroneous Scaligerian chronology – Auth.] The different variants of spelling the ethnicon Godiod … such as Cottiod, Gauta Tiod, Gotu-Tioda etc also imply close ties with the ethnicon '*gotar*,' or '*gautar*' – 'Goths'" ([523], pages 98 and 99).

Let us also point out that the term Gotland as applied to Russia (translated as "Land of the Gods" by Y. A. Melnikova) reflects the name "God's land," which was actually used in the Middle Ages for referring to Russia. This waters down the pathos of the translation, making it easier to comprehend – it was a reference to the Orthodox Russia, which had spread the Christian faith all across the world – the belief in Jesus Christ, or "the great god."

One must applaud the skill of Y. A. Melnikova, who often suggests correct interpretations of many Scandinavian identifications that she has discovered in spite of the Scaligerian dates that constantly get in her way. Still she obviously attempts to steer clear of "dangerous corollaries."

Let us quote another comment of hers: "Similarly to the legend of the Asian homeland of the Scandinavians, the author of the tractate tried to place the history of the Scandinavian nations into a global context" ([523], page 99). This remark, as well as many similar passages of the modern commentators, appears to question the veracity of such claims made by the ancient Scandinavians. We are of the opinion that the mediaeval Scandinavians didn't invent anything, but rather told the truth for the most part.

22.
SAXLAND. LESSER SVITJOD. NORTHERN DVINA

According to the Scandinavians, the word Saxland =*= Germany ([523], page 34).

Furthermore, the Scandinavian Svitjod (or "Lesser Svitjod") =*= Sweden ([523], pages 136 and 138).

The modern name of Sweden is obviously related to the mediaeval toponym Svitjod, or the word "holy" (as applied to Russia), as we have seen above. Apparently, Lesser Svitjod was regarded as the country populated by the natives of the Greater Svitjod, qv above.

Furthermore: Northern Dvina =*= Vina ([523], page 5).

23.
SERKLAND

Scandinavians suggest the following geographical identifications:

Serkland == Land of the Seres =*=*
Saracenarnasland, or land of the Saracenes ==*
Chaldaea (!) =*= *Africa =*= Palestine =*=*
Mesopotamia = China.

Let us reiterate that all the identifications listed above are Scandinavian.

23.1. Is it correct that the land of the Seres, or Serkland, can be identified as the modern China?

This is what Y. A. Melnikova has to say in this respect: "Seres, Serir and Serki – the ethnicon is most likely to stem from the Chinese word for 'silk' according to most researchers" ([523], p. 215).

Let us also add that the very word Seres may have come to the modern China from Russia and Europe – first as the name of the nation that came to China, and later as the name of silk – a product brought to China from Byzantium, for instance.

We should also pay attention to the following passage: "Initially, it [the name 'Seres' – Auth.] apparently referred to the sellers of silk and not the Chinese themselves" ([523], page 215). Everything is perfectly correct – the Seres must be the nation that initially supplied the Chinese with silk. The Byzantines, perhaps? Later on, the manufacture of silk was mastered by the Chinese as well.

"Ancient geographers refer to the city of Sera (or Seres) and the nation of the Seres [the Russians? – Auth.], which they locate somewhere alongside the Great Silk Road, but the exact location remains in need of greater precision – somewhere beyond Bactria in the direction of the "Eastern Ocean," between the Scythians and the Indians" ([523], page 215). In general, it turns out that ever since the "antiquity," reports concerning the nation of the Seres, likewise the city of Sera (or Seres) "happen to be common for many mediaeval authors" ([523], page 149).

Our hypothesis is as follows: the Seres can be identified as the Russians (with their name read in reverse).

23.2. Silk and combed plants: anything in common?

Further on, the Scandinavian author tells us: "This land [Seres – Auth.] is abundant with amazing leaves, which can be combed just like the wool of the sheep, and then sold abroad for the manufacture of clothing" ([523], page 146).

Y. A. Melnikova also quotes the following remarkable mediaeval passage: "Seres – a city in the east, which gave its name to the land and the people. The land of Seres forms a crescent starting from the Scythian Ocean and the Caspian Sea and stretched towards the Eastern Ocean; it is famous because of the leaves that serve as a source of thread" ([523], pages 215 and 216).

Modern historians are certain that the thread in question can be identified as silk. Our opponents might counter our hypothesis about the Seres identified as the Russians reminding us that there are no mulberry trees anywhere in the central part of the "Mongolian" Empire, and no silk was ever made there. And yet there is no contradiction here. Firstly, the Great Empire of the XIV-XVI century was so enormous that it naturally included areas which manufactured silk. In CHRON5, Chapter 12:4.3, we already pointed out that for a long time the Russian and Ottoman markets remained the only source of silk for the Europeans. Therefore, it is hardly surprising that some West European texts should refer to the land of the Seres, or the Russians, as to the home of the silk manufacturers.

Secondly, who said that the word "seres" referred to silk initially? After all, we have witnessed how many names were changing their meaning with the course of time. Let us once again consider the mediaeval Scandinavian reports concerning the tread from the "land of the Seres." The Scandinavians tell us about "combed leaves" – hardly applicable to silk, since it is spun and not "combed" – from silkworm cocoons and not any actual plants, to be more precise.

Let us enquire about the plant that can be combed into a thread, or has thread growing on it. The answer is self-implied – cotton or linen. Therefore, let us voice the following natural consideration: initially, the word "seres" referred to cotton or linen. The manufacture of cotton, let alone linen, was commonplace all across the Great = "Mongolian" Empire. It was only much later that the word "seres" started to translate as "silk."

However, the Europeans retained the memory about "seres" being "thread gathered from leaves by combing" for a long time – linen or cotton, after all! Also, this is what we learn from Y. A. Melnikova: "Although the Europeans became acquainted with silkworms in the early Middle Ages [according to our version, it only happened in the XIV-XV century – Auth.], this passage remains in many encyclopaedias" ([523], page 149). That is to say, despite having been familiar with silk for a long time, the Europeans still refused to understand its real nature.

23.3. Serkland as the land of the Saracenes

Let us return to the analysis of Serkland. It turns out that the name "was used in XIII-XIV century sources almost exclusively for referring to the population of the Muslim countries, or the 'Saracenes.' … In geographical tractates the term applies to the lands with a Muslim population, which makes it synonymous to the toponym Saracenarnasland – 'land of the Saracens.'"

Melnikova continues as follows: "No rigid localization of said term happens to be in existence, though. Different sources locate it in Africa or in Asia. The tractate 'Countries of the World' identifies Serkland as Palestine. Two other tractates suggest Chaldea and Mesopotamia as likely identifications of Serkland. "Descriptions of the World" I and II are convinced that its real location is in the north of Africa; the latter, which is extremely convoluted and contains numerous errata [as seen by the modern commentator – Auth.] locates Serkland the Great (Serkland it mikla) as follows:

a) In North Africa.

b) Also in Africa, but closer to the Scythian border [sic! – Auth.], identified as Great Svitjod. 'Descriptions of the World III' lists Serkland among the African countries, but several lines later identifies it as Chaldaea [sic! – Auth.], universally recognized as an Asian country" ([523], page 216).

The obvious implication is that during certain historical periods "Africa" was a name used for referring to Asia, or some part of Europe. Most likely, as we have mentioned earlier, European Africa is simply a corrupted version of the name Thracia = Tartary, later Turkey.

Of course, modern commentators, who have grown accustomed to the belief that the name Africa always referred to the same territory – namely, the modern African continent, are forced to believe that the name "Serkland" was a "vagabond name" in the Middle Ages. However, in this case, why doesn't one assume that Africa was a "vagabond name" as well? This is precisely what we claim – geographical names on the ancient maps were in a constant state of flux.

Y. A. Melnikova tells us further: "Such lack of certainty in the localization of Serkland gives us reasons to believe that … Serkland was among the toponyms with a wide, uncertain and therefore mobile meaning" ([523], page 216).

Incidentally, the Scandinavian author divulges a very important piece of information: "They say there are many such lands that possess two names, like Serkland and Chaldea" ([523], page 97).

This is the very fact that we constantly demonstrate in our work – the mobility and ambiguity of geographical names. A single country could be known to different parties under different names; also, a single name could refer to different countries in different historical epochs.

Thus, we learn of the following identifications from the Scandinavians:

Serkland == Great Serkland =*=*
Mesopotamia == Chaldaea =*= Palestine =*=*
Great Svitjod == Scythia =*= Land of the*
Saracens == China.*

This is the country that the Scandinavians locate in Africa! The implication is that initially the term "Africa" applied to a part of Europe, namely, Thracia, Tartary and Turkey.

Let us sum up. Virtually all of the Scandinavian identifications listed above are anything but random; they are also in perfect correspondence with our reconstruction.

The readers have to get accustomed to the cascade of geographical identifications that pour over their heads from the pages of mediaeval Scandinavian works on geography. We simply quote from sources written in the Middle Ages. All the identifications in question strike us as uncanny for a single reason – the fact that ever since our childhood we have all been using the Scaligerian geography, which is apparently rich in errors of the gravest kind. The Scandinavian reports are much closer to mediaeval reality, despite their vagueness and generally primitive nature.

We should by no means interpret the Scandinavian identifications literally. Their correct interpretation is as follows. In some epochs Serkland was identified as Great Svitjod = Russia = Scythia. Different sources referred to Russia as "China," "Palestine," "Chaldea," "Mesopotamia" and so on.

Later on, in the XVII-XVIII century, some of these names gained independent meanings, moving in different directions on the map and finally settling in the familiar places. We must be aware that the geographical names were in a state of flux, and only became rigid in the XVII-XVIII century, relatively recently.

Our opponents might counter as follows: supposing we are correct and Serkland was indeed the term used for referring to Russia, or the Great = "Mongolian" Empire in general, how about the reports that Serkland was a Muslim country? There is nothing surprising about this fact. The Ottoman = Ataman Empire was part of the Great = "Mongolian" Empire for a certain period of time; in the XVII-XVIII century became a Muslim country. Many Muslims appeared in Russia around that time as well. However, let us reiterate that the division of the formerly unified Christianity into the Orthodox, Catholic and Islamic branches took place in recent past – the XVII-XVIII century.

24.
SYRIA

The land of Syria = Syrland ([523], page 37).

This name could refer to Sire-Land or Czar-Land. Apart from that, the three ancient names considered synonymous (Syria = Assyria = Ashur) are simply reverse readings of the name Russia. In the period when Russia conquered the Western Europe, the name could apply to the territory of the modern Germany in the form of "Prussia," or "P-Russia."

25.
SCYTHIA

25.1. Scythia = Great Svitjod (Holy)

Scandinavian authors suggest the following identifications:

Scythia =*= Sithia =*= Sytia =*= Cythia =*= Cithia ([523], page 215) =*= Great Svitjod (Svitjod Hinn Mikla, qv in [523], pages 40 and 226) =*= Sarmatia + Alania + Gothia. Scythia was divided into the three areas mentioned above ([523], page 41). Furthermore, Scythia =*= Russia =*= Gardariki.

Thus, Sarmatia was considered a part of Scythia, occasionally identified as another name of the latter. Let us also add the identifications discovered earlier by ourselves.

Scythia = China = Africa = Thracia =
Tartary = Turkey.

A part of Scythia was called Kvennaland =*= Land of the Amazons ([523], pages 178 and 179) = =*= Kvennland =*= Quenland =*= Kunaland ([523], page 209) =*= Queen's Land.

25.2. Scythia as Kitia, or China

As we have seen, China (or "Kitai") was one of the old names of Russia. This instantly sheds light over the origins of the term "Kitai" (the Russian word for "China") – initially, it stood for "Scythia," or the Great Russia, also known as the Mongolian Empire. "Kitai" is one of the forms of "Scythia" (or "Cithia") common for Scandinavian literature, among other sources.

China was also known as "Katai," qv above. Mediaeval English sources use the term "Cathai" for referring to the Chinese ([517]) – once again, a derivative of "Scythia." Also, let us consider the two spellings: "Scithia" and "Cithia." What could the letter S stand for?

Possibly, a vestige of "Asia," or "Jesus"? In this case, "S-Cithia" could be a reference to the fact that the greater part of the country in question was located in Asia: Asian Cithia = S-Cithia, or Scythia.

Let us also cite other names of Scythia as used by the mediaeval English sources as per [517]. See also the table of synonyms in CHRON4, Chapter 15:1.5. It turns out that Scythia was also known as Barbaria, whereas the Scythians were referred to as "Cit" – once again, "Kitai," or the Chinese! See [517]. This fact is in good correspondence with our reconstruction.

25.3. Scythia or China in Africa

It is important that "Cithia" was a name of Scythia used by the "ancient" authors, or the European authors of the XV-XVII century, as we understand today. This is what we learn from the historians: "The name was borrowed from the ancient authors by the West European geographers… In the Icelandic geographical tractates the name is associated with Great Svitjod, with Russia named as a separate geographical entity. 'Description of the World II' … locates Scythia in Africa" ([523], page 215).

Therefore, initially the name "Africa" was applied to a part of Europe and Asia by certain chroniclers. Africa = Thracia = Turkey = Tartary? The final move to the south must date from the XVII-XVIII century, which is when the term "Africa" became rigid and applied to the territory known as the African continent today.

25.4. Scythia "named after Magog" and described as India

The Scandinavian author reports the following: "Scythia, which we call Great Svitjod, used to be an enormous land named thus after Magog, one of Japheth's sons" ([523], page 146).

This is followed by a description of Scythia that greatly resembles similar descriptions of the Kingdom of Presbyter Johannes. It is called a great and wealthy land populated by many peoples – some "plough the land for food"; others, "monstrous and terrorizing, eat human flesh and drink blood … [once again, the Russians are accused of drinking blood instead of water – Auth.]. There are many lands that comprise this Scythia, most of them unpopulated, since many of the regions rich in gold and gemstones are hardly ever visited by people" ([523], page 146). The description fits Yakutia perfectly well – the part of Russia that lies in the Far East, sparsely populated and rich in gold and diamonds.

Although this account of Scythia is very interesting, it is too lengthy to be reproduced herein. Let us merely point out that the educated European author, Matthew of Paris, wasn't the only one to scare his readers by tales of the monstrous Russians, or Tartars, devouring human bodies and drinking steaming blood.

Who was the first author of the "scare stories," one wonders?

The commentary of the modern historian to this text is very interesting indeed: "Likewise Vincent, the compiler … transfers the legends associated with India to his accounts of Scythia" ([523], page 149). Nothing to be surprised about – mediaeval Western Europeans used the name "India" for referring to the Kingdom of Presbyter Johannes, or the Great = "Mongolian" Empire = Scythia = Ancient Russia, qv in CHRON5, Chapter 8. Also, the ancient Russian word "*inde*" = India used to stand for "faraway land" (as seen from the Western Europe).

25.5. The gigantic size of Scythia and its individual parts – Alania, Dacia and Gothia

The Scandinavian text tells us the following: "The first region in Europe is Lower Scythia … laying between the river Danubius [Danube – Auth.], which we call Duna, and the North Sea near Germany. The first part of Scythia is called Alania; next to it there are Dacia and Gothia. Near Scythia as mentioned above there is the country that we know as Germany" ([523], page 147).

Take a look at the map. It turns out that, according to the Scandinavians, Scythia reached Germany – moreover, the author tells us that Germany itself was populated by the natives of Scythia. This is in excellent correspondence with our reconstruction.

It is curious that many mediaeval sources tell us the same thing, rather persistently. This is what the modern commentators have to say about the whole thing: "The compiler of the 'Guidebook,' likewise the author of the 'Description of the World III,' uses the term Sithia (for Scythia) and paints a picture of the Eastern Europe typical for the Western European geography of the Middle Ages based on the ancient tradition that regarded all the lands between the Black and the "North" Sea, or the Arctic Ocean in the North, as Scythia … The division of Scythia into Alania, Dacia and Gothia is also traditional for the mediaeval geography" ([523], page 150).

25.6. Scythia as the land of the Amazons

In Chron4 we have already cited the most interesting mediaeval data – apparently, some of the "ancient" authors considered the ancient Russia – "land of the Amazons." This information gets unexpected proof from the part of mediaeval Scandinavian geographical tradition. Having told us about the giants (bear in mind that Scythia was known as the land of giants in the Middle Ages, qv in Chron5, Chapter 21:11), the Scandinavian author continues: "Great Svitjod is populated by Albanians… There is also a country called Kvannaland there; these women [sic! – Auth.] live right next to the Albanians and wage wars among themselves, just like men in other places; those women are just as strong and clever as men elsewhere" ([523], page 178).

Y. A. Melnikova is perfectly right to remark: "The author of the tractate doubtlessly refers to the mythical land of the Amazons in Asia" ([523], page 179). Why "mythical," pray? In Chron4 we already told the reader that the Amazons were identified as the Russian Cossack women. The name Quenland is most likely to translate as "Land of the Queens."

"In accordance with the Western European tradition, which is based on the reports of the ancient geographers, the Amazons are located in Asia, the area that lies to the north of India between Bactria and Caucasian Albania" ([523], page 209). This land of the Amazons is called "Quenland I" by the historians. In this case, there must also be a "Quenland II."

Indeed, such a country does exist. How did Scaligerian history end up with two lands of the Amazons? It turns out that some mediaeval authors claimed that the Amazons "lived in Asia, right next to India" ([523], page 209), whereas others were quite as unanimous in their claim that "the Amazons lived on the shores of the Baltic Sea" ([523], page 209).

Since Scaligerian history cannot allow for India to spread from the Indian Ocean to the Baltic Sea, the only solution was to cut a single country in two parts, locating the first next to the modern India, and the second, on the shores of the Baltic Sea, ascribing them numbers I and II for greater simplicity.

Our hypothesis is as follows. The Amazons, or the Cossack women, lived on the territory of the Great = "Mongolian" Empire, whose centre was in Russia. At the end of the day, their exact place of dwelling is of secondary importance to us here. The important thing is that there was just one land of the Amazons – the division into two parts was completely unwarranted.

It would be interesting to consider the popular mediaeval evidence concerning the land of the Amazons from a new viewpoint. Incidentally, could there be a link between "Amazon" and "amazing," which would make the former a foreign name used for referring to the Russian Cossack women?

Today it is believed that the name Kvennaland stems from the word "*kvenna*" – the genitive of "*kona*"; cf. also the German "Koenig" ("king"): "One must pay particular attention to the evidence contained in other written sources that mentions the existence of a land populated by women near Finland, such as Adam of Bremen: '… those shores of the Baltic sea are believed to be populated by the Amazons, which is why we call them the Land of Women'" ([523], page 209).

It is very interesting that the mediaeval English sources openly call Amazonia "Maegda Londe," or Maegda-Land. This must have initially meant "Land of Magog," or "Mongolian Land," qv in [517] and the table in Chron4, Chapter 15:1.5.

Moreover, English sources call Germany Mesia, which is once again close to "Amazonia." Nothing surprising about this fact, either – Germany was once part of the "Mongolian" = Great Empire, and could have inherited the name Amazonia in the form "Mesia."

Finally, let us quote the most remarkable name of one of the chapters from the mediaeval "Global Chronicle" by Marcin Belski, published in the alleged year 1551 ([344]).

The chapter is titled quite unequivocally: "On the Amazon Women, Wives of the Tartars," no less! See [344], page 231.

Therefore, in the XVI-XVII century the word "Amazons" was used for referring to the wives of the Tartars.

And who are the Tartars? We have mentioned this fact a great many times – in the epoch of the XIV-XVI century it was another name of the Cossacks.

Therefore, the Amazons can be identified as the Cossack women, who have always had a reputation of being outstanding riders and active participants of the social life of Cossack communities, occasionally fighting alongside the men.

Let us conclude with another reminder that the mediaeval Scandinavians, as well as the "ancient" authors, or the West Europeans of the XIV-XVI century, according to our reconstruction, located the land of the Amazons in Scythia.

25.7. Scythia was also known as Scotia, or Scotland

The name Scythia was also used for referring to Scotland, as the Anglo-Saxon Chronicle tells us (we have analysed it in detail in Chron4, Chapter 1, and Chron4, Chapter 18:11). This is perfectly understandable – the names "Scythia" and "Scotia" are virtually identical to each other.

In Chron4 we have explained the Scythian origins of the name "Scotland" as follows: the Great = "Mongolian" Conquest reached the British Isles as well. Scythian settlers founded many towns and a state here. The name "Scotland" is one of its numerous vestiges.

Let us conclude by turning towards the mediaeval English sources ([517]) in order to find out how they called Scotland. Apparently, it was called Scotia and Gutlonde, or "Land of the Goths" ([517]; see also the table in Chron4, Chapter 15:1.5). Perfect correspondence with our reconstruction.

We hardly need to add anything to the above. One must simply provide accurate quotations from mediaeval sources and attempt to treat them without prejudice – like common sense dictates.

26.

SMOLENSK, SUZDAL, TANAIS, TANAKVISL, TARTARARIKI ETC. THRACIA = TURKEY. FINLAND. CHERNIGOV

The Scandinavians suggest the following identifications:

The Russian city of Smolensk =*= Smaleskja ([523], Chapter 38).

The Russian city of Suzdal =*= Surdalar ([523], page 38) =*= Sursdalr ([523], page 43).

River Tanais = River Don ([523], page 32) =*= Tanakvisl ([523], page 40).

Tartarariki =*= Tartary ([523], page 91).

It is curious that the mediaeval Scandinavian author locates Tartary in the North: "To the East of Norway we find Rusland [Russia – Auth.], and to the north of the latter there lays Tartarariki" ([523], page 89).

The modern commentary is as follows: "The reference to the 'Kingdom of the Tartars,' or 'Tartarariki' is one of the few such passages encountered in the ancient Scandinavian literature … In the second half of the XIII century the Scandinavian learn of the Tartars, and, apparently, the Golden Horde (Tartarariki?) without the proxy of the Western Europe but rather from immediate contacts with the Tartars themselves and people who were familiar with said nation very well. Also, we must note the "northern" location of the Tartar Kingdom" ([523], pages 91 and 92).

Tartarariki translates as "Tartar-Reich" (or "Empire of the Tartars") – the ancient Russia in other words. The Scandinavians had a very correct view of geography; it was much later that they were forced to alter it.

Furthermore, it turns out that, according to the Scandinavians, the people that inhabited Thracia settled in Svitjod, and later also Norway, Iceland and Greenland ([523], page 65).

Finland =*= Tavastland ([523], page 35). It is likely that Finland was part of Kylfingaland in the XIV-XVI century – the latter identifies as the ancient Russia, qv in Chron5, Chapter 21:15.

The Russian city of Chernigov =*= Syrnes ([523], page 37) =*= Serensk, another city in Russia ([523], page 38).

27.
SWEDEN = LESSER SVITJOD

The Scandinavian authors used the following synonyms:

Sweden =*= Lesser Svitjod ([523], page 217). Let us remind the reader that Great Svitjod was the name used by the Scandinavians for referring to Russia. Could this imply that Sweden =*= Lesser Svitjod was populated by the Russians in the days of yore?

This appears to be what the Scandinavian texts mean when they claim that Scythia was populated by Asians (see Chron5, Ch. 11). Subsequently, all the Scandinavian countries were populated by the Scythian settlers; echoes of this event survived in the name of Sweden – Lesser Svitjod.

Let us voice a hypothesis about there being a more profound reason behind all the wars fought between Peter the Great and Karl, King of Sweden. In the epoch of Peter the Great the Russians must have still had a vague memory that Sweden was once part of the Great = "Mongolian" Empire, and tried to reclaim the territories as "rightfully theirs."

The Scandinavians (or, to speak more generally, the West Europeans of the XVIII century), used the indubitable existence of close ties between Scandinavia and ancient Russia as a basis for reversing the direction of the settlers' movement, and developed an antithesis – namely, that the very institution of statehood was imported by the ancient Russians from Scandinavia.

The justification of this version must date from the Romanovian epoch – they are very likely to have brought it into existence. It was slyly suggested to interpret the famous chapter of the Russian chronicle about the Scandinavian Varangians, or Normans, coming to Russia under the leadership of Ryurik, allegedly summoned by the Russians in order to grace the latter with order and bring an end to the incessant internecine conflicts afflicting Russia.

It was the birth of the famous "Norman theory," a tendentious version of how the ancient Russia was founded as a state. The Russian Prince, or Khan Ryurik (also known as Genghis-Khan) was made into a native of Scandinavia. This was the very reason why the counterfeited page with "Novgorod on Lake Ladoga" ended up in the Radzivilovskaya Chronicle (see Chron4, Ch. 1).

As we can see, the nations of the XVII-XVIII century didn't only fight on battlefields, but also on the pages of the ancient history textbooks that they compiled. There is nothing to be surprised about here – on the contrary, it would be odd if "historical argumentation" wouldn't be used for the justification of this or the other political idea. Unfortunately, historical science goes hand in hand with politics, and this state of affairs exists until the present day, which often gets in the way of levelheaded scientific discussion of the accumulated historical paradoxes. We are of the opinion that it is high time to abandon the XVII-XVIII century politics and attempt to join forces in order to reconstruct the authentic picture of the antiquity.

In the present case the problem has an easy enough solution. The mediaeval Scandinavian documents tell us nothing at all about the "Norman theory," which is perfectly natural. However, they report it without any ambiguity whatsoever that Scandinavia was populated by settlers hailing from Great Svitjod = Scythia = Russia. In other words, the forefathers of the modern Scandinavians, or the XIII-XIV settlers that came to dwell on the Scandinavian peninsula, were of Slavic and Turkic origin. This brings us close to the issue of the word Scandinavia itself and its original meaning.

28.

THE ANCIENT MEANING OF THE WORD "SCANDINAVIA"

It is somewhat strange that the Ethnographic Reference Book compiled by Y. A. Melnikova and included in her book ([523]) concerned with the Scandinavian chronicles does not contain the word Scandinavia – we only see references to Skaney, a region in Southern Sweden, and Skaun, a district in the Norwegian North. The actual word "Scandinavia" is mysteriously absent, and there is no explanation of either its origin or its ancient meaning. Therefore, we shall have to ponder this issue autonomously.

Let us follow the same method of referring to the mediaeval sources. It turns out that the mediaeval English authors called Scandinavia "Gothia," whereas the Scandinavians were known to them as "Gothi" – the Goths, no less! This important circumstance is reported by V. I. Matouzova in [517]. Let us also recollect that the Scandinavians were certain about Great Svitjod, or Scythia, being the homeland of their forefathers. This is the very reason why they called Sweden "Lesser Svitjod" (see CHRON5, Chapter 21:27).

As we have already mentioned, the word Scythia was transcribed in a variety of ways, the most popular spelling being Scithia – SCT or SCD without vocalizations. Therefore, let us voice the following idea.

When the Scythians, or the "Mongols" (Great Ones) populated the northern countries, they may well have called them New Scythia, or SCD-Nova, which is basically the same as Scandinavia. This is likely to be the actual toponymy of the name Scandinavia.

There may have been several regions referred to as "New Scythia." We all know about the famous Ascania Nova next to the modern Astrakhan. Incidentally, the name "Astrakhan" might be a derivative of "Asian Tartar Khan," or AS + TR + KHAN.

Could this Ascania Nova be yet another vestige of the name "New Scythia," which was made popular as the Great = "Mongolian" Empire entered the phase of growth and conquered many new regions, some of which were lost subsequently?

Another observation is as follows. It is possible that "Scania" might also be interpreted as "As-Cania" or "As-Khania" – "Kingdom of the Asian Khan," in other words. "Scandinavia" is likely to be derived from the same root with the addition of the "New" part.

By the way, the hypothesis that "Astrakhan" is derived from "AS + TR + KHAN" is in good correspondence with the city's other name, "Tmutarakan," which must have stood for "TM + TR + KHAN," or *thema* (province) of the Tartar Khan. Nowadays, some commentators suggest to identify Tmutarakan as Kerch, and others – as Astrakhan or Taman.

Therefore, Scandinavia most probably identifies as New Scythia, which was also known as "Gothia."

Finally, a minor yet illustrative detail. In CHRON4 we voiced the idea that the famous "Varangian-Greek Route" allegedly used by the Scandinavians in order to reach Byzantium via Dvina or Neva and Dnepr never functioned in reality, being a mere figment of Scaligerian and Romanovian history.

We found unexpected proof of our hypothesis in the work of Y. A. Melnikova. She tells us the following about the "Varangian-Greek Route": "No guidebooks of the XII-XIII century are familiar with this route" ([523], page 186). The reason is perfectly simple – nobody ever used it.

CHAPTER 22

Corollaries. What the Scandinavian geographical tractates and maps report about the ancient Russia

We provide a multitude of identifications in Chapter 21; let us now choose three of them that we're interested in the most, namely:

1) Russia, or the Horde, also known as the Great = "Mongolian" Empire, or the Russian state of the XIV-XVI century.
2) River Don.
3) Europe.

We shall remove all references and comments from the resulting table, and only keep the marks of equivalence. Let us once again explain the meaning of the "=" symbol. Mediaeval Scandinavian geographers occasionally provide their own identifications of certain geographical names, stating it directly that "Thracia is the same as Grikland" ([523], p. 96). Certain other "collations" were discovered by modern historians; finally, we have added a few of those ourselves. In some cases our use of the "=" symbol is to be interpreted as a consequence of a natural hypothesis – one that is nonetheless based on the Scandinavian chronicles, although occasionally in need of additional verification.

1.
HOW DIFFERENT NATIONS REFERRED TO RUSSIA, OR THE HORDE

Russia, also known as the Great = "Mongolian" Russian Empire of the XIV-XVI, also had the following names (some of them may have referred to parts of the Empire and not its entirety):

Rusia = Ruzkia = Ruzcia = Ruzaland = Risaland (land of the giants) = Gardariki (land of the cities, or Horde-Reich) = Gardar = Great City = *gorod* (ancient Slavonic for "city") = *grhas* (ancient Indian for "home") = *gardas* (Lithuanian for "fence") = Scandinavian and Gothic "*gards*" ("home" and "family") = Samaria = Sarmatia, land of the Sarmatians (cf. the city of Samara) = Kylfingaland = land of the bells = Africa = Thracia = Turkey = Tartary = Blaland = Austrriki = Asian and Tartaric Empire = Austria = Scythia = Scithia = Sithia = Cithia = Kitia, or China = Scotia and Scotland = "the land named after Magog" = Great Svitjod (Svitjod Hinn Mikla) = Sarmatia + Alania + Gothia (the three provinces of Scythia) = Godland = Land of the Great God = Gods = Gautar = Geta = Hittites = Land of Giants = Jotunheim = Hittite Kingdom = Great Gothia = Gothia the Glorious (Reidgotaland, Hreidgotar, etc.).

The settlers that populated Great Svitjod initially are said to be of Turkic origins. It is likely that Great Svitjod had once included Lesser Svitjod, or Sweden. Furthermore, ancient Russia = Serkland = Serkland the Great, which is occasionally located in Africa (Thracia) or right next to it = Kvennaland = Quenland Kunaland = Land of the Amazons = Land of the Queens = Land of the Seres (Russians), or Assyrians. Also, Scythia = China = Land of the Saracens, or a Muslim country = Chaldea = Palestine = Mesopotamia = India, or faraway land; also, the division of India into three parts resembles the division of Russia into three Hordes.

Scythians colonised Parthia; the latter appears to have been the old name of Prussia = Prutenia = PRT = P + Russia, or White Russia.

It is possible that Russia = Biarma = Land of the Boyars (or "*barmi*," a symbol of royal power in the ancient Russia). Biarma, or Great Perm, was initially the name borne by the territory nowadays occupied by Germany, Austria and Italy. Later on Romanovian historians transferred the name Great Perm to the territory of Romanovian Russia.

Furthermore, Russia = Scythia = Barbary, according to the English sources.

Let us also mention the identification that we discovered earlier: Russia = Kingdom of Presbyter Johannes. Also, let us add thereto the synonyms of Russia as used in the mediaeval English sources (see [517]) and the list of identifications that we have compiled after the book of V. I. Matouzova (see Chron4, Chapter 15:1.5).

The ancient Russian state = Susie, Russie, Ruissie, Rusia, Russia, Ruthenia, Ruthia, Ruthena, Ruscia, Russcia, Russya and Rosie.

"Ruthia" unvocalised leaves us with RT or RD – the Horde, or "*rhat*" (old Russian word translating as "army"). This is how the Great = "Mongolian" Empire was referred to the most often. Since the word Ruthia is most likely to be related to the word "horde," the English authors were using the correct terminology, which is also implied by our reconstruction.

This multitude of synonyms is most likely to be explained by the growing significance of the world-spanning Great = "Mongolian" Empire in the XIV-XVI century. Each of the numerous European, Asian, African and American nations had a special name for the Russian Empire, or the Horde, hence such great abundance of synonyms.

Let us remind the reader that in our reconstruction the Great Empire of the XIV-XVI century was a close ally of the Ottomans, or Cossack Atamans; the rift between the two dates back to the epoch when the Romanov dynasty usurped the Russian throne, which resulted in a military confrontation with Turkey.

One of the phantom reflections of the Ottoman = Ataman Empire in the distant past is the "ancient" Empire of Alexander the Great, qv in Chron1 and Chron2. Incidentally, why was Alexander also known as Iscander the Bicorn? The horns obviously symbolise the Ottoman crescent; what about "Iscander"? Could this translate as "a native of Scandia" – or "Scyth"?

2.

RIVERS KNOWN AS "DON" IN THE MIDDLE AGES

These are the identifications reported by the Scandinavian sources:

Don = Danube = Danubis (or Danubius) =
Dun = Danubium = Dyna = Hister (Hyster) =
Istr = Dniester = Don = Tanais = Tanakvisl =
Duna = West Dvina = Dan = Jordan (Jor + Dan).

The existence of so many identifications is the furthest thing from surprising, and has a very simple explanation. We have already mentioned the fact that the word "Don" translated simply as "river." As we demonstrated in Chron4, Chapter 6:2.12, Don was also the word used for referring to the modern River Moskva.

3.

SONS OF THE BIBLICAL JAPHETH

According to the Scandinavian geographical tractates, the seven sons of Japheth used to own Europe. Scandinavians give a detailed account of who used to own which part exactly. In Chron5, Part 3, we used these Scandinavian chronicles in order to support our hypothesis that the division of lands between the sons of Japheth is yet another reflection of how the Great = "Mongolian" Empire colonised the Western Europe and reigned over it for a long period of time.

The seven sons of Japheth are most likely the seven main tribes, or primary Eurasian regions that constituted the Great Empire during the first expansion period in the XIV century. They are as follows:

1) Magog = "The Mongols" = The Great Ones = The Goths.
2) Madai – the same Mongols,
3) Ivan, or the Ivans – Ivan Kalita = Batu-Khan, conqueror of the West,
4) The Turks – The Tartars = Thiras, southern part of the Empire,
5) Thubal – the Siberian part of the "Mongolian" Empire,
6) Homer – Etruscan Italy, Florence and Western Europe in general.
7) Meshech – Muscovia, the most likely candidate for the title of the original Mecca.

4.
THE "NORMAN THEORY" AS PERCEIVED AFTER A STUDY OF THE SCANDINAVIAN MAPS

One must perish the thought that the chronicle records that have survived until our time and undergone a tendentious editing in the XVII-XVIII century permit anything in the way of an unambiguous interpretation. Nowadays we are being told that the old names used to have the same meanings in the Middle Ages as they do today. It turns out to be incorrect in many cases.

For instance, let us consider the quintessence of the "Norman Theory" and the interpretation of the data contained in the surviving Russian chronicles that this theory implies. Let us disregard the finer details and concentrate on the actual kernel of the theory. "Rurik, the Varangian prince of the Normans, was summoned by the Russians from Scandinavia, and came to reign over Russia."

The "Norman theory" is based on the following assumptions made about the mediaeval period:

1) The name "Scandinavia" has always referred to the same territory as today.
2) The Normans and the Varangians were always the natives of the modern Scandinavia.
3) Russia was the name of a rather small region on the territory of the modern Russia.

However, our research reveals an altogether different picture.

1) Scandinavia, or New Scythia was the mediaeval name used for referring to a part of Russia, or the Horde. It was only later, in the epoch of the Great = "Mongolian" Conquest of the XIV century, that it migrated from Russia to the modern Scandinavia.
2) Russians were known as the Normans in the Middle Ages, qv in CHRON5, Ch. 9:19, and also in Fasmer's Dictionary ([866]).
3) In the Middle Ages, the name Russia referred to a much larger territory than today (one that included all the lands conquered by the Russian = "Mongolian" Empire in Europe and Asia).
4) Russian princes, or khans, that united Russia in the XIII-XIV century and launched the Great = "Mongolian" Conquest in the XIV century were called "enemies" in some chronicles ("*vragi*" in Russian) – the term later transformed into the name "Varangians."

We come up with a wholly different interpretation of the Russian chronicles that have survived until our day and age. In particular, the modern Scandinavia appears to have preserved the memory of being a colony of the Horde in its very name – "New Scythia."

Addenda

ADDENDUM 1

What happened to the treasury of the Great = "Mongolian" Empire after the great divide of the XVII century

It is obvious that the Czars, or Khans, had an imperial treasury, and strove to expand it in every which way. The treasury contained gold, silver, gemstones, rare works of art etc. After the divide of the Great = "Mongolian" Empire, during the Great Strife and the Reformation mutiny of the XVII century, the treasury is most likely to have fallen prey to pillagers. Today we are unlikely to reconstruct all the details concerning the destiny of the treasury that belonged to the Khans of the Great Horde, or Russia; however, many related facts reveal themselves to a careful researcher. Let us, for instance, consider the background of the famous "historical" diamonds kept in the treasuries and museums of different countries. The reference literature we shall use is as follows: *Encyclopaedia Britannica* ([1118:1]), *Tales about Gems* by Academician A. E. Fersman (Moscow, Nauka, 1974, marked [876:1]) and "Gemstones" by N. I. Kornilov and Y. P. Solodova (Moscow, Nedra, 1983, marked [430:1]).

We shall be referring to the following large diamonds.

1) "The Diamond Tablet – an amazing individual stone [found in India – Auth.] … It is truly one of the so-called portrait stones… The stone is amazingly beautiful and pure and masterfully wrought in the old Indian cutting fashion, with two indentations covered in soft gold. This stone is but a shard … of some unknown gigantic diamond crystal found among the sands of Golkonda in India… Unfortunately, the fate of this diamond is unknown" ([876:1], page 218). It is presumed to have weighed around 242 karats (let us remind the reader that one karat equals 0.2 grammes). A small shard of the diamond, namely, the abovementioned diamond tablet (which weighs about 25 karats) is kept in the Diamond Vault of the Muscovite Kremlin. Incidentally, this fragment is nevertheless the largest "portrait stone" in the world ([876:1], page 219).

2) The "Orlov" diamond, circa 200 karats. Found in India. Named after Count G. G. Orlov. Kept in the Diamond Vault of the Muscovite Kremlin. "It has preserved the ancient Indian cutting shape from the very time of the Great Moguls in India. There are many legends and fairy tales that concern this famous stone" ([876:1], p. 219). It is curious that initially the "Orlov" diamond "bore the name of 'Great Mogul'" ([876:1], p. 219).

3) The Diamond of the Great Moguls, initially weighing around 787 karats. Found in India. Its modern whereabouts are unknown ([1118:1]). In general, there is a fair amount of confusion in the application of the name "Great Mogul" to diamonds, which we shall soon witness. Nowadays the name is occasionally applied to different stones than in the epoch of the XVII-XVIII century.

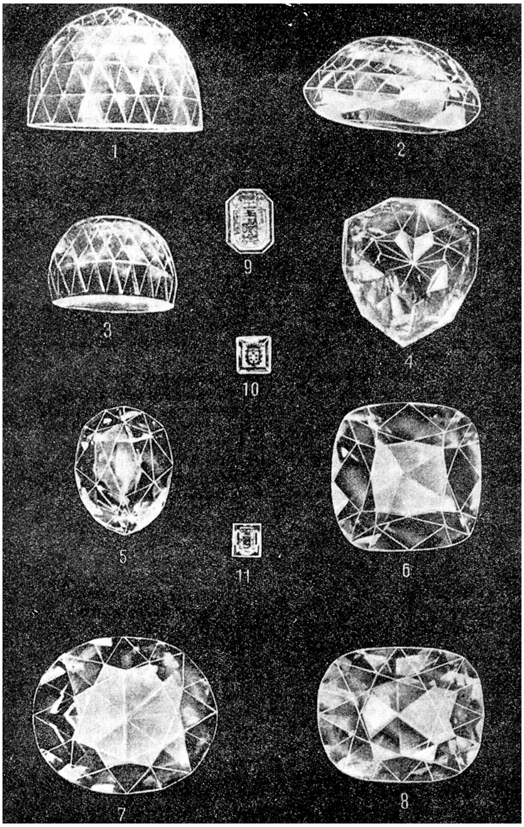


Fig. d1.1. "World's famous diamonds: 1 – Great Mogul, 279 karats; 2 – Koh-i-Noor, new cutting, 106 karats; 3 – Orlov, around 190 karats; 4 – The Florentine, 133 karats; 5 – Sancy, 53 karats; 6 – The Regent, or Pitt, 137 karats; 7 – Koh-i-Noor, old cutting, 186 karats; 8 – Southern Star, 125 karats; 9, 10 and 11 – the Medici (with engravings)". Taken from A. E. Fersman's book entitled *Gem Tales* (Moscow, Nauka, 1974), pages 196-197.

4) Koh-i-noor (or Kuh-e Nur) diamond, around 191 karats. Found in India. "The famous Kuh-e Nur … was taken from the King of Lahor by the English troops during the conquest of Punjab; it belonged to King Karna already 3 thousand years before the new era" ([876:1], page 192). Ever since 1849 it has been kept in England; it was put in the royal crown of England in 1937 ([1118:1]).

5) "Shah" diamond, around 89 karats. Found in India. Kept in the Diamond Vault of the Muscovite Kremlin ([1118:1]).

6) "The imperial crown [of the Romanovs – Auth.] contains a stone whose purity and type resemble 'Orlov' to a great extent. It is a large diamond … of almost 47 karats. An amazing stone of Old India… It is exceptionally similar to the 'Orlov'" ([876:1], page 220).

In fig. d1.1 one sees some of the world's most famous diamonds ([876:1], page 197).

The history of the diamonds listed above is considered nebulous and full of contradictions nowadays. We shall shortly see why.

The "Orlov" diamond was discovered in India. This is what the Encyclopaedia Britannica tells us: "According to the legend, the diamond initially represented the eye of an idol that stood in a temple of the Brahmans in Misor. It was purloined by a French deserter who ran away to Madras. Others claim that the veracious history of the "Orlov" diamond can only be traced as far back as the middle of the XVIII century, which is when the stone was owned by Nader Shah, King of Persia (the assumption is that the diamond in question was the very diamond of the Great Moguls, presumed lost for a long time).

After the murder of Nader Shah, the stone was stolen and sold to Shaffrass, an Armenian millionaire. At any rate, the diamond was bought by Count Grigoriy Grigoryevich Orlov in 1774, who gave it to Empress Catherine the Great in a futile attempt to regain her favour. The Empress put the stone on the Sceptre of the Romanovs; nowadays it is kept in the Muscovite Diamond Vault" ([1118:1]). It is presumed that the stone's "original weight must have equalled some 300 karats; the diamond in question was one of the two natural fragments of the large stone of the Great Moguls" ([876:1], page 219). It is also reported to be "the largest known diamond from India" ([876:1], page 220). On the other hand, A. E. Fersman claims that Count Orlov bought the "Orlov" diamond in 1772 ([876:1], page 220), and not in 1774, as the Encyclopaedia Britannica claims. There is obviously some confusion here.

"The diamond of the Great Moguls is the largest ever found in India. It was found as an uncut stone weighing 787 karats in the mines of Golkonda in 1650" ([1118:1]). In 1665 it was sighted by Jean-Baptiste Tavernier, a French gem-stone dealer. "The present whereabouts of this stone are unknown; some are convinced that either 'Orlov' or 'Koh-i-Noor" were cut from this stone after its loss, which followed the murder of Nader Shah, its owner, in 1747" ([1118:1]).

The "Shah" is a diamond that weighs around 89 karats, "with three inscriptions in the ancient Persian language engraved upon it, which indicate that it was discovered in 1591 – most likely, in the mines of Golkonda in India" (see fig. d1.2). The inscriptions refer to Nezam Shah Borhan II, 1591; Jahan Shah, son of Jahangir Shah, 1641, and Fath Ali Shah, 1829" ([1118:1]). Let us note that A. E. Fersman suggests a somewhat different interpretation of the third inscription found on the diamond in question: "1591 is the first engraved date; the stone was owned by Borhan Nezam Shah II in Ahmad Nagar; … 1641 is the second engraved date. The stone was owned by Jahan Shah, one of the Great Moguls; … 1824 [and not 1826, which is the date contained in the Britannica – Auth.] is the third engraved date; the stone was owned by Fath Ali Shah, ruler of Persia" ([876:1], page 220).

As we see, the Orlov diamond (qv in fig. d1.3) came into the scope of Romanovian history in 1774 or 1772, which is when it became the property of Count Orlov. Let us now recollect that the "Pougachev War" was fought in 1773-1775. That is to say, the last "Mongolian" state was conquered by the Romanovs (in Siberia) and the USA (in America) as late as in 1775, as per our reconstruction. Therefore, the Romanovian nobleman G. G. Orlov came into the possession of the diamond right in the epoch of the last war fought against the Horde. It is likely that during the Great Strife of the XVII century a part of the Russian = "Mongolian" treasury was taken to the East by the Khans – to Siberia, or Muscovite Tartary, in other words, away from the Romanovs. However, about a century later the Romanovs invaded Siberia and the pillaging began. It is likely that other large "Mongolian" diamonds also ended up as part of the loot – the diamond of the Great Moguls, the "Orlov" diamond and others.

It has to be pointed out that all the famous diamonds mentioned above were associated with "India" in one way or another, or the Horde (Russia) of the XIV-XVI century, as we are beginning to realise. Russia was also formerly known as India, qv in CHRON5, Chapter 8:6.6. It was the name used by foreigners for referring to Russia. As we learn from the historians themselves, all such "Indian gems" fell into the hands of the Romanovs and the Reformist rulers of the Western Europe in the XVII century, which is the very epoch of the Strife and the fragmentation of the Horde. Romanovian history doesn't even make any secret of the fact that the treasures in question were captured in the wars fought on the territory of "India" and "Persia" in the "Orient." Everything is correct – the Romanovs, the West European rulers and the USA were dividing the legacy of Russia, or the Horde, between them, including one of the richest treasuries in the world.

The gigantic diamond of the Great Moguls

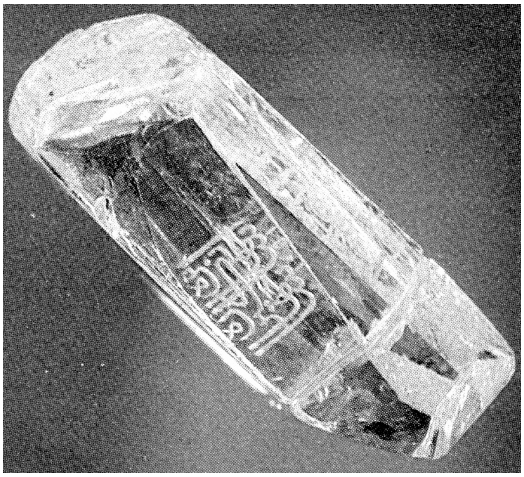


Fig. d1.2. The Shah diamond with engravings. Taken from *The Diamond Treasury of the USSR*, Moscow, 1979.

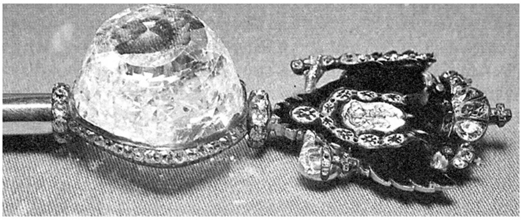


Fig. d1.2. The Shah diamond with engravings. Taken from *The Diamond Treasury of the USSR*, Moscow, 1979.

(or Great Mongols), weighing 787 karats, no less, must have been cut into several fragments so that it could be shared between several victors and then claimed "lost." The fact that all these diamonds had recently belonged to the Russian Czars, or Khans of the Horde, was obviously concealed. As a result, the pre-XVII century history of these diamonds in its Romanovian version became convoluted and mysterious.

It becomes clear why the largest collection of gemstones in the world, or the Diamond Vault of the Muscovite Kremlin, was established by the Romanovs in the XVIII century ([876:1], pages 203-204). The first steps in this direction were taken by Peter the Great. Later on, "a large wealth of gems was accumulated under Catherine the Great. The court was served by a whole group of master jewellers, starting with the famous Jerome Posier and Louis-David Duval, who created many historical works of art and immortalised their names on the gems of the Diamond Vault" ([876:1], page 204). This must have been the time when the Romanovian jewellers was busy transforming the treasures purloined from the Horde in accordance with the new specifications, removing the "Mongolian" symbols, changing the frames of the gemstones and so on.

A large amount of valuable items formerly belonging to the Horde was captured by the Romanovs in the XVIII century on the territory of Muscovite Tartary – in the Ural region and in Siberia. This makes it clear why this is the very epoch when Catherine the Great (1729-1796) finally got the opportunity to "lay her hands on the Russian gemstones," as A. E. Fersman is telling us ([876:1], page 204). "Special expeditions of gem-hunters were sent to the Ural region and to Siberia; millions of roubles were spent on the adornment of palaces with Russian marble and jacinth…" ([876:1], page 204). The Romanovs were ecstatically spending away the enormous legacy of the Horde, and putting the gems of the legitimate royal dynasty up for display as if they were theirs by right.

The expeditions that Catherine sent to Siberia and the Ural didn't merely occupy themselves with the exploration of gem mines that became accessible, but also with the collection of all valuables they could find on the territory of the Muscovite Tartary. It also becomes clear why the famous Hermitage in St. Petersburg was founded under Catherine, in the year of 1765 ([876:1], page 223). This new capital of Russia, which was designed to replace "Moscow, the vicious Horde city" became the storage location for the treasures captured in the newly conquered Russian lands (the modern building of the Hermitage was built in the early XIX century, qv in [876:1], page 223).

Apparently, the rapid hoarding of treasures in the Hermitage began immediately after the "Pougachev war" – as we realise today, the treasures in question belonged to the Horde. Furthermore, it turns out that "the vogue for gems and diamonds in particular us described in a number of memoirs and notes dating from Catherine's epoch; the vaults of the Hermitage were being filled at the highest rate between 1775 [right after the defeat of 'Pougachev' in 1774, that is – Auth.] and 1795" ([876:1], page 226).

The amount of treasures captured from the Horde must have been truly enormous – only to think it took twenty years to hoard them together at the Hermitage. Obviously, the valuable objects didn't come from the Muscovite Tartary alone – this is, for example, what Catherine wrote to Grimm in this respect: "The silverware is in the shed they call a museum, likewise its kin of gold, silver and precious stones hailing from every corner of the world [and apparently collected by the Khans of the Horde – Auth.], likewise jacinth and agate galore, brought from Siberia; the mice and yours truly come there to admire all this splendour" (quotation given in accordance with [876:1], page 226).

The Empress was very proud indeed, and must have enjoyed her walks through empty halls filled with spoils of war. There was so much piled up that the countless Horde's diamonds were used virtually everywhere: "Diamond jewellery became very fashionable – diamonds adorned earrings, buckles for shoes and belts, cufflinks, buttons, bracelets, ribbons, bunches of flowers, snuffboxes and combs … This is the very time [the second half of the XVIII century, that is – Auth.] when the best master jewellers lived on the Millionnaya Street of St. Petersburg, many of which took orders from the royal court" ([430:1], page 16). "Diamonds became especially popular in Russia under Catherine the Great. They adorned keyrings, buckles, snuffboxes, walking-sticks, shoes, garments etc" ([430:1], pages 76-77).

The above also explains the events of the epochs that followed, which are rather odd as regarded from the viewpoint of the Romanovian historians. It turns out that this splendorous but rather brief spell of rapid wealth accumulation under Catherine the Great was followed by a truly enigmatic decline. According to A. E. Fersman, "after Catherine the Great, the old traditions started to fall into oblivion. The former magnificence and splendour of Catherine's court obviously weren't abandoned at once, and the use of gold, silver and precious stones continued – however, a period of decline followed soon enough. Patronage for master jewellers was replaced by petty commercial schemes. Jewellery was no longer an art that enjoyed the support of the state. Less and less gems were bought… The apogee of this decline of style and art was reached under Alexander II. Throughout the entire XIX century, we see nothing but constant deterioration afflicting jewellery as an art as well as the Diamond Vault… The latter did not grow at all – on the contrary, the depletion of the vaults carried on endlessly…" ([876:1], page 204).

Everything is perfectly clear. Having thoughtlessly squandered the enormous wealth of the Great = "Mongolian" Empire, and being rather inept in the exploration of the precious stone mines in Siberia and the Ural region, the Romanovs became impoverished – after all, many professional secrets of the Horde's craftsmen may also have become lost after the fall of Muscovite Tartary. We are being evasively told about "constant deterioration afflicting jewellery as an art." Everything is perfectly clear – there was nothing left to rob (as compared to the epoch of the reckless robbery and the share-out of the "Mongolian" Empire's treasury). New jewellery made by the Romanovian jewellers already after the epoch of Catherine was a lot less masterful than that made by the jewellers of the Horde. According to A. E. Fersman, "the coarse and heavy items dating from the epoch of Alexander II as compared to the fine jewellery of the middle of the XVIII century attain historical, artistic and material worth in our days as a relic of decadence…" ([876:1], page 295).

"Under the last Romanovs beautiful old items of the XVIII century perish recycled… Old jewellery is destroyed, gems are taken out of their frames… Much of the old jewellery was undone by merciless hands and transformed into the embodiment of heavy Teutonic kitsch and decline of style as well as artistic intuition" ([876:1], p. 204).

Moreover, the jewellery of the Horde started to flow towards the Western Europe and America en masse: the Romanovs sold a great deal, which is also easy enough to understand, seeing as how the "Mongolian" jewellery was valued especially high in the West, which must have kept the memory of the Horde's riches alive – the treasure that the Westerners once craved. Apparently, the Western Reformist victors of the XVII-XIX century must have considered it a particular honour to adorn their collection with a "Mongolian" item of some kind as a symbol of victory over the "Russian bear," once feared and respected.

The result is as follows: failing to comprehend the historical picture in its entirety, A. E. Fersman is surprised to write the following: "There is another facet to the history of the Diamond Vault that has to be pointed out – an almost complete absence of Russian gems in its vaults. Where are the purple amethysts glowing crimson red in the evening, brought from the Ural by the expeditions Catherine sent for this specific purpose? Where is the sublime schorl, lifeless under artificial light – the stone that the academies raved about in the late XVIII century, worn as a symbol of love for one's motherland? Finally, where are the Russian emeralds? Where is alexandrite, everybody's favourite?

The archives reveal the real reason behind this: a most dismal lack of taste that led to the inability of valuing Russian gems… These historical stones "perished" – some were cut into pieces, others sold at auctions. In the year of 1906 alone more than 1 million golden roubles' worth of gems from the Chamber Section was sold, including unique items – beautiful Russian emeralds, ancient amethysts of Catherine the Great and many other valuables whose historical, scientific and material worth was either unknown to, or ignored by, 'His Majesty's Cabinet of Ministers.' This is how we see the destiny of the Diamond Vault – it reflects the course of Russian history itself" ([876:1], page 205).

Let us conclude with a very typical detail. Modern geologists interested in history point out a strange fact, formulated with precision by A. E. Fersman: "The Russian diamond industry only dates as far back as to the first half of the XIX century, and one finds it hard to believe the authors from the days of yore claiming that Russian, or Scythian, diamonds were known to the ancient Greeks" ([876:1], page 198). It turns out that the "ancient" authors claimed there were diamonds in Russia, or Scythia, whereas the modern geologists, all too ready to trust the Scaligerite and Romanovian historians, are convinced that the Russians didn't have any diamond industry before the XIX century.

Which party is correct? As we realise today, the "ancient" authors described everything accurately and wrote their works in the epoch of the XV-XVII century. Moreover, Russia, or the Horde, was known as "India" in the West (the word derives from the Russian word "*inde*," which translates as "far away." Historians are unanimous about the legendary mediaeval India being exceptionally rich in gold and diamonds. Historians and geologists report the following: "The largest and most famous stones, such as Koh-i-Noor, Regent, Orlov, Derianoor, Sanci, Shah, Hope, Florentine, Dresden Green etc come from the Indian mines" ([430:1], page 73).

The mythical "ancient India" was virtually drowning in gems. "Emeralds adorned the luxurious attires of the Great Moguls [Great Mongols, in other words – rulers of the Empire or their vicegerents – Auth.], who blinded the enslaved nations by the brilliance of shining gems" ([876:1], page 208). Furthermore, it is reported that in the alleged XIII century (the epoch of the XV-XVI century in reality) "European markets were drowned in Indian diamonds; jewellers found it problematic to cut this beautiful stone" ([876:1], page 189).

We must emphasise that in the epoch of the Great = "Mongolian" Empire valuable objects produced in different parts of the Empire (in Asia, Europe, America and so on) were considered imperial property belonging to the court of the Khans that ruled the entire Empire. Regional segregation was to come much later, in the XVII century, which is when the Empire fell apart and tension started to grow between its former fragments, leading to armed confrontation.

As we have already explained, in the XVII century historians took the name "India" away from Russia, or the Horde, and made it correspond to a tiny part of the former Great = "Mongolian" Empire, namely, modern India. As a result, mediaeval Russia automatically became "void of diamonds" and "rather poor," whereas the mediaeval Hindustan Peninsula transformed into a mysterious land of unbelievable luxury. The true state of events was turned upside down. Our reconstruction aims at restoring the correct picture of the past.

It is curious that the "ancient" and mediaeval sources keep on telling the story about the strange method of diamond mining in the "mysterious India." However, a closer look at the original sources reveals that they were referring to Scythia initially – which is perfectly correct, since in the Middle Ages the name "India" stood for Russia, or the Horde, also known as Scythia (which also used to comprise the territory of the modern India, by the way).

G. Vermoush tells us the following: "One of its [the legend's – Auth.] initial versions was related in sufficient detail in the IV century [the XIV century the earliest, most probably – Auth.] in a work of Epiphanios, Bishop of Cyprus, dedicated to the twelve holy gems (the ones that adorned the ring of Aaron)… This is what he writes: 'There is a valley here, in the deserts of Great Scythia, deep as any abyss…'" (page 47).

Further it is written that the gemstones can be found at the bottom of the valley, where people throw pieces of fresh animal carcasses, still warm, which the stones stick to. The eagles that fly above the abyss descend and grab the meat, then fly back upwards and devour eat. After that, people come to the feeding place of the birds and collect the diamonds that remained here. This strange story probably describes some real technology of diamond mining that was misunderstood by the mediaeval European travellers and became a bizarre legend. For the time being, we aren't concerned with the nature of this technology, but rather the fact that the diamonds came from Great Scythia, also known as India. As G. Vermoush tells us further, the second group of legends concerned with diamond mining locates the same events in China (page 47-48). As we realise today, this is correct as well, since Scythia was also known as China ("Kitai").

Let us point out the following linguistic element. In "ancient India" the weight of precious stones, in particular diamonds, was measured in units, called "rati" (p. 92 of G.Vermush's book). Later, in the XVII-XVIII centuries, this name was transformed into a word known today "carat," and the exact equivalent, connecting "rati" and "carat" was, as it is considered, lost (!?). Since "ancient India" is Rus-Horde of the XIV-XVI centuries, it is possible that the name "rati" reflected Russian word SERIES, ORDA, ORDER, that is, as if an indication of the metropolis The Horde Empire, from where the jewelery was mainly supplied to all ends of the world. And the word "carat, "is, perhaps, only a slight distortion of the Western European word HORDE, that is, the same words ORDA. Nevertheless, today's historians assure us that the Latin word KARAT denoted the seed of the baobab exclusively (p.92 of the book by G. Vermush). It is understandable now why another old unit of measurement weight of precious stones in "India" was MANGELIN (p.92 of the book G.Vermusha). That is, naturally, the MONGOLIAN unit of weight.

ADDENDUM 2

The Biblical Book of Revelation refers to the Ottoman = Ataman Conquest of the XV-XVI century

1.
A BRIEF RENDITION OF THE APOCALYPSE

The Book of Revelation is believed to be the Bible's most mysterious and obscure part. It used to be referred in the following manner, for example: "'The obscurity of this book does not preclude us from marvelling at it. If I fail to understand it in its entirety, then my own ineptitude is the only culprit. I cannot act as the judge of truths that it contains and measure them with my mere mortal's mind – I can only acknowledge them as thoroughly beyond my comprehension, and let my faith guide me, not my mind.' This is what St. Dionysius of Alexandria wrote about the most enigmatic and symbolic book of the New Testament – the Book of Revelation. It is known as the Apocalypse of St. John in Greek" ([623], page 5).

Let us recollect the content of the Apocalypse.

John is on the Isle of Pathmos when he has a vision: Jesus Christ (Son of Man) addresses the seven churches and demands that John write down everything he sees or hears. The seven churches are named, and Jesus addresses each one of them and says that the deeds of the church are known well to him and that he knows its rights and its wrongs.

Then John sees the following happen in the sky. A throne appears, with the Sitter (Jesus) sitting thereupon and four animals accompanied by twenty-four old men gathered round about. The Sitter is holding a sealed book and the Lamb who has the right to open the seals. The seals are opened one by one and forth come the four riders of Apocalypse, bringing death and destruction. A global catastrophe unfurls. This is the very fragment of the Apocalypse that contains an astronomical horoscope, which was discovered by N. A. Morozov and received a final dating in CHRON1, Chapter 3.

Seven angels come forth, bearing horns. As soon as one of them blows a horn, a new affliction, or punishment, befalls the Earth. Many people die. The angel shows John a book that the latter must devour so as not to disclosed what it says. Instead, John must write another book, one that will be known to the people. One reads about two witnesses of God, the demise of the nations and their ascension to heaven. The kingdoms of the nations become the kingdom of God. A woman appears in the sun, bearing a child. A dragon assaults her; she escapes into the desert. The dragon is cast down to the ground. A beast of seven heads and ten horns appears, followed by a beast with two horns, whose number is 666.

The lamb stands on Mount Zion with the hosts of the saved. Jesus pronounces his judgement. The seven angels are given seven vials of God's wrath with sores and pour them onto the ground. The fall of Babylon is predicted. The people are ordered to leave Babylon in order to avoid the sores; Babylon perishes abandoned. Heavens rejoice at the fall of Babylon. The Beast is thrown into a lake of fire. Satan is bound into chains, the true followers of Christ reign for a thousand years. Satan becomes unbound and is thrown into the lake of fire. The dead stand in front of the great white throne. John sees the new heaven and the new earth, as well as New Jerusalem. The nations are saved.

Quite obviously, it is rather difficult to give a brief rendition of the Apocalypse. Its text is fragmentary, heavy, convoluted and overloaded with symbolism. Therefore, we recommend the readers to refer to the complete text of the Apocalypse while reading this Chapter of our book.

The traditional ecclesiastical point of view claims the Biblical Apocalypse, or Revelation of St. John, to be a prophecy and herald future events. Our results demonstrate this to be incorrect. Most probably, the Apocalypse describes events of the past – more specifically, mediaeval events that were extremely important for the entire history of Eurasia. The outstanding popularity that the book has enjoyed for centuries and the crucial role of the images it contains reveal the paramount importance of the events reflected therein.

According to the astronomical dating of the horoscope contained in the Apocalypse, the book was written in 1486 AD the earliest, see Chron2, Chapter 3. In this case, Apocalypse must also describe other events dating from the late XV – early XVI century. Which ones? As soon as the question is formulated, our reconstruction helps us find the answer with sufficient ease.

We shall voice our hypothesis immediately, at the very beginning of the present section, and then provide argumentation in order to prove it.

The Apocalypse is most likely to describe the Ottoman = Ataman conquest of the XV-XVI century – in particular, the second conquest of the Western Europe as part of the Promised Land. The Book of Revelation in its modern form appears to have been conceived as an important ideological and edifying oeuvre whose purpose was to constantly remind the nations and their descendants about the Ottoman = Ataman Conquest, described in the Book of Revelation as the Judgement Day.

Let us now go over the main topics of the Apocalypse and attempt to find out just which XV-XVI century events they reflect.

2.

THE WARLORD JOSHUA SON OF NUN AS THE "SECOND COMING" OF JESUS CHRIST IN THE XV-XVI CENTURY

The Apocalypse is based on the idea of the second coming. It begins with the following words: "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass" (Rev 1:1). Elsewhere in the New Testament (Paul's Epistle to Hebrews) we read the following: "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:28). The essence of the Apocalypse is usually encapsulated as follows: Jesus Christ makes a second coming to Earth, pronounces his last judgement on the people and takes the righteous with him to New Jerusalem in heaven, whereas all the sinners are cast into inferno. These are the very motifs that we see on the numerous visual representations of the Apocalypse (church artwork, holy books, icons etc).

According to our reconstruction, Jesus Christ (1152-1185) lived in the XII century (the emperor Andronicus-Christ, also called Russian Prince Andrey Bogolyubsky, idem Apostle Andrew the First, was crucified in 1185 in Czar-Grad; see our book "The Czar of the Slavs"). The Ottoman = Ataman conquest took place some 300 years later, in the XV-XVI century, initially led by Moses and then continued by the great military leader Joshua, Son of Nun – possibly, "New Jesus" or "Jesus the Second." It is described in the books of Exodus and Joshua as the conquest of the Promised Land by the Israelites (Theomachists), qv in Chron6, Chapter 5. It is likely that this seminal epoch was described in the Book of Revelation as the second coming of Christ.

It would also be apropos to point out that the Koran, for example, confuses Jesus for Joshua and vice versa (see CHRON4, Chapter 19:49 and CHRON1, Chapter 7:6.5 for more detail).

3.

THE GREAT APOCALYPTIC JUDGEMENT AS THE INVASION OF THE OTTOMANS = ATAMANS TO THE WESTERN EUROPE IN THE XV-XVI CENTURY

Bear in mind that the invasion of the Ottomans = Atamans was a great shock for the entire world and not just the Western Europe. According to our reconstruction, the invasion swept over the entire Western Europe – the reasons behind it were described in great detail in CHRON6, Ch 4-5. As we mentioned earlier, one of the reasons was the fight against diseases that spread over large areas of the Western Europe and the Mediterranean region. The foundation of the Great = "Mongolian" Empire in the XIV century was accompanied by the construction of numerous roads used by everyone, and not just the traders and the warriors – travellers, regular populace and adventurers alike.

Therefore, epidemics that broke out in a certain area soon spread over vast territories. As we have explained it in CHRON1, Ch. 7:3, the mediaeval Western European Christian cult, or the "ancient" pagan bacchanals of the XV-XVI century, resulted in a wide propagation of contagious diseases, not only of the venereal kind. The Khans of the Empire were confronted by a grave problem. The level of medicine in that epoch must have been primitive, and the reasons behind diseases were perceived rather vaguely, likewise the mechanisms of contagion. Therefore, the medics could offer no effective methods of mass treatment. And so the Khans of the Empire made the only decision that must have struck them as right – to use military power in order to destroy the populace of the contaminated regions. The residences of the infected were to be burnt; the warriors received orders to make no contacts with the diseased. It was also ordered to disinfect the swords and the weapons in general with the aid of fire and boiling water.

This is reported unequivocally in the books of Exodus and Joshua (see CHRON6, Ch. 4-5 for more detail). And so, after much consideration, the unpopular decision was made and then enforced with an iron hand. Quite obviously, the population of the Western Europe (for the most part, the offspring of the same "Mongols" from the Horde who conquered the sparsely populated Europe in the XIV century, during the Great = "Mongolian" conquest) rebelled against this order of the Khan, or their Emperor – nobody wanted to die.

Everyone took to arms, even the diseased, in order to fend off the onslaught of the Ottomans = Atamans. The descendants of the Horde's first wave of expansion collided with the second wave, one that came from the Horde as well. Both parties were good fighters. A war broke out as a result. And yet the orders of the Khan, or the Emperor, were carried out in full. The resistance was crushed. These events proved a great shock to the Europeans, and they are most likely to have become reflected in the Book of Revelation as Judgement Day.

The entire Book of Revelation is saturated with sombre images of the Judgement Day. The Christian tradition believes the Apocalypse to be the quintessential description of the judgement pronounced upon humanity, one that cannot be evaded by anyone. The military aspect of events is constantly emphasised – Jesus is portrayed with a sword constantly throughout the book: "These things saith he which hath the sharp sword with two edges" (Rev 2:12); "His eyes were like a flame of fire … and out of his mouth went a sharp two-edged sword" (Rev 2:14 and 2:16); "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God" (Rev 19:15). And so on, and so forth.

It is significant that the word "mouth" must have been added by latter editors of the book, or is a corrupted version of some other word used in order to mask the blatantly military picture of a massacre that is revealed to us otherwise. The editors of the Apocalypse took the sword away from the warlord's hand and put it into his mouth instead, having thus transformed a two-edged

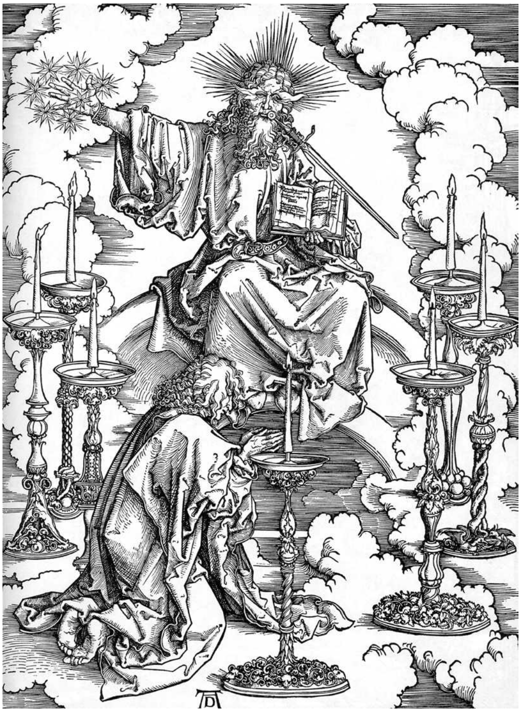


Fig. d2.1. "St. John's Vision of Christ", an engraving by Albrecht Dürer illustrating the Biblical Book of Revelation. Dürer followed the edited text of the book meticulously, and drew a sword that appears to be coming from the mouth of Jesus. It is most likely that the authors of the Revelation were trying to hide certain details of real historical events – namely, Joshua's conquest of the Western European nations by fire and sword in the XV-XVI century AD. The leader of the Ottomans = Atamans naturally used his hands for holding the sword in reality. Taken from [1234], ill. 107.

sword as used on the battlefield into a mere metaphor. This is how the mediaeval illustrators of the Book of Revelation were forced to represent Jesus – with a sword coming from his mouth (see the famous engraving of Albrecht Dürer that illustrates the Apocalypse; for instance, fig. d2.1). The result looks rather uncanny – the sword is hanging in midair, barely touching the mouth. The implication is that the sword in the hand of Jesus wasn't a real sword of steel, but rather some abstract "sword of words" coming from his mouth. Reality was replaced by a vague allegory.

Later on, the confused mediaeval artists tried hard to decipher this strange symbolism of the Apocalypse. Traces of these attempts can be seen almost everywhere. For example, in the illustration to the Book of Revelation contained in Hartmann Schedel's famous *Global Chronicle* (allegedly dating from 1493) Jesus is drawn with a sword that is directed towards his ear, no less (see figs. d2.2 and d2.3). For some reason, the artist decided that it would be more "natural" to represent the strange indication of the Apocalypse about the two-edged sword coming from the mouth of Jesus in this manner. The illustrator tried to move the sword sideways from god's mouth, but his version remains rather odd. At any rate, the signs we see testify to the conflict between the common sense of the mediaeval illustrators and the rigidity of ecclesiastical authority. Some of the artists must have retained the memory that the Book of Revelation described real events and not ephemeral abstract phenomena.

A similar attempt of reconstructing the true meaning of the events in question can be seen on the XVI century illustration to the Book of Revelation that we see in figs. d2.4 and d2.5. The artist placed the sword at some distance from the head – namely, right next to the left hand of Jesus, alongside the arm. However, the artist still drew some line coming from the mouth of Jesus, apparently serving as a representation of the sword designed to make the illustration correspond to the stipulations of the canon.

It is noteworthy that some of the Revelation's illustrators took greater liberties in this respect. For instance, the Book of Revelation commented by Andrew of Caesarea the sword is drawn virtually in the hand of Jesus (see figs. d2.6 and d2.7). The hand of Jesus is drawn near his chest, and although it isn't actually holding the sword, the first impression one gets when one looks at the picture is that the rider is holding the sword in his hand just how he should, striking the enemies under the hooves of his horse. The mediaeval illustrator has thus proved almost correct in conveying the true meaning of the Biblical story about Joshua (or Jesus) leading the troops into battle holding a sword in his hand. The initial meaning of the Book of Revelation is all but reconstructed in full here.

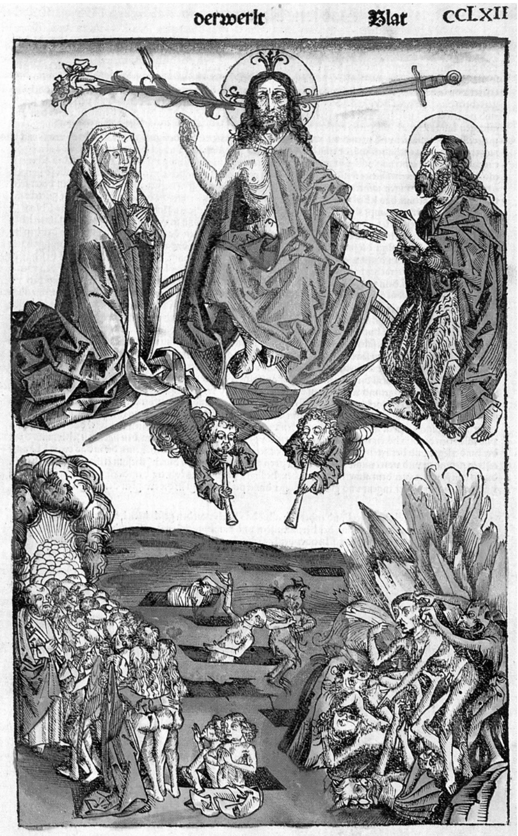


Fig. d2.2. Judgement Day. Ancient engraving on wood coloured by watercolour. The artist was obviously trying to mitigate the bizarre reference of the Revelation to the sword coming from the mouth of Jesus, and eventually decided to draw the sword closer to Jesus's ear. The artist was obviously afraid to draw the sword in the hand of Jesus, since this would bring the symbolism of the Revelation too close to its blatantly military original. It would become too apparent that the Book of Revelation speaks of real wars fought in the Middle Ages. Hartmann Schedel, "Liber Chronicarum", Nürnberg: Anton Koberger, 23. XII. 1493. Taken from [623], ill. 127.

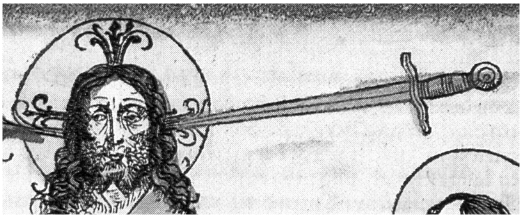


Fig. d2.3. Fragment of an engraving from Hartmann Schedel's. The sword is drawn right next to the ear of Jesus.

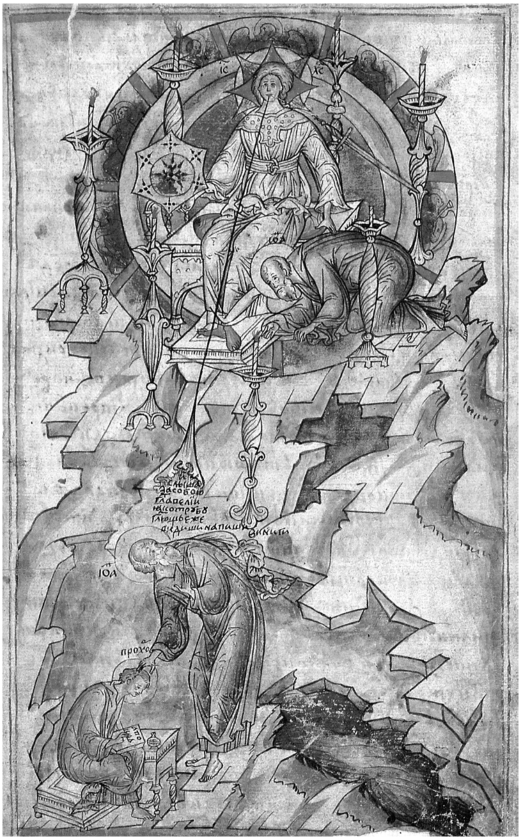


Fig. d2.4. Illustration to the annotated Book of Revelation published in the XVI century. The sword is drawn close to the hand of Jesus. Taken from [745], Volume 8, page 425.

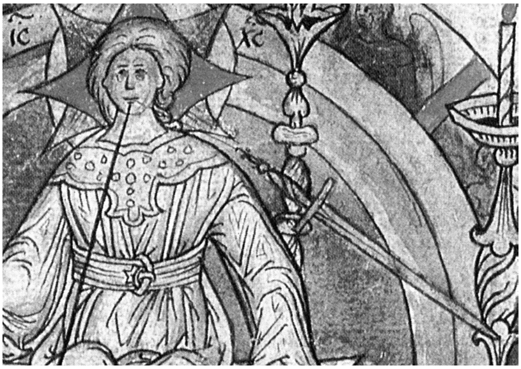


Fig. d2.5. Fragment of an illustration to a XVI century edition of the Revelation. The sword of Jesus is drawn in a more realistic position than the one stipulated by the allegorical text of the Revelation and the reference to the mouth of Jesus contained therein. Taken from [745], Volume 8, page 425.

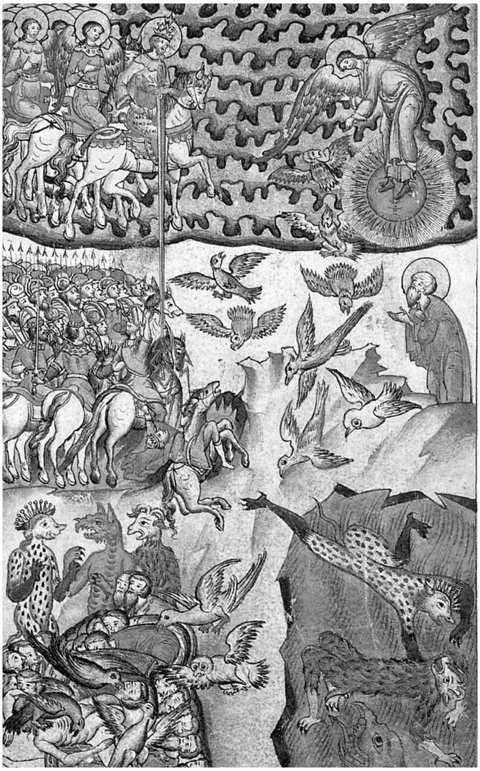


Fig. d2.6. Illustration to the Book of Revelation. "The Antichrist and his Army Cast into Inferno". Book of Revelation with comments by Andrew of Cesaria, ceremonial edition. Late XVIII – early XIX century. Taken from [623], ill. 88. The first impression that one gets when one looks at this picture is that Jesus is holding the sword in his hand, just like a military leader should.

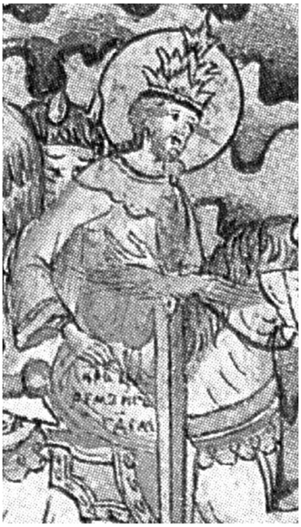


Fig. d2.7. Fragment of a miniature that portrays Jesus armed with a sword, drawn as if it were held in his hand. Formally, the artist does not contradict the ecclesiastical canon, since the hilt of the sword approaches the mouth of Jesus. Nevertheless, the general atmosphere of the illustration is one of perfect realism – we see real events and not abstract allegories, contrary to the consensual opinion imposed on us today. Taken from [623], ill. 88.

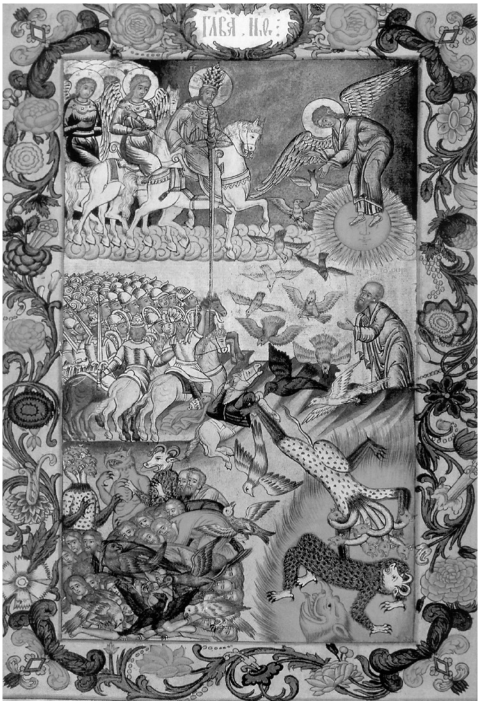


Fig. d2.8. Illustration to the annotated Book of Revelation published in 1799. The sword is drawn as though Jesus is holding it in his right hand, as is the case in real warfare. Taken from [745], Volume 9, page 493.

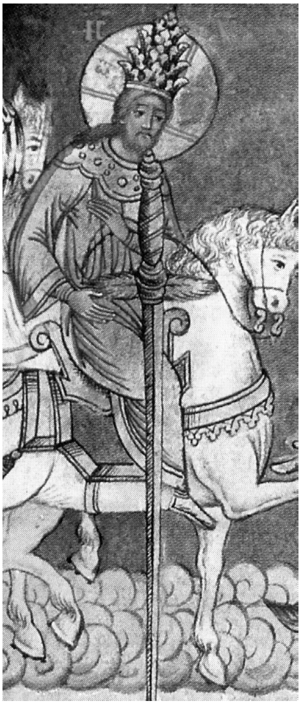


Fig. d2.9. Fragment of an illustration to the annotated Book of Revelation published in 1799. The artist conformed to the canonical stipulation – the sword approaches the face of Jesus, although in general it is depicted correctly, held by his hand. Taken from [745], Volume 9.

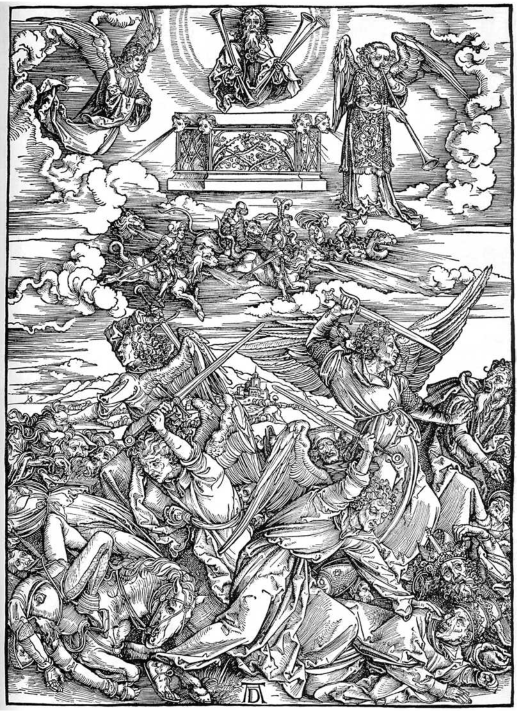


Fig. d2.10. The army of Jesus that massacres the nations of the Earth. Albrecht Dürer's illustration to the Book of Revelation. We can clearly see swordsmen attacking, horsemen, priests etc. In the background there is a chariot covered in iron. Jesus and the angels are holding horns, which apparently represent cannons. See more on this in Chron1, Chapter 3, figs. 3.41 – 3.45. Taken from [1234], page 113.

The illustration to the Book of Revelation reproduced in figs. d2.8 and d2.9 depicts the sword of Jesus even more explicitly and naturally. The picture in question is a miniature taken from a commented edition of the Book of Revelation dating from 1799. Jesus is de facto holding the sword in his right hand; therefore, the warlord is portrayed perfectly correctly, which once again takes us back to the true meaning of the Apocalypse, which became somewhat marred as a result of editing. The artist was nevertheless forced to comply with the harsh ecclesiastical canon, and so the hilt of the sword is extended almost to the very chin of Jesus. Notwithstanding that, it is perfectly obvious that the XVIII century illustrator understood the real meaning of the passage in question well enough.

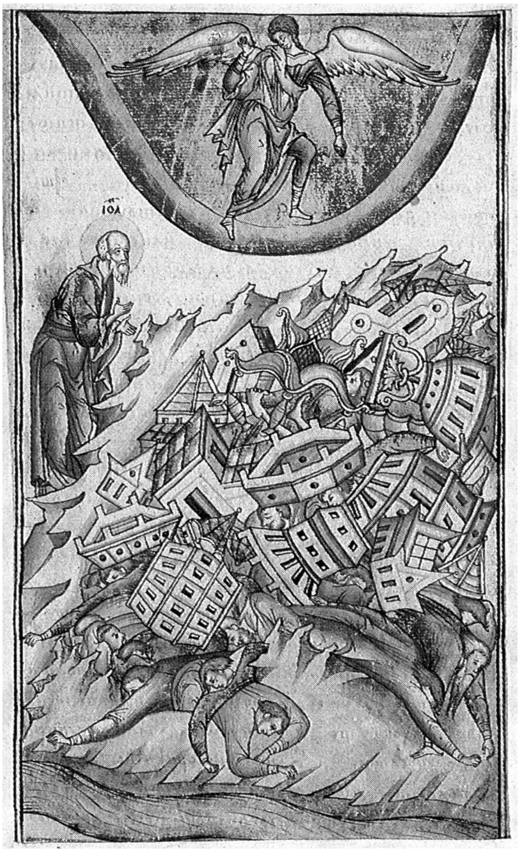


Fig. d2.11. Illustration to the XVI century edition of the Revelation. It appears to be depicting the destruction of a city in a war. Taken from [745], Volume 8, page 373.

Let us voice the following hypothesis about the word "mouth," which sounds rather strange in military context. The initial text of the Apocalypse may have contained the Slavic word "*rat*," which translates as "army." The image of troops armed with sharp swords is perfectly apropos in this context, after all. Later editors may have replaced "*rat*" by "*rot*," the Slavic for "mouth." This is how a perfectly straightforward military scene was shrouded in vagueness and allegory. Everything is perfectly clear – the Scaligerite editors of the XVII-XVIII century couldn't possibly afford to have blatantly Slavic terminology in the Bible. As we demonstrate in Chron6, Slavicisms were weeded out of the Bible with great diligence in the epoch of the XVII-XVIII century.

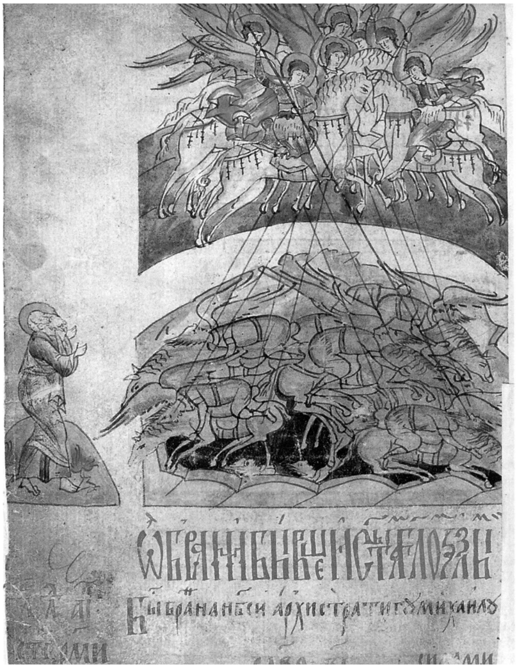


Fig. d2.12. Illustration to the XVI century edition of the Revelation. We see real battle scenes. Taken from [623], ill. 54.

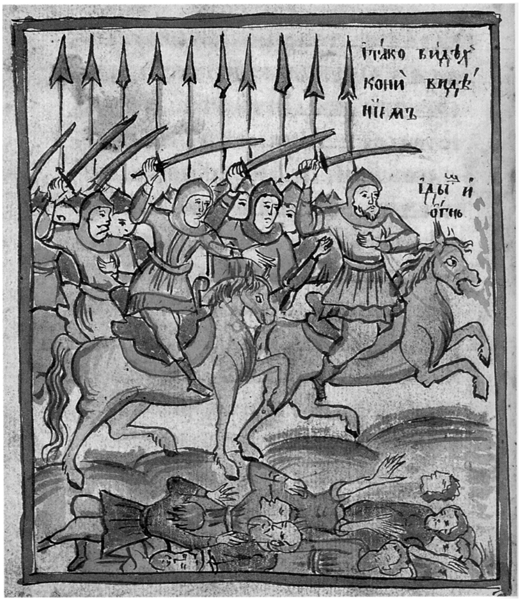


Fig. d2.13. Illustration to the Book of Revelation with comments by Andrew of Caesarea: "A Vision of Horses Breathing Fire". Taken from [623], ill. 80. This is how the warriors of the Horde were usually portrayed.

Alternatively, later editors may have truly failed to understand the old Slavic Biblical text of the XV-XVI century and misinterpreted "*rat*" for "*rot*," thus replacing the description of the army of Jesus by a reference to his mouth. Obedient illustrators took to their quills and brushes and started to portray Jesus with a sword protruding from his mouth, occasionally even depicting him with two swords.

The Apocalypse renders the picture of a relentless military invasion with the utmost clarity, complete with burning flames and overall destruction and desolation, with hosts of people dying or escaping in panic. Let us but quote a couple of passages: "And the sun became black as sackcloth of hair, and the moon became as blood … and the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places… And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come, and who shall be able to stand?" (Rev 6:12, 6:14-17).

The established mediaeval tradition of illustrating the Book of Revelation that has reached our days makes it perfectly clear that the Apocalypse described a perfectly real war with a multitude of battles. Consider, for instance, the ancient illustrations reproduced in figs. d2.10, d2.11 and d2.12. We see the gory face of war depicted without any vagueness whatsoever – cavalry, fallen knights, armour, spears, blood, massacre, cries of terror and destroyed cities. All these scenes of a blatantly military nature were made abstract and allegorical by the commentators of the Bible in the XVII-XVIII century, when the true history of Russia, or the Horde, and the Ottoman (Ataman) Empire of the XIV-XVI century was distorted to a great extent and made extremely obscure. A great deal of effort was invested into this process, and the new version of history was taught to the generations that followed.

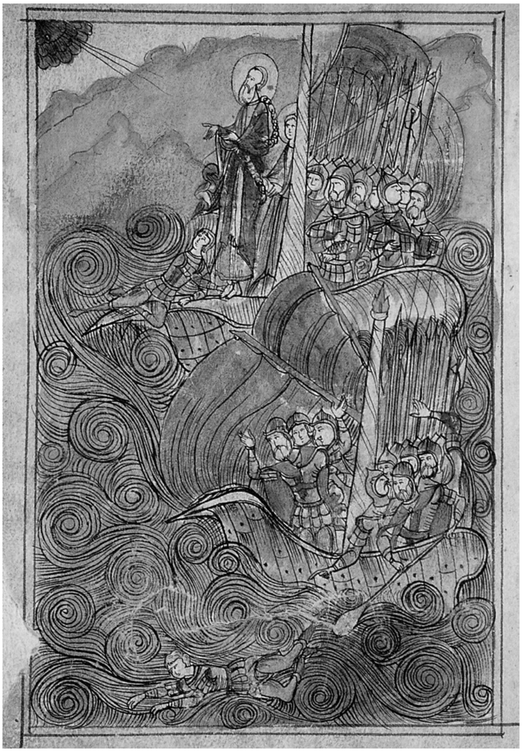


Fig. d2.14. "St. John on a Ship Bound for Pathmos". A miniature from the hagiology of St. John the Divine. Second quarter of the XVI century. Taken from [623], ill. 64. St. John is sailing on the flagship of a military fleet, which is clearly transporting an army of warriors in heavy armour armed with pikes and poleaxes.

The Book of Revelation has also preserved other obvious vestiges of the authentic history of the XV-XVI century. For instance, it names the identity of the assailant waging war on the nations – it is the famous passage that we already discussed in Chron5, Chapter 8:4: "Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea" (Rev 20:7).

As we wrote in Chron5, Chapter 8:4, mediaeval authors identified the Biblical Gog and Magog as the Tartars and the Mongols. Mediaeval illustrations to the Book of Revelation depict numerous warriors that look just like the Russian soldiers, or the Horde (see fig. d2.13). Let us also add that the comments to the Book of Revelation by Nicolaus de Lyra (allegedly dating from around 1270-1349) tell us the following about Verse 4 from Chapter 20 of the Book of Revelation: "This is a reference to the resumed persecutions of the Christians, which some parties … believe instigated by Saladin [sic! – Auth.]. However, I believe a different interpretation to be more plausible, namely, that the assailants were the Tartars (*Tartari*), who rode forth from their land in 1202 and killed a great many Christians and pagans alike" (quotation given after [623], page 147).

The Book of Revelation also specifies the following: "And the number of the army of the horsemen were two hundred thousand thousand" (Rev 9:16). We have to remind the reader that the Russian, or "Mongolian" army (the Horde) was divided into thousands, each led by an officer of a corresponding rank.

Let us consider another interesting ancient illustration associated with the Apocalypse (fig. d2.14). We see the author of the Book of Revelation – St. John on board of a ship headed to Pathmos, where he would write the book in question. A remarkable detail is that John's ship is a battleship – and a flagship to boot, followed by a whole fleet. The ships are filled with heavily armed warriors wearing helmets and armour, wielding spears. It is perfectly clear that what we see is a picture of an invading fleet of warships. As we realise today, it is the fleet of the Ottomans = Atamans bound for Europe; this event dates from the XV-XVI century. It is therefore possible that the initial Book of Revelation was indeed written by one of the participants of the Ottoman = Ataman invasion, whose diary was edited and eventually transformed into the famous Apocalypse, later to become part of the Biblical canon as a constant reminder of the Ottoman = Ataman invasion.

Actually, there are also direct references to military action in the Book of Revelation. For instance: "And there was war in heaven: Michael and his angel fought against the dragon; and the dragon fought and his angels, And prevailed not, neither was their place found any more in heaven" (Rev 12:7-8). Further also: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army … And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh" (Rev 19:19, 19:21). This is a perfectly common description of a battlefield, complete with ravens feeding on the corpses of the slain warriors. The sly reference to heaven as the hypothetical battlefield was added by later obscurantist editors.

By the way, another consideration concerning the sword coming out of the mouth of the entity upon the throne is as follows. It is possible that the initial text mentioned a spoken order given by the Czar, or Khan. He may have never touched the sword himself, yet the soldiers took to their swords at his command, hence the mention of the ruler's mouth.

The edited Book of Revelation contains many obvious traces of references to firearms, which was already mentioned in Chron1, Chapter 3. Let us add thereto the following passage: "And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets [cannons? – Auth.] prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up" (Rev 8:5-7).

Mediaeval battlefields were very prone to getting covered in smoke coming from gunfire and conflagrations. The Book of Revelation reports this fact accurately: "And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power" (Rev 9:2-3). The "locusts" emerging from the smoke and stinging like scorpions may be identified as buckshot.

Let us remind the reader that the barrels of mediaeval cannons were often decorated by castings of fierce animals such as lions. Heavy cannons – howitzers, for instance, were usually drawn by horses. When fired, the lengthy barrels (or "tails") of the cannons disgorged fire and sulphurous smoke. All of this is described in the Book of Revelation in great detail: "And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and of brimstone: and the heads of the horses were as the heads of lions, and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: [in the muzzles and the long barrels of the cannons, that is – Auth.] for their tails were like unto serpents, and had heads, and with them they do hurt" (Rev 9:17-19).

And so on, and so forth. Later artists were already unaware of the military realities described in the Book of Revelation, and painted fantasy images of hideous beasts murdering people. In CHRON6, Chapter 4:9-10 we demonstrate that the Bible often uses the term "serpent" for referring to cannons.

As a matter of fact, the Book of Revelation tells us that the fiery horns, or horses, or serpents, or tails were commanded by an angel named Apollyon, which translates as "the destroyer," according to the commentary (Rev 9:11). The name might be derived from the Slavic word for "scorched" – "*opalyonniy*." Indeed, gunfire is known for its scorching properties.

4.

THE APOCALYPTIC DIVISION OF NATIONS INTO "PURE" AND "IMPURE," THE RIGHTEOUS AND THE SINNERS AND SO ON AS A REFLECTION OF THE "QUARANTINE MASSACRE" OF EPIDEMIC AREAS OF EUROPE AND THE MEDITERRANEAN REGION BY THE OTTOMANS = ATAMANS

As we have pointed out above, one of the primary goals of the Ottoman = Ataman invasion was the eradication of epidemics that became rather widespread in the Western Europe by the end of the XV century due to the permutations of the initial Christian cult of the XII-XIII century, which transformed into the orgiastic cult of Bacchus and Venus.

The primitive level of medical science and practice, as well as the inability to comprehend the mechanisms of the epidemics, led the Khans of the Empire to the following decision: they gave orders to slaughter the infected populace of the contaminated regions, and these orders were followed diligently, as it is described in the Biblical books of Exodus and Joshua. Apparently, the separation of the healthy from the ill transformed into the division of nations into pure and impure – the righteous and the sinners, as described in the Book of Revelation.

The "righteous" were guaranteed a place in heaven, whereas the "sinners" went to hell. The Apocalypse condemns the "Babylonian fornication" at great length: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication" (Rev 14:8). Also: "Come hither, I will shew unto thee the judgement of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication… And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth" (Rev 1:2, 4:5). And so on, and so forth.

The Book of Revelation is extremely vehement and grandiloquent about the condemnation of the Babylonian "fornication," "abominations" and "foul spirits." This strikes us as a rather explicit description of the reasons and aims of the "quarantine campaign" of the Ottomans = Atamans – the eradication of the negative aftermath of the Bacchic promiscuity that was so common for the "ancient" Western European Christian Church of the XV-XVI century. The famous mediaeval inquisition was created in order to implement the cleansing programme in the Western Europe (see Chron5, Chapter 12:9-10 for more detail). Let us recollect that the Ottoman quarantine troops that came to contaminated settlements were ordered to burn houses and bodies, and also to disinfect metal objects with fire and boiling water so as to avoid infection (see Exodus, Joshua and Chron6, Chapter 4:5).

Incidentally, the fall of Babylon as described in the Apocalypse might possibly identify as the famous conquest of Czar-Grad = Troy = Evangelical Jerusalem by the Ottomans = Atamans in 1453, 33 years earlier than 1486, which is the date transcribed in the astronomical horoscope of the Apocalypse. This might be the reason why it is emphasised that Babylon "sitteth upon many waters" (Rev 17:1). Indeed, Czar-Grad stands on the Bosporus Strait and the shore of the Sea of Marmara. The fall of Babylon is described by the Book of Revelation in perfectly realistic terms: "For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate" (Rev 18:17-19). We must also keep in mind that the Ottomans = Atamans made extensive use of heavy artillery during the storm of Czar-Grad in 1453 (see Chron6, Chapter 5:3).

However, it is also possible that Babylon was a collective moniker used by the Biblical author for referring to a number of Western European countries which he considered drenched in sin and fornication, hence the punishment.

5.

OBVIOUS TRACES OF EDITING OR EVEN RADICAL REWRITING INHERENT IN THE BOOK OF REVELATION

We have already voiced the consideration that the initial text of the Apocalypse could have been written by an actual participant of the Ottoman =

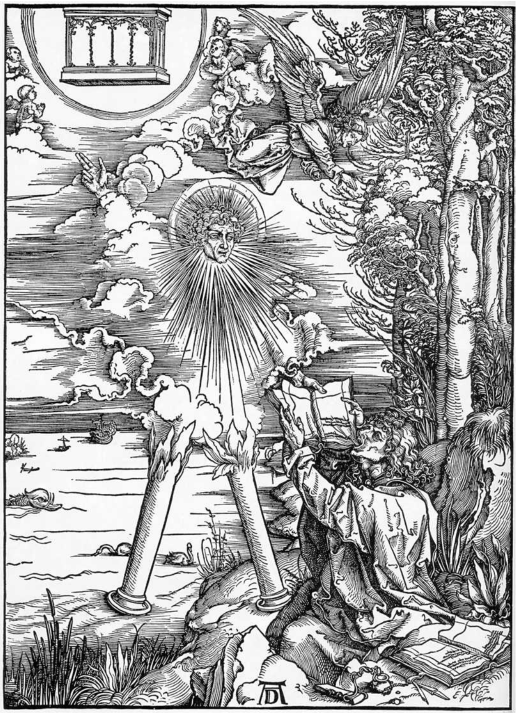


Fig. d2.15. "St. John Devouring the Book", an engraving by Albrecht Dürer. Therefore, the first version of the Apocalypse was "devoured" by St. John, who later wrote the second version from scratch. The second book is drawn laying on the ground right next to John. Taken from [623], ill. 115.

Ataman conquest. However, the book must have undergone some heavy editing – quite possibly, it was rewritten completely. It is remarkable that a vestige of this event has remained in the version of the Book of Revelation known to us today – we are referring to the famous "eaten book."

The following passage is included in the Apocalypse on behalf of St. John, the alleged author of the book: "And I saw another mighty angel come down from heaven… And he had in his hand a little book open… And cried with a loud voice, as when a lion roareth, and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not … And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel… And I went unto the angel, and said unto him, Give me the little book, And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings" (Rev 10:1-4, 10:8-11).

Then the Angel told John the following: "Seal not the sayings of the prophecy of this book: for the time is at hand… For I testify unto every man that heareth the words of the prophecy of this book" (Rev 22:10, 22:18).

Despite the convoluted nature of the narration, the meaning is clear enough. First the angel showed John some book that contained a description of current events, but demanded that its content remain undisclosed. Moreover, the angel told John to "eat" the first book, which was complied with. Thus, the contents of the first book remained a mystery to everyone.

The angel then instructed John to write a new book and make it public. This was done as well – one must assume that the second book that John wrote happens to be the one that we have at our disposal today. We are thus told about two books – the destroyed ("eaten") first version, which must have been considered "erroneous," and the second "correct" version, written from scratch and dictated by the angel. This is how this passage was interpreted by the mediaeval illustrators of the Apocalypse. For instance, in the famous engraving of Albrecht Dürer (fig. d2.15) we see the angel handing the first book over to John, who "eats it up."

The second book, the one that John wrote, can be seen right next to him, alongside a bottle of ink and other writing materials.

The creation of the second book based on the "devoured" prototype is depicted without any ambiguity whatsoever. The fact that we see both in the same engraving shouldn't confuse us – mediaeval artists often used the "animation tech-

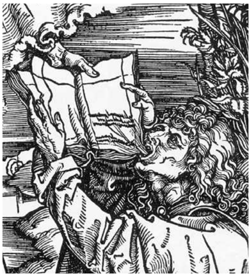


Fig. d2.16. John "devouring" the book. As we realise now, this is a metaphor that stands for voracious reading. Fragment of Dürer's engraving. Taken from [623], ill. 115.

nique." More specifically, several consequential events were all depicted at once, in a single drawing.

Therefore, the Book of Revelation doesn't deny the loss of its initial version and the creation its successor from scratch. This is precisely what we mean by saying that the Biblical books that have reached our day and age were heavily edited in the XVII-XVIII century.

Also, one mustn't interpret the account of St. John eating the first version of the Apocalypse literally. Most probably, the confusion of the later editors of the Revelation can be blamed for this passage. Our suggestion is that the phrase "John devoured the book" originally meant that he had simply read it very attentively, using it as the basis for his own work. After all, we still use metaphors like "voracious reading."

Something along those lines must have been written in John's second book before its tendentious editing. The editor may have interpreted a metaphorical expression such as the above literally, and written it down just like that in the new version of the Revelation, hence the odd passage. Later on, obedient artists like Dürer produced a host of illustrations portraying John chewing the book and gagging on the paper or parchment – all in high quality and great detail. Even if they were aware of the absurdity of such artwork, they could do nothing against the ecclesiastical canon. The image of St. John devouring a voluminous book has been haunting Biblical illustrations ever since (see fig. d2.16).

This confusion is easy enough to understand, given that the first version of the Apocalypse was indeed destroyed, according to the above, and thus pronounced "eaten."

The implication of the above is that the initial version of the Book of Revelation underwent a drastic transformation – otherwise there would be no need to destroy the first version of the book and replace it with a new one. So it isn't a mere correction of misprints that we're talking about – the changes were of a fundamental nature. Apparently, the Book of Revelation was considered a valuable and important work that required particular care in order to be made compliant with the new standards and ideology of the XVII century Reformation epoch.

6.

A POSSIBLE REFERENCE TO NOAH = COLUMBUS AND HIS VOYAGE TOWARDS THE NEW WORLD IN 1492 MADE BY THE AUTHOR OF THE REVELATION

We have identified the famous Biblical legend of the deluge and the voyage of Patriarch Noah across the "great waters" as an account of the voyage of Columbus in CHRON6, Chapter 14. It is a very important corollary of the New Chronology, and we discuss it at length in CHRON6. For the meantime, we shall merely refer to this research in order to obtain additional data pertaining to the Revelation.

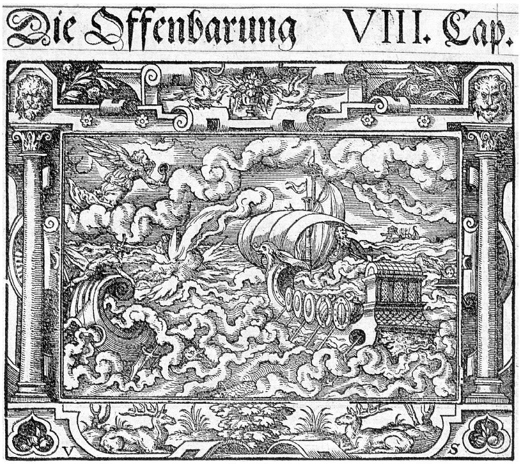


Fig. d2.17. Illustration to the Book of Revelation that depicts ships on the ocean at the moment of the "great catastrophe". The ships are drawn similar to the customary representations of the caravels of Columbus. XVI century engraving on wood by V. Solis. – Biblia: Germ. Frankfurt a. M.: S. Feyerabend, 1561. Taken from [623], page 136.

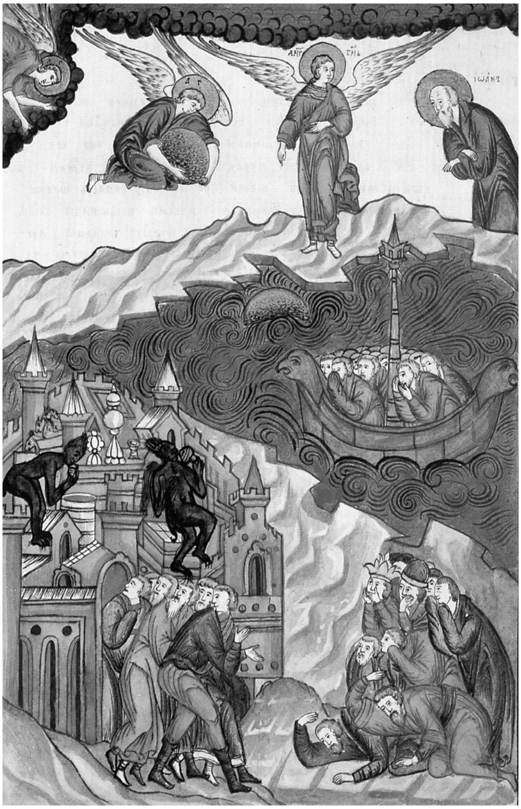


Fig. d2.18. Illustration to the Book of Revelations with comments by Andrew of Cesarea. Late XVIII century. Taken from [623], page 94. According to the text that accompanies the illustration, we see the "Exodus of the Lord's People" from Babylon and into the sea at the time of some great cataclysm. According to our reconstruction, the events in question date from 1492, when the Horde's fleet set sail for the Americas, led by Columbus = Noah.

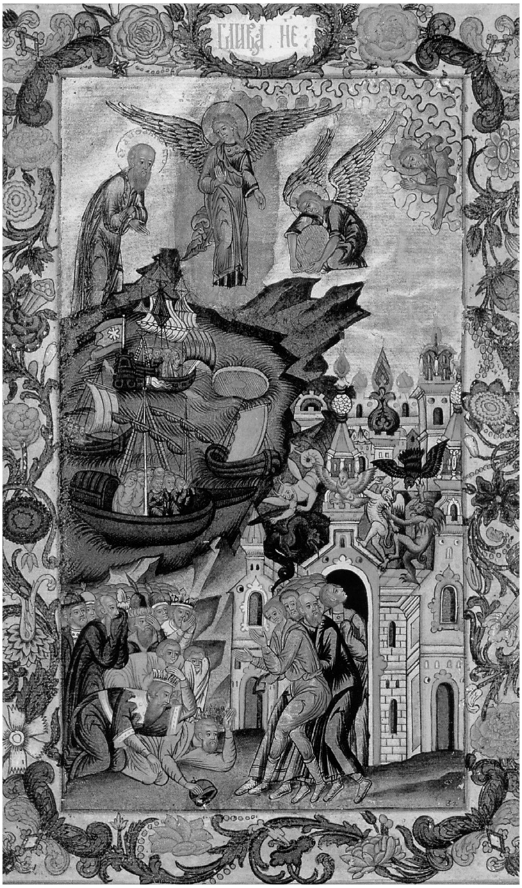


Fig. d2.19. "The Lord's People leaving Babylon. The angel casts a rock in the sea, which looks similar to a millstone". Book of Revelation with comments by Andrew of Caesarea, 1799. Taken from [623], page 91. The "falling rock" produces a deluge. The ships sail into the ocean.

There are some traces of the legend of the "deluge" and Partiarch Noah = Columbus in the Apocalypse – despite their vagueness, we shall mention them in order to ease the labour of future researchers.

The Book of Revelation contains the following lines: "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood" (Rev 8:8). Also: "And a mighty angel took up a stone like a great millstone, and cast it into the sea" (Rev 18:21). Furthermore: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament" (Rev 11:19).

It isn't to be ruled out that the report of a great mountain or "millstone" falling into the sea was an attempt to describe a huge wave that drowned a part of the world made by the author of the Revelation – the "deluge," in other words. Moreover, the Biblical legend about Noah's journey across the "great waters" tells us about the rainbow that appeared in the sky by the will of God as "the eternal testament" when Noah reached dry land (Genesis 9:16). The repercussions of these events may have ended up in the Book of Revelation.

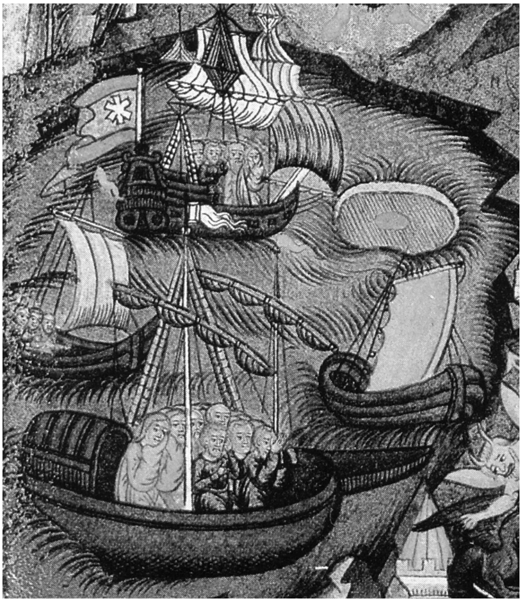


Fig. d2.20. Fragment of an illustration to the Book of Revelation. The fleet of the Lord's People setting sail the moment when a "huge millstone" falls into the water, raising a great wave. Mark the six-pointed star on the banner. It used to be one of the Christian symbols commonly used in Russia, or the Horde, which identifies as the Biblical Israel. As for Judea - it was the name of the Ottoman = Ataman Empire used in that epoch. Taken from [623], page 91.

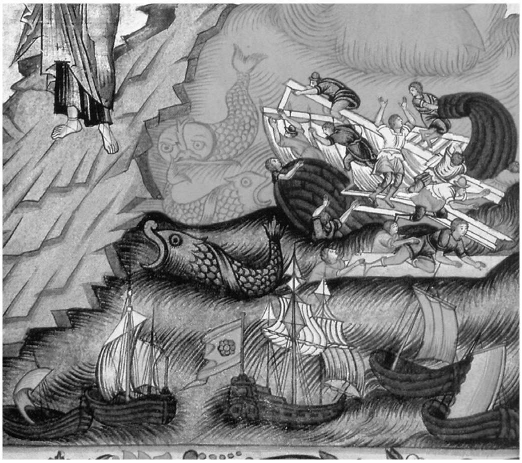


Fig. d2.21. Fragment of a miniature from an annotated Book of Revelation published in 1799. A fleet of shits sails on the ocean "against a cataclysmic background". This must be the fleet of Noah = Columbus, who set sail for the New World = the Americas in 1492. Taken from [745], Volume 9, page 485.

This brings us to the year 1492, when the fleet of Columbus = Noah sailed forth into the Atlantic, and the Horde commenced the conquest of the Americas (New World) together with the Ottomans (see CHRON6, Chapter 14). Therefore, all three dates (1453, the fall of Constantinople = Babylon, 1486, the date ciphered in the Book of Revelation, and 1492, the year Columbus = Noah set sail for the American continent) fall over the end of the XV century, or the beginning of the Ottoman = Ataman conquest of the Promised Land.

There was a remarkable mediaeval tradition of illustrating the Apocalypse with pictures of some lengthy maritime voyage. Some such miniatures are reproduced in figs. d2.17, d2.18 and d2.19. It has to be noted that the miniatures in figs. d2.18 and d2.19 are both entitled as follows: "The Lord's people leaving Babylon. The Angel throws a millstone-like rock into the sea." And we must keep in mind that some ancient chronicles did in fact regard the expedition of Columbus = Noah as the very exodus of the Israelites = Theomachists from the Old World to the New World, qv in CHRON6, Chapter 14. The six-pointed star (known as the Star of David today) must have been placed on the flag of one of the ships for a good reason (fig. d2.20). Let us remind the reader that the symbol in question happens to be one of the ancient versions of the Christian cross, which was declared exclusively Judaic in the XVII-XVIII century and used by the Orthodox Church no longer. Another miniature from the Book of Revelation that depicts a sailing fleet on the sea is reproduced in fig. d2.21.

This might explain the following passage from the Book of Revelation: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea" (Rev 21:1). This might well be a reference to the New World, or America, which was reached by the troops of Russia, or the Horde = Israel when they crossed the ocean ("and there was no more sea"), leaving the Old World behind.

It is rather curious that the Old Testament Book of Genesis appears to contain vivid repercussions of the motifs familiar to us from the New Testament Book of Revelation.

The fact that the Biblical story of Patriarch Noah is but another reflection of the events of 1492 AD is also confirmed by the following circumstance: the Book of Genesis directly associates the voyage of Noah with the demise of humanity – a cataclysm that presumably destroyed nearly all of the Earth's population. Therefore, the "doomsday" of 1492 is described in the Bible as the Great Deluge. One must point out that the Bible interprets the Deluge as a punishment for human "wickedness" sent by God himself, thus being perfectly unanimous with the Revelation: "The sons of God came in unto the daughters of men, and they bare children to them… And God saw that the wickedness of man was great in the earth… And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth… The earth also was corrupt before God, and the earth was filled with violence… And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Gen 6:4-7, 6:11 and 6:13).

The events that follow are completely identical to those described in the Book of Revelation. God divides humanity into the righteous and the wicked; the former are saved from the cataclysm, and the latter perish in the deluge, so the Book of Genesis contains another account of the Judgement Day as described in the Revelation. The New Testament Jesus Christ became reflected in the Genesis as the Old Testament God who sent the deluge as a punishment to humankind. The righteous begin a new life on a new land in either case.

Also, the Revelation keeps telling us about the fall of Babylon. Similarly, the Genesis reports the destruction of Babylon and the Tower of Babel just as the story of Noah ends (Genesis 11:1-9). "So the Lord scattered them abroad from thence upon the face of the earth: and they left off to build the city. Therefore is the name of it called Babel" (Genesis 11:8-9).

It would be apropos to emphasise that the whole text of the Bible contains just two descriptions of a "global cataclysm" – the Great Deluge followed by the destruction of the Tower of Babel and the Judgement Day as described in the Book of Revelation. As we see, these two unique descriptions of world demise turn out to reflect the same crucial mediaeval events of the late XV – early XVI century. Thus, a careful study reveals the two motifs to be more or less identical, although the two descriptions must have been written by different Biblical authors.

And so, the legend of Patriarch Noah, the Deluge and the Tower of Babel as contained in the Old Testament must be yet another literary version of a key New Testament motif, albeit related more briefly than in the Revelation.

7.

EXPECTATIONS OF DOOMSDAY IN 1492 COINCIDED WITH THE DEPARTURE OF NOAH'S (COLUMBUS'S) FLEET AND THE EPOCH OF THE BIBLICAL APOCALYPSE

The fleet of Columbus set forth to conquer the Americas in 1492, the very year that the "end of the world" was expected to take place (see Chron6, Chapter 14 for more detail). Since the Revelation describes the Judgement Day (a global cataclysm resulting in the death of the Old World and a new life in New Jerusalem, or the New World, the three seminal historical events of the epoch turn out to be in close chronological proximity, namely:

1) The departure of Columbus = Noah in 1492.
2) "Doomsday" in 1492.
3) The creation of the Book of Revelation – in 1486 the earliest.

Interestingly enough, the history of the Revelation in its Scaligerian version presumes that the Book of Revelation remained "in the shadows" between the alleged I-II and XV century AD, without attracting much attention ([623], pages 8-10). However, right at the end of the XV century the Revelation becomes the focal point of everyone's attention, greatly influencing the life of the XV-XVI century society. This absurdity disappears in our reconstruction – the "Dark Ages" never existed; the Revelation was written at the end of the XV century, in 1486 the earliest, as the record of the second conquest of the world by the Ottomans = Atamans (which followed the Great = "Mongolian" conquest of the XIV century).

This is what we learn from the historians: "A new surge of interest in the Book of Revelation and its author falls over the end of the XV century AD, due to the approach of the seventh millennium. Doomsday expectations led to numerous disputes amongst the Westerners and the Orthodox Christians. A series of related oeuvres is written in Moscow around 1492 [sic! – Auth.]; visual arts didn't remain unaffected, either – the grandiose 'Apocalypse' icon dates from the same period (it is kept in the Ouspenskiy Cathedral of the Muscovite Kremlin… For the Western Europe, the end of the XV century was marked by the creation of 15 apocalyptic engravings by Albrecht Dürer in 1498 [two years later than the date contained in the astronomical horoscope of the Revelation, which is 1486 – Auth.]. A new edition was made in 1511 and proved extremely influential, likewise the Apocalypse of Luther illustrated by artists of no lesser renown… The apocalyptic imagery was used in the XVI century and even later for embroideries, a series of Brussels carpets etc.

The XVI century was to some extent perceived as apocalyptic in the Eastern Christian world as well… Doomsday motifs became the most popular among the illustrators of manuscripts.

However, apocalyptic scenarios lost their appeal for both the Westerners and the Russians in the epochs to follow" ([623], pages 10-11).

Nothing to wonder about. The Book of Revelation became a crucial part of the Bible immediately after its creation – in the late XV – early XVI century, since it was the account of the Ottoman = Ataman conquest. It remained an extremely important work for the whole duration of the Promised Land's conquest in the XV-XVI century, and also during the epoch of the Great Strife and Reformation – the XVII century, that is, when the memory of the conquest was still alive. However, by the XVIII century the events described in the Book of Revelation have faded into the past, and the emphasis was shifted elsewhere. The Apocalypse took its place at the end of the New Testament as an important book telling us about the Judgement of Jesus.

Let us once again consider the "Doomsday" as expected in 1492. The consensual version of history claims that its date was calculated in advance as the 7000th year since Genesis, which fell over 1492 AD. However, our hypothesis suggests another explanation.

The Ottoman = Ataman conquest started at the end of the XV century, and had nothing to do with the calculated date of the Apocalypse, as we have already stated. In 1492 the wave of the conquest reached the Atlantic coast of Europe. The first version of the Revelation was written in the epoch of 1486-1492; it dealt with the conquest of the world by the Ottomans = Atamans. Having conquered Europe, which later became known as the Old World, Russia, or the Horde, and the Ottoman = Ataman Empire joined forces for the conquest of America. The military fleet of the Horde (Noah = Columbus) set forth across the ocean, carrying thousands of colonists from the Horde (or Theomachist Israelites). The New World, or America, was discovered and colonised as a result. Many areas of the Western Europe still lay in smoke-covered ruins after the "quarantine campaign" of the Ottomans and their relentless persecution of the Bacchic cult, which the Book of Revelation called "Babylonian fornication."

The sum total of these events may well have produced the magnificent and terrifying image of God's Judgement in the minds of people as the end of the Old World and the dawn of the New World, or the foundation of New Jerusalem. The apocalyptic terminology may date from this very period, being a reaction of the Western European populace to the great and horrifying events of the late XV century.

Later chronologists of the XVII-XVIII century, who were creating or adjusting the global chronological systems, the theory of different eras etc, may have combined the bygone end of the XV century with the round calendar date of seven thousand years calculated in retrospect in order to develop a theory, according to which the very round nature of the date was catastrophic, the implication being that the end of the world was expected to come in 1492.

However, we must once again emphasise that all of these theories and calculations date from a later period, when everyone has already forgotten that the apocalypse wasn't expected as a predicted event at the end of the XV century, but rather took place as a real event – the Ottoman = Ataman conquest and the merciless "surgery" performed on many European countries. It is for this very reason that the scenes of divine judgement contained in the Book of Revelation shook the people to the very bone. It wasn't a "prophecy" of any kind, but rather a report of recent events, which were real and thus truly horrifying. It is therefore highly unlikely that the Czars, or Khans of the Empire watched the calendar in order to make their "quarantine campaign" coincide with the round date of seven thousand years. In other words, it doesn't seem plausible that contagious diseases waited for this date to spread across Europe. It appears more rational to assume that the year 1492 was declared equivalent to the year 7000 "since Genesis" in retrospect. However, we by no means insist on this particular reconstruction of calendar system history. This issue requires additional analysis.

Our hypothesis can therefore be encapsulated as follows: the "end of the world" did in fact take place in the Western Europe and was described in the Book of Revelation in the most impressive manner. However, this event was later erased from the history of the XV-XVI century and transferred into the future. The existing Book of Revelation was rewritten and declared a prophecy of future events after the destruction of the original text. Why was it done? Let us linger on it for a while.

8.

THE CANONIZATION OF THE BOOK OF REVELATION AS A MEMENTO OF THE OTTOMAN = ATAMAN CONQUEST FOR FUTURE GENERATIONS

In Chron6, Chapter 5:4, we demonstrate that the Ottoman = Ataman conquest became reflected in the history of Europe as the conquest of St. Jacob. Furthermore, we have pointed out that the famous map of St. Jacob's "religious conquests," which was most likely the map of the Ottoman = Ataman European campaigns of the XV-XVI century was canonised and declared a holy collection of pilgrimage paths that needed to be walked by everyone every year in order to worship the holy relics of St. Jacob in the Spanish cathedral of Santiago de la Compostela. This is how the Church attempted to preserve the memory of the Ottoman = Ataman conquest for centuries to come.

A similar fate befell the Book of Revelation, or the book of the Ottoman conquest. It was canonised, declared holy and made an object of worship for all the generations that followed the XVI century.

As we have already mentioned, the Book of Revelation was trusted by great masses of Europeans and influenced them greatly for the simple reason that it described real events that horrified everyone – the epidemics as well as the fierce and radical cure. Therefore, when the book was declared a prophecy of Doomsday, everybody trusted it – after all, everyone still remembered a similar cataclysm. And so, when the Czars, or Khans of the Empire demanded compliance with their laws on the pain of divine judgement, nobody had a shadow of a doubt about the reality of the possible punishment. The memory of "the judgement of Jesus" was still very much alive. It is obvious that no abstract threat or theoretical description of a possible punishment would affect the masses quite as deeply as one backed by real events of the recent past – the epidemics and the Ottoman "amputation treatment" that followed. Abstract threats are hardly ever effective – fear is the only foundation that a functioning Imperial state could be built upon.

This is why all the churches of the "Mongolian" Empire were decorated by frescoes depicting the judgement of Jesus in a very impressive fashion. Although the judgement was declared a thing of the future, the believers must have retained the memory of such a judgement, vague as it may have been – after all, their parents and grandparents must have told them something, shuddering at the very mention of divine retri-

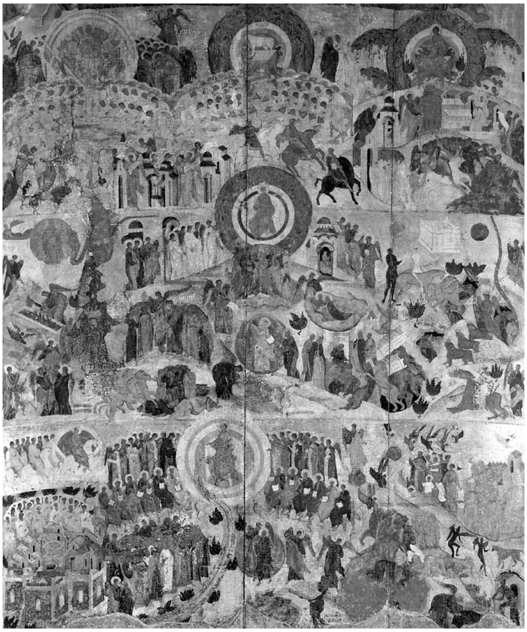


Fig. d2.22. General view of the "Apocalypse" icon. Late XV century, presumably around 1480. Ouspenskiy Cathedral, Kremlin, Moscow. Taken from [553], page 27. See also [577:1], ill. 4. We see a calm and solemn picture, without any horrifying details.

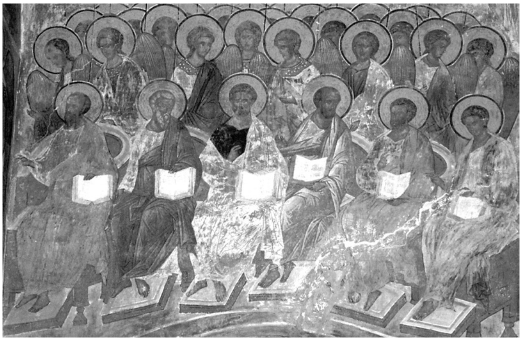


Fig. d2.23. Fragment of "Judgement Day", a fresco by Dionysius. Apostles sitting upon their thrones. The Ferapont Monastery, northern side. Taken from "Dionysius the Icon Artist and the Frescoes of the Ferapont Monastery" by L. V. Nersesyan, Moscow, Severniy Palomnik, 2002, ill. 37.

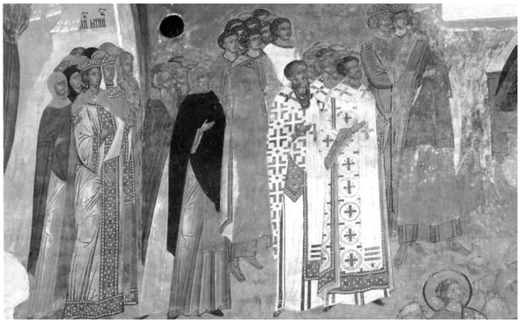


Fig. d2.24. Fragment of "Judgement Day", a fresco by Dionysius. Hosts of the righteous rising for the judgement. The Ferapont Monastery. Taken from "Dionysius the Icon Artist and the Frescoes of the Ferapont Monastery" by L. V. Nersesyan, Moscow, Severniy Palomnik, 2002, ill. 38.

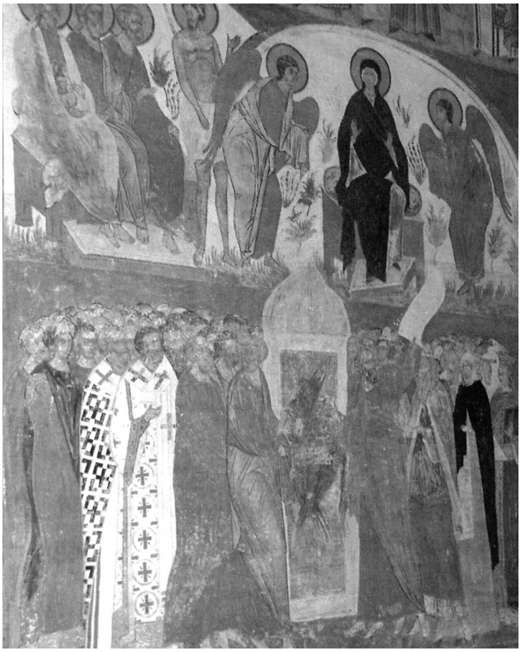


Fig. d2.25. Fragment of "Judgement Day", a fresco by Dionysius. Paradise. The Ferapont Monastery. Taken from "Dionysius the Icon Artist and the Frescoes of the Ferapont Monastery" by L. V. Nersesyan, Moscow, Severniy Palomnik, 2002, ill. 38.

bution. The rulers of the Empire effectively used the situation to their advantage as an ideological basis for making the masses comply with the imperial laws.

We must also pay attention to a most remarkable circumstance that becomes a perfectly obvious fact in our reconstruction. There was a substantial difference in how the Occidental and the Orthodox ecclesiastical tradition describes the Judgement of Jesus.

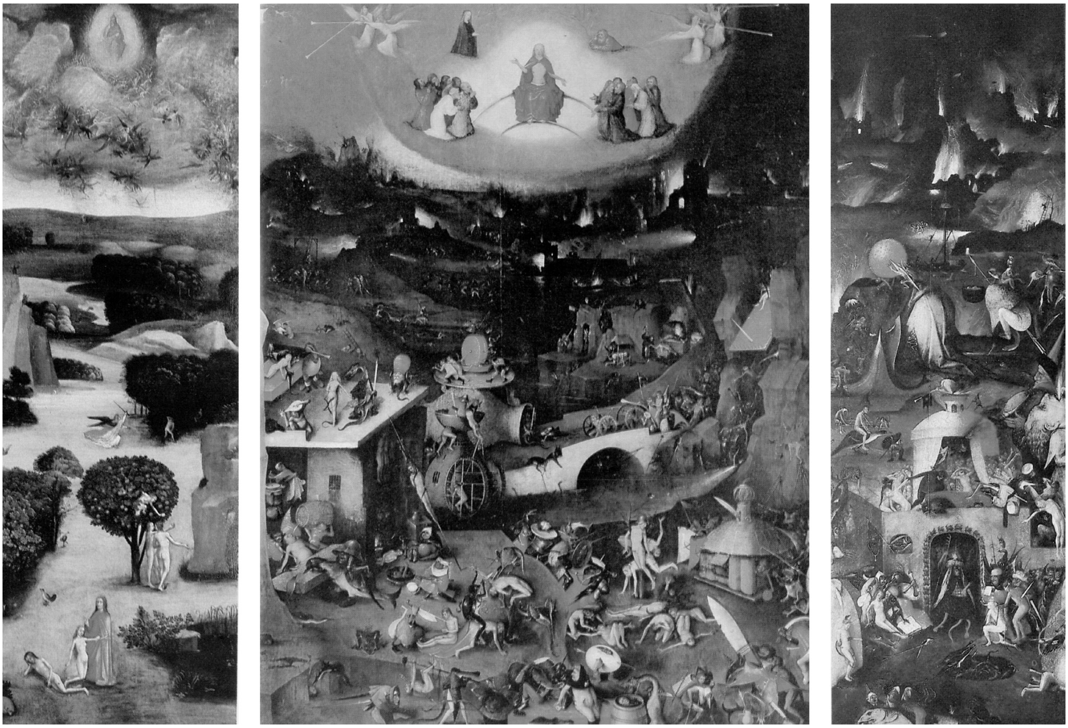


Fig. d2.26. "Judgement Day" by Hieronymus Bosch. Vienna, Academy of Fine Arts. Taken from [91]. A lugubrious painting with terrifying scenes galore.

In brief, the Russians depicted the divine judgement in calm and solemn tones, without any elements of threat. The main accent was made on pictures of the righteous singing hosanna to the celestial throne. Visual representations of inferno were de-emphasised, and it was hardly regarded as a gruesome reality.

On the contrary, the Western European tradition used extremely lugubrious methods that had a great psychological effect. It suffices to recollect the works of Pieter Breugel, Hieronymus Bosch and other artists, secular as well as ecclesiastical – executions, pains of hell, torments and repulsive physiological details.

This circumstance was noticed by specialists in ecclesiastical history a long time ago: "Expectations of the Apocalypse in Russia were different from the intimation of an imminent global cataclysm typical for the West around 1000 or 1500. Orthodox eschatology was coloured in solemn and enlightened hues, the present and the future, as well as heaven and earth, were perceived as one" ([577:1], page 5). Also: "The expectations of doomsday and the second coming became reflected in the 'Apocalypse' – the oldest Russian icon known to us that depicts these events. The main motif, which is repeated in the icon several times, is the hosts of the righteous clad in white that sing hosanna to the throne of Lord" ([577:1], pages 11-12).

Everything is crystal clear. No "quarantine actions" were ever carried out on the actual territory of Russia or in the lands of the Ottomans. Therefore, the attitude to Doomsday was a great deal more relaxed. There were other troubles, just like anywhere else, but the gruesome "surgical operations" did not affect Russia or the Ottomans.

On the other hand, the Western Europe was the target of the Ottoman invasion, with punitive measures carried out in full. We can reconstruct the atmosphere that prevailed in Europe in the XV-XVI century from the books of Exodus and Joshua. Therefore, the population, which was saved from the epidemics by the most drastic measures imaginable, considered Doomsday a reality, something that had already happened in the past. Hence the horrifying motifs in the paintings and the frescoes of numerous Western artists – they resulted from the recent memory of a great cataclysm.

Let us reproduce the solemn and enlightened eschatological artwork typical for Russia to illustrate the above – the "Apocalypse" icon (artist un-

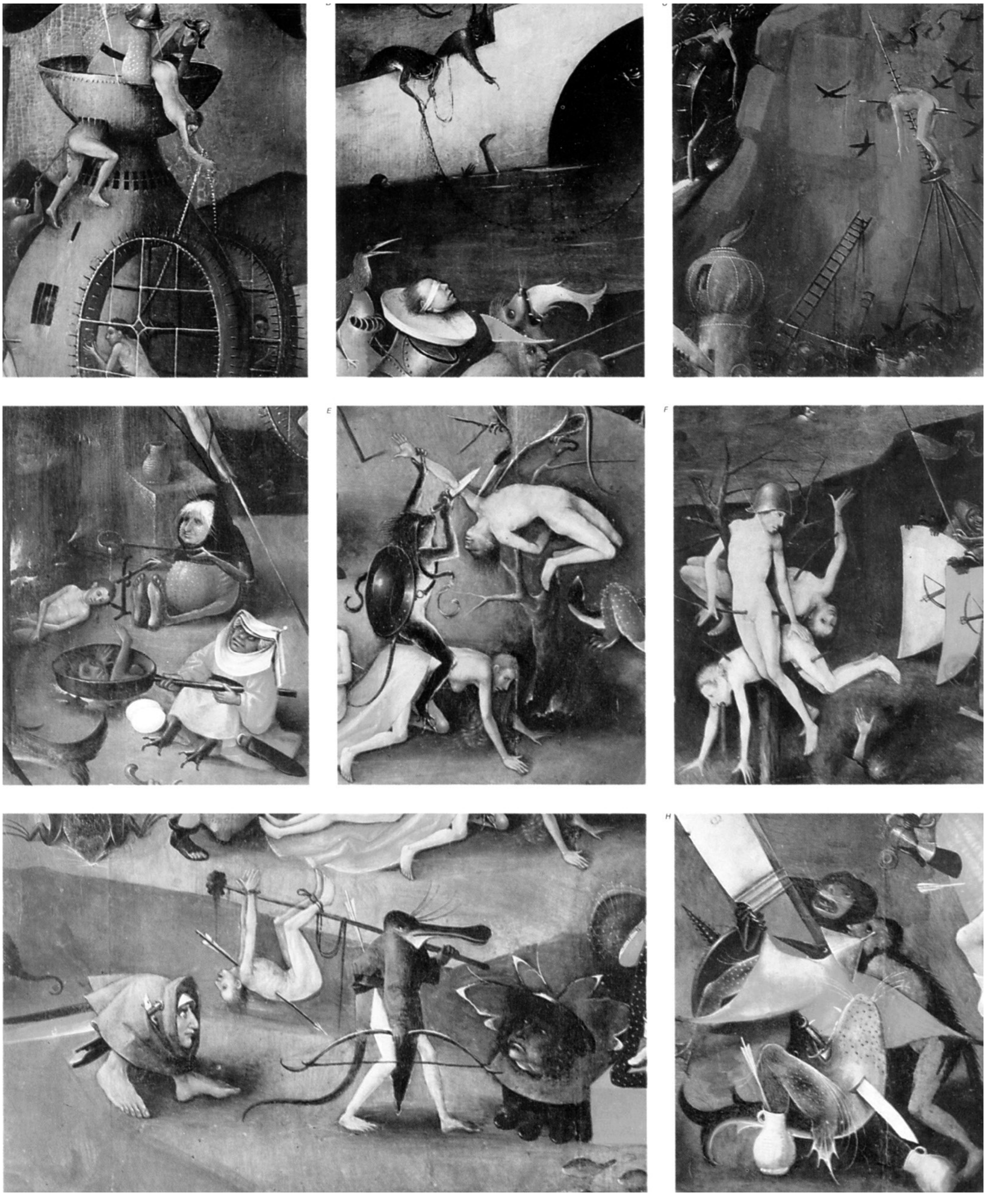


Fig. d2.27. Fragments from "Judgement Day" by Hieronymus Bosch. Taken from the book entitled "Tout l'oeuvre peint de Jerôme Bosch. Introduction par Max J. Friedländer. Documentation par Mia Cinotti" – Flammarion, Paris, 1967, PL. IL.

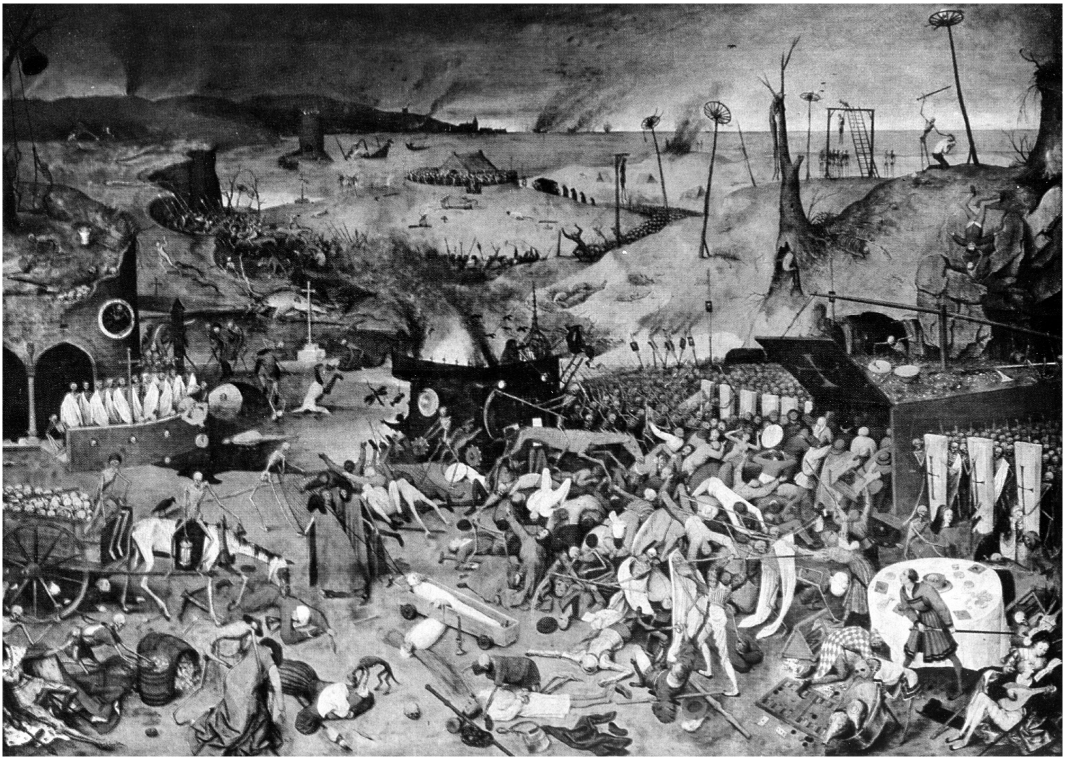


Fig. d2.28. "Triumph of Death" by Pieter Bruegel the Elder. Taken from [1053:1], ill. 35.

known) painted around the end of the XV century and fragments of the "Doomsday" fresco by Dionysius (figs. d.22, d2.23, d2.24 and d2.25). Now let us compare them to the sinister paintings of Hieronymus Bosch (figs. d2.26 and d2.27) and Pieter Breugel (fig. d2.28 and d2.29) typical for the Occidental tradition of eschatological motifs in art.

Another crucial detail is the difference between the Occidental and the Orthodox attitude to the Book of Revelation. Apparently, "the tradition of the Orthodox Church … has no recollection of its text ever used during religious services, whereas the Occidental Church issued edicts to make its readings mandatory as early as in the V or VI century AD [the XV-XVI century, according to the New Chronology – Auth.]; the Book of Revelation was to be read between the holy feasts of Easter and Pentecost" ([623], page 13). Moreover, the canon of the Orthodox Church "forbids reading it during religious services" ([623], page 5).

Once again, everything is perfectly obvious. The reading of the Book of Revelation was made the responsibility of the Occidental priests (in the XVI-XVII century, at least) so that the Westerners wouldn't forget the Judgement of Jesus that befell the Western Europe in the XV-XVI century. Bear in mind that the Imperial "quarantine action" had the Western Europe as its target – the Ottoman = Ataman troops separated the "clean" from the "unclean" – the healthy from the infected, in other words. The memories of Doomsday was to be kept alive in order to prevent the masses from returning to the attractive Bacchic cults that had once resulted in epidemics. As for the east of the Empire, the atmosphere that reigned there was completely different. Orthodox Christianity was ascetic ever since the XII century; there was nothing remotely resembling the "ancient" Bacchanals. The same is true about such late branches of Christianity as Islam. Therefore, there was no need to read the Book of Revelation in the Eastern churches.

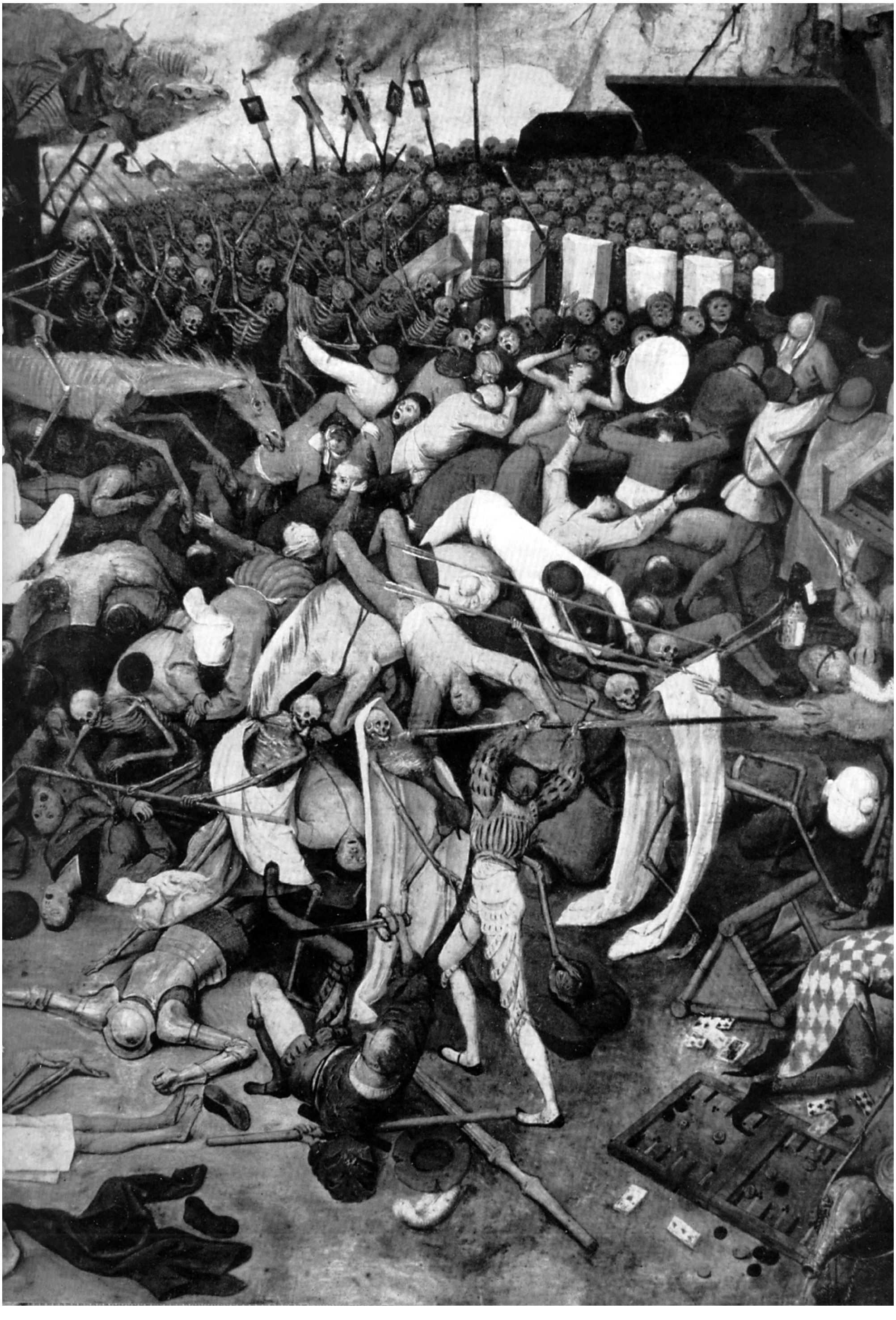


Fig. d2.29. Fragments of “Triumph of Death” by Pieter Bruegel the Elder. Taken from [1053:1], ill. 36.

Apparently, the shock suffered by the Western Europe in the XV-XVI century as a result of the Ottoman = Ataman conquest invoked a deep hatred for the "surgeons," which did not previously exist. The fact that the "surgery" actually cured the "bacchic infection" was conveniently forgotten. The emphasis was made on the bitter feelings left by the "mandatory cure" – the Western European reformists that yearned power may have used it for ideological purposes later on, their primary goal being the fragmentation of the Empire. This facilitated the organization of a coup d'état inside the Empire and eventually led to its fall.

The bitter feelings of the Westerners are a perfectly natural phenomenon. However, we must reiterate that the quarantine operations were sanctioned by the Czars, or the Khans of the Empire in order to stop the epidemics and not due to some pathological maliciousness of the Imperial rulers. Unfortunately, the medical science (as well as science in general) wasn't sufficiently evolved in that epoch, which made it impossible to solve the problem by more humane means. Being unable to stop the population of the Western Europe from dying en masse by means of inoculations and medicines, the Khans decided to combat the plague with fire and red-hot iron. They did what their common sense suggested in order to save Europe and the Empire in general – this is precisely what the Bible says. However, any surgical operation conducted without anaesthetics and accompanied by bleeding will make the patient scream out in pain, and the memory of this event is unlikely to go away easily.

In the XVII century the Reformist Western Europe became independent at last, qv in Chron6, Chapter 9. The divide of the Great = "Mongolian" Empire gave the West Europeans an opportunity to invade Russia and destroy the regnant dynasty physically. The throne was seized by the pro-Western Romanovs, who launched a campaign of terror and persecutions that engulfed the whole of Russia, introduced serfdom (which translates as the enslavement of the majority of its population). The occupational Romanovian regime remained regnant for a long time, resulting in the eradication of the old "Mongolian" traditions on the whole territory of Russia that they controlled and drastic changes in every aspect of the country's life, including the ecclesiastical.

It is little wonder that in the epoch of the Great Strife the Russians may have interpreted the Book of Revelation as a prophecy of the imminent Doomsday – this time in the East. Our reconstruction is confirmed well enough by the history of the XVII century. Let us quote: "A new surge of interest in the Book of Revelation falls over the middle of the 'rebellious' XVII century in Russia … The adherents of the old traditions saw the relentless reformist [Patriarch Nikon – Auth.] as the Antichrist himself – or at least his precursor… Doomsday was expected to come in 1658 … then in 1666, and finally in 1699 (similarly to the situation of 1492, with the earthly term of Christ's life taken in consideration).

The state reforms of Peter started shortly afterwards, as if to confirm the expectations … Starting with the middle of the XVII century and for the 150 years that followed, the Book of Revelation becomes all but the main book of the Russian old-believers … Apocalyptic vision was especially characteristic for the extreme factions of the old-believers that recognized no priest authority, such as the 'vagabonds' (also known as the 'fugitives'), who denied the possibility of salvation within society, which they shunned, believing the kingdom of Antichrist to be a reality and not merely a prophecy" ([623], pages 29-30).

One must also bear in mind that the Romanovs distorted the history of Patriarch Nikon's reforms to a great extent (see Chron4, Chapter 9:4, and Chron6, Chapter 10:11, and Chron6, Chapter 13:2). Therefore, his role requires a new assessment, as well as the events of Peter's epoch in general.

In Chron6, Chapter 9:14, we demonstrate that the Napoleonic invasion of 1812 must have been the second act of revenge against the former centre of the Empire, which was striving to regain its imperial supremacy under the new generations of the Romanovs. Many strata of the Russian society perceived Napoleon's invasion as the advent of the Antichrist. "It wasn't just the old-believers who viewed the invasion of the Napoleon's army into Russia through the prism of the Book of Revelation. Tolstoy's Pierre Bezoukhov was obsessed with unravelling the mystery of the number 666 … His anonymous contemporary, an old-believer of the first quarter of the XIX century … wrote the 'Tale of Napoleon the Antichrist' somewhat later – a late Russian eschatological oeuvre where the Biblical images are bizarrely entwined with the historical characters of the early XIX century" ([623], page 30). The Judgement Day thus became a reality for many people of the XVIII-XIX century, and a Russian reality at that.

"It is therefore hardly surprising that hundreds of copies of the Apocalypse were made [in Russia – Auth.] in the second half of the XVII century and the beginning of the XIX" ([623], pages 29-30).

9.

MOSCOW EVENTS OF THE XVI CENTURY ON THE PAGES OF APOCALYPSE

In the Apocalypse, it is said about the bad "wife of Jezebel." In particular: "I have something against you, because you let your wife Jezebel, calling herself a prophetess, to teach and mislead My servants, to commit fornication and to eat idolatrous sacrifice. I gave her time to repent, but she did not repent. I will throw her and her fornicators on a deathbed and put them to a great sorrow… And I will kill her children with death"(Apost.2:20-21).

According to the dynastic parallelisms discovered by us (and described in the book "Foundations of History," Ch. 6, Fig. 6.29, Fig. 6.30, details in the book "Reconstruction," Chapter 13: 20), the biblical Jezebel is the Russian queen Elena Glinskaya, the wife of Basil IIIrd and the mother of the Csar Khan Ivan the Terrible. She died young, in 1538. It is also described in the biblical book 3 of Kingdoms. Her husband, Vasily IIIrd is reflected on the pages of the Bible under the name of the famous king Ahab. It becomes clear why the Apocalypse, when exposing Jezebel, turns here it is to the "Thyatira Church" (Apost.2: 18) and "to the rest, which is in Thyatira "(Ap.2: 24). Given the frequent transition of T-F (fyta) here are most likely named the Tatar Church and the country of Tataria (= Thyatira). That is Rus-Horde.

Thus, after mentioning the Israeli queen Jezebel, the Apocalypse told us about the Moscow court events of the first half of the 16th century, around 1530-1540. Moreover, people who wrote the final version of the Apocalypse knew quite well the inner life of the Moscow Khan's court, in the metropolis of the "Mongolian" Empire of the XVI century.

10.

"ANTIQUE" ROMAN EMPIRE IS GREAT = "MONGOLIAN" EMPIRE OF THE XIV-XV CENTURY

Here we briefly emphasize the critical identification which will be described in detail in subsequent publications. According to the dynastic parallelisms listed in the book *Foundations of History*, Chapter 6, and detailed in the book "Reconstruction," Chapter 13, as the main originals of the "ancient" kingdoms have served Russ-Horde in the XIV-XVI centuries and its later ally – Osmania = Atamaniya in the XV-XVI centuries.

The Great = "Mongolian" invasion of the XIV century created a Great Empire, which stretched across Eurasia and Africa. At the same time, colonization in XIV century of vast territories – under the banner of Jesus Christ (1152-1185), that is, a crusading conquest, – was done by Russ-Horde, probably without meeting particular obstacles. The matter, among other things, is that in that epoch Western Europe, for example, was still poorly populated. See notes of the famous medieval chronicler John Malala [338], p. 28; see *The Empire*, Ch. 11:3.3. Consequently, the growth of Western European cities began only with the entry of these territories into the Great = "Mongolian" Empire.

As we have already said in the book *The New Chronology of Russ*, Ch.14: 22, according to John Malala, the main "ancient" Greek gods, such as Crown, Zeus, and others – were *no gods*, but *the first* Assyrian *Czars*. That is, as we now begin to understand – they were Russian-Horde Kings of the XIV century. That is Ivan Kalita = Caliph, George Danilovich, and their successors.

Dynastic parallels unambiguously show that the “ancient” Roman Empire is the Great = “Mongolian” Empire of the XIV-XV centuries. That is, from its appearance up to the Ottoman = Ataman invasion of late XV-XVI centuries. In other words, “ancient Rome” is a reflection of the history of the Russ-Horde of the fourteenth and fifteenth centuries on the pages of “antique” books, written, mainly in Western Europe, in the XV-XVII centuries. This is the true story of “Mongolia,” but refracted through the prism of somewhat one-sided perception of reality that has developed in the minds of a specific emerging layer of Western Europeans of the Reformation.

Let us repeat that this important fact of our reconstruction follows from chains of dynastic parallelisms discovered by us earlier and given in the book “Foundations of History,” Chapter 6.

Namely, the following “ancient” Empires were identified:

1) The Second Roman Empire supposedly I-III centuries, that is, “ancient Rome,”
2) The Third Roman Empire allegedly III-VI centuries, that is, “ancient-medieval Rome,”
3) The Holy Roman Empire allegedly X-XIII centuries.
4) The Empire of the Habsburgs of the fourteenth and sixteenth centuries.
5) Russian-Horde Kings-Khans of the fourteenth and sixteenth centuries.

We did not focus the reader’s attention on the final Identification 1) = 5), since it was considered necessary to prepare the psychological soil, describe at first less radical parallels, identifying with each other “ancient” dynasties with “very ancient,” for example, 1) = 2). And only then go to the main identifications, giving the final picture.

The direct parallelism of events and biographies, that is, without intermediate chains, combining Kings-Khans-Emperors of the Horde with “antique” Roman Emperors, we will present in further publications.

In the XV-XVI centuries, extensive Western European and African-Egyptian territories of the Great = “Mongolian” Empire were shattered by the Ottoman = Ataman invasion, which spilled over and overwhelmed America. In the memory of Western Europeans of the XVI-XVII centuries, descendants of first waves the Horde in the XIV century, the times of the “ancient” Rus-Horde XIV-XV centuries turned into a beautiful nostalgic memory. About this past of Horde Western Europeans began to speak and write in the 16th-18th centuries as about the “beautiful majestic ancient Rome,” that perished under the blows of the “bad people.” Having distorted history, they began to forget that the invasion of Ottomans = Atamans was needed, first of all, to stop epidemics in Europe. The “reformers” put forward a military aspect of the invasion. The blame for the “barbarous rout of ancient Rome” (that is, western provinces of the Russ-Horde of the fourteenth and fifteenth centuries) was assigned to “aggressors” Russ-Horde and Osmany = Atamany Empire of the XVI-XVII centuries. Consequently, the tension was born between the West and the East, which in the XVIII-XIX centuries led to a military confrontation, and then even provoked a war between Russia and Western Europe.

Now it becomes clear why Western Europeans, starting with XVI-XVIII centuries began to treat “iron ancient Rome” with such reverence and trepidation, They began to talk about it with the elements of idealization, presented as a beautiful and harsh legend, worthy of imitation. In the XVII-XX centuries throughout Western Europe respectfully repaired, and restored the “ancient” Roman ruins. And there, where almost nothing has been saved, simply re-created them, declaring the remnants to be Roman military camps, aqueducts, theaters, arches, etc. Because they really wanted to have their own “ancient” sightseeing sites. “That is, they quite frankly” portrayed” Roman antiquities. Not embarrassed at all, they erected, say, several half-ruined columns with remains of arches made from today’s modern reinforced concrete. Europeans tried to make cracks and holes carefully (“from barbarian bombs”) in newly-made walls. Competently and beautifully broke off new bricks. They covered the top with mud and slut. To be “as in antiquity.”

Moreover, nearby, picturesquely put a few really old fragments of columns of the XIV-XVII centuries (on each – the obligatory plate: IIth century BC, VIII century BC, etc.). Throngs of tourists visit the antiquities, for example, the "ancient Roman" military camp in the northern part of the German city of Xanten, the land of Nordrhein-Westfalen, which we had a chance to visit in 1993 and to examine in detail all the "sights." It is so called in the guidebooks – "reconstructed camp." As it were, the theatrical scenery, the performance on the ground.

Important elementary education of "the correct Western European history."

The famous French artist Hubert (Hubert) Robert (Robert, 1733-1808) in 1784 was appointed responsible for the organization of the Louvre museum and the keeper of its art gallery ([493:1], p. 17, 574). He created a whole series of huge and magnificent, impressive paintings, glorifying the ruins of "ancient Rome." Robert was named a new hope of French art" [493:1], p. 574.

He painted giant, dilapidated Roman temples, illuminated by the setting sun. Monstrous fragments of statues, highlighted by the mysterious moonlight.

Hypertrophied colonnades, overgrown with trees ... And the ancient buildings of such incredible sizes that, in fact, never were existed in Western Europe. Huber Rober simply strove for such exaggerations to excite the emotions of viewers. As we start to understand now, he was the spokesman of a certain spirit of his time. On the background of collapsed silent "antique" temples, a talented artist put small figures of people, enthusiastically looking at the traces of the Great Past of Europe. "Poetry of Roman ruins" attracted then and it still attracts so many today.

Hence, they divided (on paper) the history of the "Mongolian" Empire. One of its "halves" turned into an idealized embellished myth and became something to worship. And the other – actually it's the same! – branded as an empire of all kinds of evil.

Let us summarize this section of our reconstruction.

1) "*Antique*" Rome is but a reflection of the Great = "Mongolian" Empire of the XIV-XV centuries. Roman emperors are Russian-Horde kings khans.

2) *Israel* in the XIV-XVI centuries was called (including in the Bible) Rus-Horde with its capital in Vladimir, Yaroslavl = Veliky Novgorod, and then in Moscow. At the same time, they emphasized, as it were, fighting for god, militarized nature of the metropolis. Everything is clear: "Mongolian" troops The Rus-Horde always trembled.

3) *Judea* in the XIV-XVI centuries was called (including in the Bible) Osman = Ataman with the capital in Czar-Grad = evangelical Jerusalem = "antique" Troy. At the same time, they emphasized the character of the God-praising in this part of the Empire. Everything is clear: Jesus Christ (1152-1185) lived and was crucified in Czar-Grad. Then in this city, which became sacred to Christians of all the world, they began to praise God.

ADDENDUM 3

Modern condition of the Egyptian zodiacs from Dendera and Esna

In July 2002, one of the authors (G. V. Nosovskiy) took part in an expedition to the historical centres of Egypt together with the famous Russian traveller V. V. Soundakov, photographer Y. L. Maslyaev and cameraman V. V. Soundakov Jr. The parties that organised the expedition were A. V. Martynov, author of the "Unknown Planet" television programme (Russia) and Abdel Rahman Imam, owner of the "Helios Tour" travel agency (Egypt). The authors would like to express their heartfelt thanks to all of the parties mentioned above. Among other things, the expedition gave G. V. Nosovskiy an opportunity to study the temples of Dendera and Esna in detail and to compare the zodiacs kept there to their drawn copies in the Napoleonic album ([1100]).

1.

THE ZODIACS OF ESNA

At the centre of Esna (or Isna) one sees a temple, which is still in a good condition; its drawing as found in the Napoleonic album is accurate around ([1100]). In our research we refer to it as to the Greater Temple of Esna, qv in Chron3, Part 2. It only has one room – the hypostyle hall, divided into parts by six rows of columns, with one entrance and a symmetrical exit. The artwork on the inside of the dome has been preserved in a great condition – including Zodiac EG (the Zodiac from the Greater Temple of Esna). All the details of the artwork are visible perfectly well, the layers of bat excrement notwithstanding.

It must be pointed out that the ceiling artwork of the Greater Temple of Esna (as well as the rest of the temple, actually) bear no visible restoration marks – it appears that the temple has been preserved in its original condition to a large extent. Nevertheless, it strikes one as a genuinely old building. The age of the Greater Temple of Esna is reflected in the fact that the ground level in the town of Esna is eight metres higher than the floor of the temple. Nowadays the temple stands at the bottom of a pit made in the course of the excavation works, almost completely lower then ground level.

The Greater Zodiac of Esna is located in the second segment of the ceiling on the left as seen from the side of the entrance. In 2002 we photographed it in detail and compared the photographs to the drawings from the Napoleonic album. The two turned out almost completely identical to one another. It was thus proved that the "Napoleonic" version of Zodiac EG as used in Chron3, Part 2, is complete enough and contains no errata that could affect the astronomical dating. We must therefore conclude that such high representation fidelity of Zodiac EG makes us assume that Napoleon's artists copied Zodiac EL just as faithfully – the zodiac found in the XIX century in a small temple to the north of Esna, half destroyed. In CHRON3 we call this zodiac the Lesser Zodiac of Esna.

Unfortunately, neither the Lesser Temple, nor its zodiac survived until the present day. The temple in question neither exists in Esna, nor in the environs of the town, and none of the locals remember anything about it. We have been nothing short of inquisitive in our enquiries with the local police and the residents of Esna – however, none of them recognized the drawing of the Lesser Temple from the Napoleonic album. According to the locals, the only temple they remember in and around Esna is the one we refer to as the "Greater Temple." There are no other ancient temples or constructions anywhere near, except for a few old sepulchres laying to the North of Esna. We have visited the sepulchres in question, but found no traces of the Lesser Temple. Therefore, the zodiac from the Lesser Temple was either destroyed or taken away to Europe a long time ago – its current location is a mystery, at any rate. Nevertheless, let us reiterate that the Greater Zodiac was reproduced very faithfully by Napoleon's artists (see [1100]); one might expect the Lesser Zodiac to be represented with sufficient accuracy as well. This is the very reproduction of the Lesser Zodiac that we used for our research as described in CHRON3.

2.
THE ZODIACS OF DENDERA

The temple of Dendera, unlike the temple of Esna with its single hypostyle hall, comprises quite a few rooms and annexes. The exit from the hypostyle hall does not lead outside, the way it does in Esna, but to other parts of the temple – one eventually comes to the last room, which greatly resembles the altar-room of the Christian temples (with a stone altar standing at the middle of the room, for instance).

Several small rooms can also be found on the roof of the Dendera Temple. The Round Zodiac of Dendera was found on the ceiling of such a room during the Napoleonic invasion. Nowadays it is kept in the Louvre, replaced by a copy. The rest of the ceiling artwork appears to be authentic. In particular, there are two bas-reliefs portraying the "goddess Nuit." They are in a very poor condition. One of Nuit's effigies was damaged gravely – and most likely deliberately. The face has been chiselled off completely.

In general, one sees that the temple fell prey to vandals at some point – and nobody has considered it worthy of restoration since then; this appears to be a common condition among the "ancient" Egyptian temples that we have seen. One gets the impression that the history of Egypt ended in a large conquest of some sort, which was accompanied by fanatical and furious destruction of the old temples and monuments of the "irregular kind" – they have never been reconstructed. According to our reconstruction, it was the Ottoman = Ataman conquest of Egypt in the XVI century; another wave of enraged destructions came with the Napoleonic invasion.

We must point out the uniqueness of the Round Zodiac of Dendera. It has to be noted that several temples of the Dendera type have survived in Egypt – the temples of Edfu, Abydos etc. However, the Round Zodiac from the Temple of Dendera is the only such finding. Why would that be? One gets the impression that this zodiac (carved out of a single stone slab, by the way) already existed and had been considered famous to boot. It must have been placed in the Temple (inside a special room built for this particular purpose like an ancient relic or halidom. Otherwise, if the Round Zodiac was crafted during the construction of the Dendera Temple, one finds the absence of such relics and rooms from other temples suspicious.

As for the Long Zodiac of Dendera found on the ceiling of the hypostyle hall of the Dendera temple – we may only assume that similar artwork adorned the domes of other Egyptian temples as well, but most of it hasn't survived. This is what we deduce from the fact that zodiacs were found in the temples with their entire artwork intact (Dendera and Esna being the only such temples that we know of). In other temples most of the artwork on the ceilings of hypostyle halls was destroyed, although the surviving fragments thereof prove completely identical to the temples of Dendera and Esna.

An in-depth study of our photographs of the Long Zodiac revealed the following: parts of the Long Zodiac are authentic, whereas other parts turned out counterfeited. Let us recollect that the Long Zodiac is made of painted plaster attached to the ceiling. The dome of the hypostyle hall rests on a row of flat stone blocks supported by beams and columns. The Long Zodiac covers many such stone blocks at once – some of them must have been taken away to Europe and replaced by copies. For instance, the rightmost blocks of the Long Zodiac's right section (as seen from the entrance) are very obviously a copy – we are referring to the head of one of Nuit's effigies. This becomes very apparent when we compare this part to the corresponding blocks of the left section. Other parts of the zodiac look authentic – what we see is an old zodiac with certain alterations.

A comparison of the Long Zodiac of Dendera in its modern condition to its Napoleonic drawn copies revealed the following differences that concern the astronomical symbolism of the zodiac.

1) Instead of the female ten-grade figure that follows Virgo in the Napoleonic copy, modern artwork portrays Saturn with a scythe. This makes no sense astronomically, since the figure of Saturn in the primary horoscope of the Long Zodiac is located at a great distance from this place, and Saturn is physically incapable of covering it over the course of an Earth year. Therefore, we presume the artwork to be a replacement copy made in the absence of the original, with Denon's low fidelity copy and the Round Zodiac used for reference. Saturn is the very figure we find on Denon's drawing (although in the latter case the figure is carrying a planetary rod and not a scythe). However, Saturn with a scythe can be found on the exact same place in the Round Zodiac. The author of the copy must have been following Denon's copy as a general prototype, but decided to "add precision" due to the prototype's poor quality, referring to the Round Zodiac and making an error thereby.

Should said part of the Long Zodiac prove authentic, which is very improbable, in our opinion, we shall have to assume that the figure of Saturn with the scythe on the Zodiacs of Dendera pertains to the constellation of Virgo. However, in this case it would be an idiosyncrasy of Dendera zodiacs, since there is absolutely nothing of this sort to be found on any other Egyptian zodiac known to researchers. This is possible theoretically, but looks very odd indeed.

2) Both figures with planetary rods that represent Venus on the artwork of the Dendera temple are male. Furthermore, one doesn't see a single female figure bearing a planetary rod (the young woman that rests her rod on the figure of Capricorn in the Napoleonic drawing hasn't got one here, qv below). This does not affect the identification of planets in the Long Zodiac, since Venus can still be identified unequivocally by the accompanying symbol of two dawn beasts with their backs grown together, just like the one on the Round Zodiac, and also by the leonine face of one of the wayfarers, qv in CHRON3, Part 2. We have to reiterate there are no female figures with planetary rods on the Long Zodiac in its modern condition as found in the temple of Dendera. However, these male symbols look odd as a representation of Venus; furthermore, nothing of the kind can be seen in any other known zodiac. Therefore, the most likely explanation is that we're dealing with a copy, or a forgery.

We must emphasise that the abovementioned Venus discrepancy doesn't affect the decipherment of the Long Zodiac and therefore doesn't need to be dated anew.

3) The girl resting her rod on the back of the Capricorn figure in the "Napoleonic" artwork carries no rod today. This obviously betrays the influence of the initial copy made by Denon, where the young woman doesn't carry any rod, either. However, in the present case we have more than enough reasons to identify parts of the artwork as replacement copies. This is the very part of the Long Zodiac where we see the head of Nuit's effigy – it is obviously different from the symmetrical effigy of Nuit right across the ceiling and more similar to Denon's rough copy than to the other effigy. However, this detail doesn't affect

dating, either – it only introduces minor differences into the summer solstice horoscope, leaving all the major points just as they were.

To sum up, we must say that the differences in question do not introduce any new astronomical information into the Long Zodiac. On the contrary, they slightly mar a fraction of astronomical data already contained in the Long Zodiac, wiping out the secondary horoscope of summer solstice. The important thing is that the astronomical dating of the Long Zodiac remains the same, even considering all the facts related above.

ANNEX 1

A complete list of sources used by Mauro Orbini (according to the Italian edition of 1606)

Above, in Chron5, Chapter 9, we mentioned the book of the mediaeval historian Mauro Orbini, entitled *The Book on the Historiography of the Name, the Glory and the Conquests of the Slavic Nations*. Fig. 9.3 reproduces the title page of the 1606 Italian edition of the book.

Below we cite the complete list of sources used by Orbini. Since many of the authors cited by Orbini are unknown today, we reproduce the entire list of original sources as published in the 1606 Italian edition with the author's spelling preserved. As is the case with many other mediaeval books, the letters U and V are subject to flexion. For instance, Orbini transcribes "Vagria" as Uvagria, Vuagria, Uuagria and Vvagria. The letters M and N are often replaced by a tilde over the vowel that precedes them; thus, "Vandali" may also be transcribed as "Vãdali".

SOURCE LIST

(taken from the Italian edition of Mauro Orbini's book dating from 1606)

Abbate Tritemio
Abbate Vrspargense
Ablabio
Abraam Ortelio
Adameo Sassone
M. Adamo
Agatia Smirneo
Agostino Dottore
Agostino Morauo
Aimone Monaco
Alberto Crantio
Alberto Stadense
Alessandro Guaino
Alessandro Sculeto
Altamero
Ammiano Monaco
Andrea Angelo Durazzino
Andrea Cornelio
Andulfo Sagaco
Annali di Frisia
Annali di Olanda
Annali di Rausa
Annali di Russia
Annali de'Tutchi
Annali di Venetia
Annonio Monaco
Antonio Bofinio
Antonio Geufreo
M. Antonio Sabellico
Antonio Sconcouio
Antonio Viperano
Appiano Alessandrino
Arnoldo Abbate
Arpontaco Burdegalense
Arriano di Nicomedia
M. Aurelio Cassiodoro
S. Aurelio Vittore
Baldasar Spalatino
Beato Renano
Beroso Caldeo
Bernardo Giustiniano
Bilibaldo PircKiameno

Bonifacio Simoneta
Bulla d'oro
Busbequio
Calfurino Sura
Callimaco appresso Plinio
Carlo Sigonio
Carlo Vagriese
Celio Donato
Cerilliano
Cesare Baronio
M. Cicerone
Cornelio Tacito
Costantino Porfirogenito
Costantino Spandugino
Corrado Brugense
Corrado Peutingero
Crisippo
Cronica de'Frati Minoriti
Q. Curtio
Christofano Varseuiccio
Dauid Chitreo, dannato Autore*
Descritione del mondo
Diodoro Siculo
Diogene Laertio
Dione Niceo
Dionisio Punico
Dithmaro Mersapurgese
Domenico Mario Nigro
Egesippo
Egidio Tschudio
Eginharto Monaco
Elio Cordo
Elio spartiano
Emanuelo Manasse
Epitome di Strabone
Erasmo Stella
Eudocio Panegirista
Eugippo Monaco
Eusebio
Eustachio
Eutropio
Fabio Celeriano
Farasmanno Greco
Fascicolo de'tempi
Filippo Callimaco
Filippo Lonicero, dãn. aut.*
Flauio Vopisco
L. Floro
Francesco Bisio
Francesco Baldillo
Francesco Irenico
Francesco Serdonati
Gafparo Hedione, dannato aut.*
Gasparo Peucero
Gasparo Tigurino, dãn. aut.*
Geremia Russo
Gerrardo Rudingero
Gioanni Aubano
Gioanni Auentino, dannato aut. *
Gioanni Battista
Gioanni Botero
Gioanni Cocleo
Gioanni Curopalato
Gioanni Dubrauio
Gioanni di Essendia
Gioanni Herburto
Gioanni Laziardo
Gioanni Magno Gotho
Gioanni Leunclauio, dannato aut.*
Gioanni Nauclero
Gioanni Villano
Gioanni Stadio
Gioanni Goroppeio
Gioanni Gobellino
Gioanni Monaco
Gioanni di Thvuocz
Gioanni Tigurino
Gioanni Pineto
Giacomo Castaldo
Giacomo Meiero
Giacomo Viselingio
Giacomo Spigelio
Giacomo Ziglero, dannato autore*
Giorgio Gedreno
Giorgio Fabritio, dannato aut.*
Giorgio Pachimero
Giorgio Tirio
Giorgio Vverenhero
Giornando Alano
Girolamo Dottore
Girolamo Bardi
Girolamo Ruscelli
Giulio Faroldo
Giustino
Giunio Cordo
Godifredo Monaco
Gothfrido Viterbiense
Gregorio Dottore
Gulielmo Cantero
Gulielmo Frisio
Gunthero Poeta
Hartmanno Schedel
Helmoldo Prete
Henrico di Eruordia
Hermanno Contratto
Hermanno Hamelmanno
Hermanno Schodel
Herodiano
Herodoto Alicernaseo
Huldrico Mutio, dannato autore*
Hunibaldo
Ioachimo Cureo
Isacio Tzetze
Isidoro Hispalense
Isigonio appresso Plinio
Kiriaco Spangebergio
Lamberto Schaffnaburgense
Laonico Calcondila, dannato aut.*
Laurentio Suro
Leonardo Aretino
Libro delle Cognitioni
Libro delle parti di Pregadi di Rausa
Lodouico Ceruino
Lucano
Lucio Faunno
Lucio Floro
Luigi Contarino

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* The remark "dannato autore" translates as "damned author," *passim*.

Lupoldo Bambergio
Luit prando Ticiniense
Marcelino Conte
Mariano Scoto
Marino Barletio
Marino Benchemio
F. Martino
Martino Abbate
Martino Cromero
Martino Vescouo Cossentino
Martino Segonio
Martino Vagneto
Marziano Capella
Matthia Meccouita
Mazochio
Metello Tigurino
Metodio Historico
Michel Riccio
Michel Salonitano
Modesto
Nazario Mamertino
Niceforo Gregora
Nicete Coniato
G. Nicolo Doglioni
Nicolo Marscalco
Nicolo Stobeo
Olao Magno
Onesimo
Origine de'Gothi
Ottone Frigigense
P. Ouidio Nasone
Paolo Barnefrido
Paolo Diacono
Paolo Emilio
Paolo Niuemontano
Paolo Giouio
Paolo Langio
Paolo Orosio
Paolo Paruta
Paolo Scaligero
Petancio
Pier Francesco Giambulari
Pietto Artopeo, dannato autore*
Pietro Bellonio
Pietro Bizaro
Pietro de Castro Pere
Pietro Crusber
Pietro Echilino
Pietro Giustiniano
Pietro Liuio
P. Piteo
Pio Secondo
Plinio
Plutarco
Polibio
Porfirio
Pomponio Leto
Priuilegi di Cataro
Procopio di Cesarea
Prospero Aquitano
Rafaelo Volaterano
Reginone Abbate
Registro delle Croniche
Reinnero Reinecio, dannato aut. *
Ricardo Bartolino
Rinaldo Britanno
Roberto Gaguino
Roberto Valturio
Sassone Grammatico
Sebastian Munstero, dannato aut.*
Scolastico Smirneo
Scipione Ammirato
Seruio
Sidonio Apollinaro
Sigiberto Gemblacese
Sigismondo Herbersteino
Silberto Genebrardo
Socrate Historico
Solino
Sozimeno
Speccio de'Sassoni
C. Statio Poeta
Stefano Bizantino
Strabone
Suffrido Pietro Misnense
Suida
Soplimento di Eutropio
Suetonio Tranquillo
Suffrido Misnense
Symmaco
Teoderico
Teodoro Spandugino
Teopompo Chio
Teodolo
Tito Liuio
Tolomeo Alessandrino
Toma Ebendorfio
Trebellio Pollione
Trogo Pompeo
Tugenone Patauino
Valerio Massimo
M. Vatone
F. Vegetio
C. Velleio Pateruelo
Venceslauo Boemo
Vernero RolenuicK
Vettore Vticense
Vgo Fuluonio
Vitichindo Olandese
Vitichindo Sassone
Vitichindo Vagriese
Vnefrido Inglese
Vuolgfango Lazzio
Vuolgfango Olandese
Zacaria Lilio
Zonara
Zofino

ANNEX 2

Fragment of Mauro Orbini's book *Origine de gli Slavi et Progresso dell'Imperio loro*

Having exhausted our body of knowledge concerning the Prussian Slavs (degli Slaui Prussi), let us move on to the Russian Slavs (à gli Slaui di Russia), which we customarily refer to as Muscovites (Moscouiti) nowadays. When all the other Slavs departed from Sarmatia and headed towards the German Sea (il mar Germanico) and the Danube (il Danubio), the Muscovites stayed in the land of their forefathers. Ancient authors refer to them in different ways. Elio Spartiano and Capitolino call them Rossolani in the *Life of Pius*, likewise Flauio Vopisco in his *Life of Aurelian*. Pliny (Plinio) calls them Tossolani (IV, 12), Ptolemy (Tolomeo) uses the term "Trossolani," Strabon (VII) favours the names "Rhassnali" and "Rhossani", and Rafael Volaterano calls them "Ruteni", as well as many other authors.

However, today we normally call them "Russi", or "the disseminated" ("Disseminati"), since "Rosseia" stands for "dissemination" in the language of the Slavs, or the Russian language (nella lingua Russa, ò Slaua). The name suits them well, since after their conquest of the entire European Sarmatia and a part of Asian Sarmatia (tutta la Sarmatia Europea, e alcuna parte di quella dell'Asia) their colonies covered the area between the Arctic Ocean (dall'Oceano agghiacciato) and the Mediterranean (al mare Mediterraneo), the Adriatic Gulf (Golfo Adriatico), the Great Sea (dal mar Maggiore), and the Baltic Ocean (fin'all' Oceano Baltico). Furthermore, according to Joachim Meyer (Giacomo Meyero) (I), they also sent colonists to Flanders (nella Fiandra), where they are known as Ruteni. This is why the Greek authors called them "Sporri," as Procopius of Caesarea (Procopio di Cesarea) informs us; the name translates as "scattered nation."

They live in European Sarmatia to this very day, having greatly expanded the borders of their Empire with the force of their weapons. According to Sigismund von Herberstein (Sigismondo Herbersteino), the reason why the Russians managed to attain such great power is that they had either banished all the other nations from their territory or made them accept their lifestyle. Therefore, the Russian Kingdom (il Regno di Russia) reaches River Tanais (Tana fiume) and the Meotian Marshes (la Palude Meotide) in the East, Lithuania (la Lituania) and River Peuce (il fiume Peuce) in the North, as well as another river, called Polma (ch'e detto Polma), which separates Russia from Finland (da Finlandia). According to Herberstein, the Russians call the latter "Chainscha Semla"). In the West, their lands reach Livonia, Prussia and Poland (Liuonia, Prussia, & Polonia), and their southern borders are defined by the Sarmatian Mountains (i mõti Sarmatici) and River Tiras (il fume Tira), which is known as Niesto today. The lands mentioned above also include Yougoria (Iugaria), or Yougra (Iuhra) in Russian, which is whence the Huns (gli Vnni) set forth, and, having conquered Pannonia under the leadership of Attila, destroyed many European countries. This is why the Russians are so proud of the great conquests made by their subjects in the days of yore.

Thus, the Russian denizens of Sarmatia gathered a reputation of a militant and indomitable nation, according to Giambulari and Günther (Guntero) (IV). They fought as allies of the Roman Empire (l'Imperio Romano) in the war waged by Pompey the Great (Pompeo il grande) against Mithridates, King of the Pontus (Mitridate Rè di Ponto). Russians fought on Pompey's side, led by Prince Tazovaz (Tasouaz Principe), whom Strabon (Strabone) and Blondus (Biondo) call Tasius (Tasio). According to Strabon (VII), Russian warriors were armed with swords, bows and spears, wore armour and defended themselves with shields made of oxen hide. They fought countless wars against their neighbours as well as nations, kingdoms and empires that lay at some distance from them. According to Gioanni Auentino (II), it was still the reign of Emperor Vitellius (Vitellio) when they crossed the Danube (il Danubio), and, having defeated two legions of Roman soldiers, invaded Mesia, killing Consularis and Vicegerent Agrippa (Agrippa Consolare, & Presidente).

Michael Salonitan (Michele Salonitano) reports that they settled in the Illirian Mesia around that time (la Mesia dell'Illirico), and started calling themselves "Rassiani." They also took part in the devastating campaigns of the Goths (Gothi), afflicting Europe and other lands. According to Herberstein, they were all called Goths after the leaders of the campaigns in question. The Russians also wreaked great havoc upon the Greek Empire (l'Imperio de Greci). During the reign of Leo Lacapen (Leone Lacapeno), a fleet of 15,000 ships brought a great multitude of warriors to Constantinople (la Citta di Costãtinopoli), laying the city under siege, as Zonara informs us (III).

The same happened under Emperor Constantine Monomakh (di Constantino Monomaco Imperadore). This gives us a good idea of the greatness and the power of the Slavic nation, which managed to build such a great fleet in a short period of time – no other nation had ever accomplished anything of the sort. However, the Greek authors in their attempt to exalt the deeds of their nation, write that the Russians came home almost empty-handed. On the contrary, Jeremy the Russian (Geremia Russo) reports in his annals that the Russians killed many Greeks and came home with spoils galore. In the year 6886 since Genesis (as per the Russian era) Dmitriy, Great Prince of Russia (il grã Duca di Russia Demetrio) defeated Mamai, King of the Tartars (gran Rè de'Tartari chiamato Mamaij). Three years later he fought this king once again, and, according to Herberstein, put him to complete rout: the land was covered in bodies for more than thirteen miles round about.

I say nothing about many other great feats of this mighty nation, since it is no intention of mine to write history or annals; I merely aim to give a brief account of the most heroic deeds of the Slavic nation (della natione Slaua). Those wishing to learn more details should turn to the annals of Jeremy the Russian, Sigismund Herberstein and Francesco Bisio from Bergamo, who spent much time in Russia (nella Russia) describing the deeds of that nation. Sabellicus (il Sabellico) also mentions the Russians (III). Rather recently, a certain author from Krakow (vn certo Cracouita) gave a detailed description of both parts of Sarmatia.

Therefore, the more curious readers can find a great deal of useful information concerning the deeds of the Muscovites, or Russians (both names are used today) in the works of the authors mentioned above. In their pagan years, the Russians, or the Muscovites, worshipped particular idols (Idoli). According to Mekhovskiy (il Mecouita), the names of these idols were Peroun (PIOR), or lightning, Stribog (STRIBO), Khors (CORSO), and Makosh (MOCOSLO). We have no information about the party that made them abandon idolatry and converted them to Christianity. Russian chronicles proudly claim that Russia was baptised and blessed by St. Andrew, one of Christ's disciples (santo Andrea discepolo di Christo). According to their chronicles, he arrived from Greece (dalla Grecia), came to the estuary of Boristhenes (del Boristene) and travelled up the river to the very place where Kiev (Chiouia) stands today, where he baptised the whole nation and blessed its name, mounting a cross and predicting that many churches would be built there to the greater glory of the Lord. St. Andrew proceeded towards the great lake of Volokh (nel gran Lago di Vuoloch) at the source of Boristhenes, and reached the Lake Ilmer (nel Lago d'Ilmer) by River Lorvat (il fiume Loruat). Next he travelled to Novgorod (Nouogradia) by River Volkhov (il fiume Vuolchou), and then further to Lake Ladoga (nel Lago di Ladoga) and River Neva (al fiume Heua). Then he reached the Varangian Sea (Vuaretzchoie). This is the name used by the Russians; the natives of Vinland (Vuilandia) and Livonia (Liuonia) call it "German Sea" (mar Germani). From its shores he sailed towards Rome (à Roma).

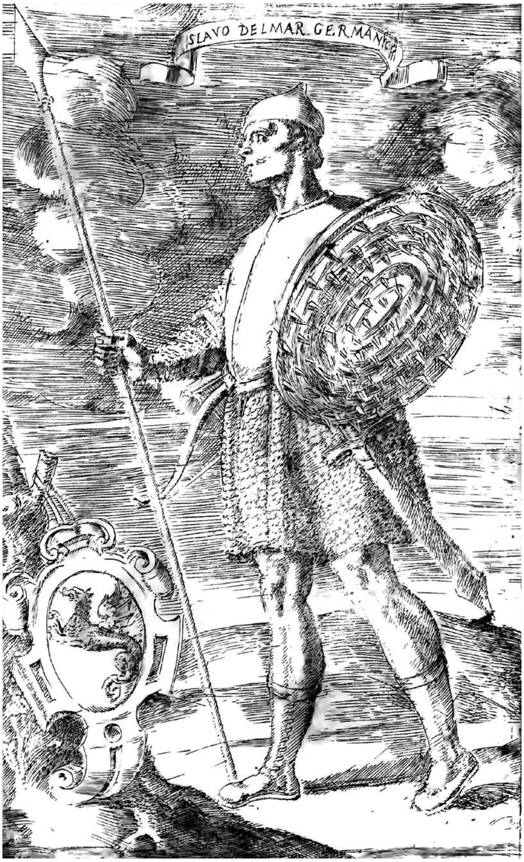
The Russians also believe that Apostle Thaddeus (San Tadeo Apostolo) preached to them, converting many to the Christian faith. According to Giambulari, this is the reason why the Russians revere him more than any other saint. However, certain Greek authors deny this, claiming that the light of Christianity reached Russia many centuries later. However, even if the claims of the Russians are true, one cannot deny the fact that they reverted to paganism subsequently. Zonara (III) tells us that Emperor Basil of Macedon (Basilio Macedone Imperadore) sent Bishop Theophilus to the lands of the Russians so as to convert them to Christianity; said Bishop cast the Gospel into fire at the insistence of the Russians, and the holy book remained unscathed. Russian chronicles report that Christianity was brought to their kingdom by Czarina or Princess Olga (Olha Regina, o Duchessa di Russia). Here is a brief account of this event.

Prince Igor (Igor Principe) married this very Olga of Pskov (di Plesco) and departed to faraway lands with a mighty army. Upon reaching Heraclea and Nicomedia, he was defeated in battle and killed on his way home by Maldit, Prince of the Drevlyane Slavs (Malditto Principe de gli Slaui Drevualiani) at Korest (Coreste), where his grave can be found to this day. Since Vratoslav (Vratoslau), the son of Igor, was too young to reign, the kingdom was ruled by his mother Olga. The Drevlyane sent twenty ambassadors (Ambasciadori) to her court, who proposed her to marry Prince Maldit. [There is a remark on the margins of the book: "Cf. the Slavs called Scythians (Scithi) by Q. Curtio and their twenty ambassadors sent to Alexander the Great."] Olga ordered to seize those ambassadors and bury them alive. Before the news of this deed could reach the Drevlyane, Olga sent her own ambassadors to their leader with the request to send her another fifty ambassadors from the most distinguished families if the Drevlyane really wanted her to become their queen. Fifty of the most noble Drevlyane were sent to her instantly; she ordered to lock them up in a bathing-house and burn them, and then sent envoys to the Drevlyane (à Drevueliani), announcing her arrival and ordering to prepare honeyed water and everything else needed to hold a wake for her late husband.

Having arrived to Drevlyania (in Drevueliania), Olga, in mourning, held a solemn wake for her husband, and, having got the Drevlyane drunk unconscious, killed about five thousand of them. Then she returned to Kiev, gathered an army and led it against the Drevlyane. After the victory, she set forth towards the city where the survivors had fled, laying it under siege for a whole year to follow. Finally, a truce was negotiated under the condition that each household in the besieged city should give Olga three sparrows and three pigeons. Having received the ransom, Olga tied some sort of a fuse to the birds' wings and set them free. Soon after the birds returned to their nests, nearly every household caught fire and burned to the ground. The survivors had no other option but to come out and surrender themselves to Olga. Some of the Drevlyane were killed, others enslaved. Having occupied all the lands of the Drevlyane and avenged the death of her husband most thoroughly, Olga came back to Kiev. A short while later, she went to Constantinople (à Costantinopoli), the imperial residence of John I Tzimiskes (Gioanni Zimiscia), and got baptised, changing the name of Olga for Helena. Olga came home with lavish gifts from the emperor. Russians compare her to the sun, whose rays make the whole world warm; indeed, the wise and prudent Olga brought the light of the Christian faith to the kingdom of the Russians.

After the death of Olga, the throne went to her son Svyatoslav (Suatoslauo), who closely followed his mother in piety and Christian faith. Svyatoslav was succeeded by his son Vladimir (Volodomir), who strayed away from the divine heritage of his predecessors and restored idolatry. The first idol that he had installed in Kiev was called Peroun (PERO) and had a head of silver; others were all made of wood. They were called Ouslad (VSLAD), Khors (CORSA), Dazhbog (DASVVA), Stribog (STRIBA), Simargl (SIMÆRGLA), Makosh (MACOSCH), and Kumiry (CVMERI). These idols received offerings. After Vladimir had killed his two brothers, Yaropolk (Ieropolco) and Oleg (Olega), becoming the sole liege of Russia, he was visited by envoys of many different nations. All of them tried to convert him into their religion. Seeing such a great abundance of faiths, Vladimir sent envoys of his own to find out about the particularities and the rites of each sect or religion. Having chosen the Greek variety of Christianity, he sent ambassadors to Emperors Basil and Constantine in Constantinople (all'Imperadore Basilio, e Costantino), bearing the following promises: Vladimir would become a Christian, likewise all his people, and return Korsun (Corso), as well as all the other Greek lands in his possession, with the condition that the Emperor's sister Anna should become his wife. Having received the Emperor's consent, a time and a place (Korsun) were chosen for the signing of the treaty. When both parties arrived in Korsun, Vladimir was baptised and christened Basil (Basilio). After the wedding Vladimir returned Korsun and other Greek lands to the Greeks, as he had promised.

After this, Vladimir installed a Metropolitan (il Metropolitano) in Kiev, an archbishop (l'Arciuescouo) in Novgorod (in Nouograd), and bishops (Vescoui) in other towns and cities, all of them blessed by the Patriarch of Constantinople (dal Patriarca di Costantinopoli). The Russians have adhered to the Greek faith ever since. According to Lambert of Saffnabourg (Lamberto Saffnaburgerse), who 500 years ago wrote the history of Germany (di Germania), in 960 Russians sent envoys to Emperor Otto (ad Ottone Imperadore), who were requesting that a bishop be sent to them in order to propagate the Christian faith by his teaching and his sermons. Adalbert, the emperor's envoy, barely managed to escape their clutches alive. However, Lambert is making a mistake here, unless the alleged references to Russia, or Ruscia (Russia, ò Ruscia) really meant Rugia (di Rugia). After all, according to Helmold (Helmoldo), Adalbert was a German Bishop of Magdeburg (Madeburgo), and not a Bohemian (non fù Boemo, ma Germano). He was sent to



"Slavo del Mar Germanico." Illustration from the first edition of Mauro Orbini's book.

the Slavs (gli Slaui) by Emperor Otto, who lived in Saxony (nella Sassonia) and Rugia around that time, alongside five other bishops. Had Adalbert indeed preached to the Russians, they would have adopted the Roman faith, and not the Greek, which, as we have already stated, they remain loyal to until this very day.

According to Herberstein, the King of Russia has the following title presently: "Great Czar and Lord of All Russia by Leave of the Lord, Great Prince of Vladimir, Moscow, Novgorod, Pskov, Smolensk, Tver, Yougra, Perm, Vyatka, Bulgary etc, Liege and Great Prince of Nizhniy Novgorod, Chernigov, Ryazan, Volotsk, Rzhev, Belev, Rostov, Yaroslavl, Byeloozero, Oudoria, Obdoria, Kondinsk etc" (Il gran Signor N. per la Dio gratia gran Rè, & Signor di tutta la Russia, il gran Duca di Volodimiria, Moscouia, Nouogardia, Plescouia, Smolenczchia, Tuueria, Iugaria, di Permia, Viacchia, Bulgaria, & c. Signore, & il gran Duca di Nouogardia terra inferiore, & di Czernigouia, Rozania, Vuolotchia, Rschouuia, di Belya, Rostouia, Iaroslauia, Bielozoria, Vodaria, Obdoria, Codinia, & c.).

According to Charles the Vagrian (il Vvagriese) (II), the Russians from Perm (di Biarmia) were sailing the Arctic Ocean (l'Oceano Settentrionale) one day about 107 years ago, and discovered a previously unknown island inhabited by the Slavs in these parts. As Philip Callimacus (Filippo Callimaco) reports to Pope Innocent VIII (ad Innocenzo ottauo sommo Pontefice), this island remains bound by ice and cold throughout the year. The name of the island is Philopodia (Filopodia), and it is larger than Cyprus (di Cipro); modern world maps (nei moderni Mapamondi) call it "Novaya Zemlya" (di Nouazemglia). This exhausts the list of known places inhabited by the Slavs that weren't mentioned earlier.

Let us now consider several other nations that also stemmed from the Slavic root, presently extinct. It appears expedient to me to discuss the origin and meaning of the name "Slavs" or "Slovenes" (gli Slaui, ò Slouini), which isn't all that old. According to many sources, the first mention of the Slavs is made by Procopius of Caesarea (Procopio di Cesarea), who described the war between Emperor Justinian (Giustitiano Imperadore) and the Goths (i Gothi) 1070 years ago. The name is also used by Jordan the Alan (Giordano Alano) around the same time, which demonstrates that it was still a novelty in that epoch. The Slavs are also mentioned in the Annals of Blond (Biondo), who was describing the events that preceded the Empire of Honorius and Arcadius (d'Honorio & Arcadio) by a century – this was done a hundred years before the fall of the Roman Empire (dell'Imperio Romano). However, I believe that they were first mention by Ptolemy of Alexandria (Tolomeo Alessandrino), who places the Slavs in the eighth table, erroneously referring to them as "Sulani", next to the Finns (li Finni), who were Slavic as well, according to Melanchton (Melantone) and his Comments to Tacitus, as well as the "Synonymics" of Abraham Ortelius (Abram Ortelio). Petrus Marcellus (Pietro Marcello) calls them Silanians (Silani) in "The Origins of the Barbarians", claiming them to be the very same nations as are known as Slovens (Schiauoni) today. This name was doubtlessly subject to alterations in the past, and could be transcribed in a variety of ways. The Greeks, failing to understand the meaning of the word "Slavs", or "Slovenes" (Slaui, o' Slauini), transformed it into "Sclavenes" (Sclauini), while the Italians used the term "Sclaui".

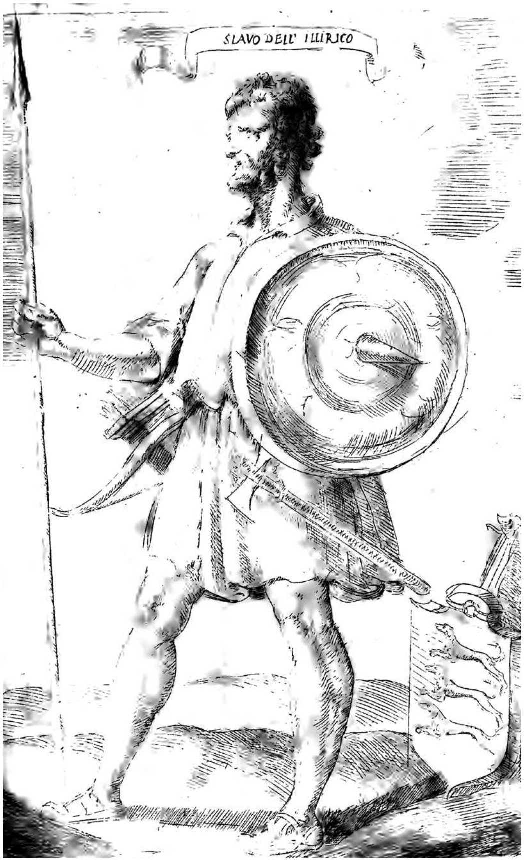
This error was surreptitiously introduced into some copies of Procopius of Caesarea, Jordan and Blond. I believe that it was introduced by the Italians, who often strive to eschew rough pronunciations, according to Martin Cromer (Martin Cromero), often substituting "i" for "l" (thus, "flato" becomes "fiato", and "place" turns into "piace"; similarly, they say "siauo" instead of "slauo"). Due to the similarities between the respective pronunciations of "siauo" and "sciauo", Italians, being ignorant of the Slavic language, started to transcribe "slavo" as "sclavo" in Latin transcription. I think this might also be explained by hostile feelings of certain Italians, especially the inhabitants of the Adriatic coast (lungo il mar Adriatico), who suffered greatly at the hands of the Slavs in the past, and were almost completely destroyed by them.

According to John Dubravius (Giouanni

Dubrauio), the Slavs got their name from the word "slouo", which stood for "word" in the language of the Sarmatians, seeing as how all the Sarmatian peoples scattered across the globe speak the same language. The similarities in their pronunciation gave them the moniker "Slovins", which concurs with the claim made by Martin Cromer about the Slavs getting their name from the word "word" (due to their honesty and penchant for keeping promises). Even to this day the Poles and the Bohemians (li Poloniu, & Boemi) greatly scorn individuals who fail to keep their promises given in good faith; people of noble origins are willing to undergo any hardship and even die instead of breaking a promise once given. Those who fail to practise what they preach risk more than a slap in the face – namely, death by a weapon.

However, leaving the above interpretations of the name "Slav" aside, I hereby dare to claim that it is derived from no other word but "slava", or "glory" (dalla Gloria), since a Slav, or a Slavon (Slauo, o' Slauone) translates as "glorious" (Glorioso). After so many triumphs over the enemy, testified to by a multitude of conquered kingdoms and countries, this most valiant nation assumed the name of Glory as its very own. "Slaua", which stands for "glory", is the ending of many a noble and famous name: Stanislav, Venceslav, Ladislav, Dobroslav, Radoslav, Boleslav etc (Stanislauo, Vencislao, Ladislao,

Dobroslauo, Radoslauo, Boleslauo). This fact is recognised by many eminent authors – one of their ilk is Reiter Reinetius (Reinero Reinecio). In his tractate on Henetians (Henete) he points out that the Slavs received their name from the word "slava" or "glory", which is something they intended to excel all the other nations in.



"Slavo dell' Illirico." Illustration from the first edition of Mauro Orbini's book.

The opinion of Reinetius is shared by Jeremy the Russian (Geremia Russo), who wrote the Russian Annals in 1227 (gli Annali di Russia). He reports the following about the military endeavours that took place at Russian borders in 1118: "When Russia was afflicted by internecine wars, Krunoslav (Crunoslau) came to our borders with a mighty Slavic army, and defeated our army in battle. Krunoslav himself had been killed, likewise his son; he was buried near the citadel of Voicha (della Voicha). This nation regularly laid our borders waste, demonstrating great cruelty, despite our blood relation. They are called Slavs, due to their numerous victories and glorious deeds (as I opine, finding a great deal of proof in the ancient tradition of our forefathers)". Aimon the Monk (Aimone Monaco) and John Aventine (Gioanni Auentino) share the opinion of Jeremy, calling the Slavs not only the most famous German nation, but also the most respected and powerful one.

Bernard Justinian (Bernardo Giustiniano) the Venete (Veneto) is another one to tell us quite unambiguously that the Slavs received their glorious name since they were valiant fighters. In the third volume of "The History of Venetia" he writes the following: "Then the proud Slavic nation invaded

Istria and came to the borders of Venetia. Many tribes attacked the Roman Empire in those days – but the Slavs, a Scythian (scitica) nation, received their glorious name because of their military prowess". Therefore, the nation in question could have no other name but the Slavs, and this is how it was called by many scientists, including Helmold (Helmoldo), Abbot Arnold (Arnoldo Abbate), George Verengerius (Giorgio Vuerenhero), Sigismund Herberstein, Giorgio Cedreno, Johannes Herburt (Gioãni Herburto), Alexander Guaino (Alessandro Guaino), Robert Guaino (Roberto Guaino), Giovanni Leunclavio (Gioãni Leunclauio), Silbert Genebrard (Silberto Genebrardo), David Chytreo and Hugo Fulvonio (Vgo Fuluonio).

Even if the name of the Slavs is new, the glory they bought with blood and steel is rightly theirs, inherited from forefathers who fought victorious in Asia, Europe and Africa. They were known as Vandals, Burgundions, Goths, Ostrogoths, Visigoths, Gepids, Gets, Alanians, Verlians or Gerulians, Avarians, Scyrians, Gyrians, Melanchlens, Bastarns, Peucines, Daci, Swedes, Normans, Fenns or Finns, Ukrians or Unkrans, Marcomen, Quads, Thracians and Illyrians (Vandali, Burgũdioni, Gothi, Ostrogothi, Visigothi, Gepidi, Geti, Alani, Verli, ò Eruli, Auari, Scyrri, Hyrri, Melancleni, Bastarni, Peuci, Daci, Suedi, Normanni, Fenni, ò Finni, Vchri, ò Vncrani, Marcomanni, Quadi, Traci, & Illirij). They were all Slavs and shared a common language.

Hailing from Scandinavia (della Scandinauia) originally, all these nations (except for the Illyrians and the Thracians) were known under the common name of Goths. Francesco Irenico (III, 10) tells us that the Anti (gli Anti), which were true Slavs, as we demonstrate above, citing Procopius, also happen to be Gothic by origin, referring to Jordan and Ablabius (Ablabio). In Chapter 42 of Book I Francesco Irenico writes that the Goths were the forefathers of the Slavs, the Anti, the Avarians, the Scyrians, the Alanians and a host of other nations. This claim is in good concurrence with the evidence of Ablabius, Jordan of Alania and Paul Barnefried (Paolo Barnefrido).

Procopius (Procopio) writes the following as he describes the deeds of the barbarians (as he calls them) in Volume I of his "War against the Vandals" (who invaded the Roman Empire under Honorius): "In the ancient times there were many Gothic tribes; their numbers remain plentiful, but the greatest and most powerful Goths were known as Vandals, Visigoths and Gepids, formerly known as Sarmatians, and the Melanchlens. Certain authors also call them Geti. All of them differed in name and nothing but – they all had the following common features: white skin, shoulder-long fair hair, large build and pleasant looks. They all had a single law and practised Arianism (sono di setta Arriana), and also spoke a single language called Gothic (Gotico). As I see it, they all came from the same tribe, eventually taking the names of their warlords.

Nicephoras Callistus (Niceforo Calisto) (IV, 56), F. Martin (F. Martino) (VIII) in his "Abbreviated Roman History" and Lucius Faunnus (Lucio Faunno) (VIII) share the opinion of Procopius. Since the Vandals are true Goths, one cannot deny that the Slavs are Goths as well. Many famous writers confirm that the Vandals and the Slavs were a single nation. Blondus, for instance (I) tells us that the Vandals were named after River Vandal (dal fiume Vandalo), subsequently becoming known as the Slavs. John the Great Goth (Gioanni Magno Gotho) (I) writes that the Slavs and the Vandals are really a single people and only differ in name. M. Adam (M. Adamo) says in the II volume of "Ecclesiastic History" that the Slavs were formerly known as Vandals. Pier Francesco Giambilari (I) writes that, according to numerous references made by Barnefrid, Jordan, Methodius (Metodio) and Irenico, the Vandals were initially a Gothic tribe, even if they became very hostile towards them subsequently (history knows many such incidences).

They lived in the part of Germany presently occupied by Moravia, Silesia, Bohemia, Poland and Russia, between the Germanic Ocean (l'Oceano ancora di Germania) in the North and Istria and Slavonia (l'Istria, & la Slauonia) in the South. Gianbulari proves this by the most significant circumstance that all the provinces (Prouintie) in question speak the same language. The same is claimed by Albert Crantius (Alberto Crantio) to the foreword to "Saxony" and Peter

Suffrid (Pietro Suffrido) (II); the latter writes that the ancient Boyi (i Boij) were chased away by the Marcomen, or Vandals (Vandali), which remain masters of Bohemia to this very day.

Thus, the Bohemians are the Vandals whose name derives from the ancient name of their province. They were known as Marcomen previously – or, more generally speaking, as Vandals. Moreover, their common origin is also proven by the linguistic uniformity. He proceeds to tell us in the very same book that the natives of Westphalia and Ostphalia (Vesuali and Osuali) "were Vandals, known by the name of Vali, since the Vandals had several monikers – Vandals, Venedes, Vendians, Henetians, Venetians, Vinitians, Slavs and Vali (Vandali, Venedi, Vẽdi, Heneti, & Veneti, & Viniti, & Slaui, & finamente Vali), according to Saxon Grammaticus (Sassone Grãmatico), Helmold, Silvius (Enea Siluio), Crantius, Irenico, Reinentius (Reinẽcio), Latius (Lazio) and many others. All their numerous and diverse names can be found in the works of the above authors and need not be listed presently."

The above makes it obvious that no other Germanic nation was quite as great as the Vandals, whose colonies spread all across Asia, Africa and Europe. Their settlements can be found everywhere in Europe – from the North to the South, from the Germanic Sea to the Mediterranean. Therefore, the Muscovites, the Russians, the Poles, the Bohemians, the Cherkassians (Cercassi), the Dalmatians (Dalmatini), the Istrians (Istriani), Bosnian Croats, Bulgarians (Bulgari), Rassiani and many other nations all have common Vandal roots, despite the differences in names. This is also proven by their common language. This is what we learn from Suffrid.

Albert Crantius, wishing to emphasise the unity of the Slavs and the Vandals, uses the term "Vandals" for referring to the Slavs, as we learn from his books "Vandalia" and "Saxony". Herberstein's "Notes on the Affairs of the Muscovites" also prove this fact. The author reports (referring to Russian chronicles) that, failing to reach a concordance, the Russians summoned the rulers of Vagria (Vvagria Citta') to help them elect a new prince – a Vandal province, formerly of great fame, located near Lubeck (Lubecca) and the Duchy of Holstein (al Ducato di Holsatia).

The vandals, who were very powerful in that epoch and spoke the same language as the Russians, also sharing their customs and religion, sent three brothers of their most distinguished clan – Ryurik, Sineus and Truvor (Rurich, Sinav and Truvor). Ryurik received the Principality of Novgorod (il possessio di Nouogardia), Sineus settled in the region of Byeloye Ozero, or White Lake (lago Albo), and Truvor got the Principality of Pskov (il principato di Plescouia), with his royal residence located in the city of Izborsk (residenza nella Citta' di Svuortzech). Peter Atropius of Pomerania (Pietro Artopeo Pomerano) also doesn't distinguish between the Vandals and the Russians. He tells us in "Munster" that the entire Magnopolese Region between Holstein and Livonia was populated by the Vandals, or the Slavs. Therefore, taking into account the learned opinions of such earnest and famous authors, one can claim the Goths, the Visigoths, the Vandals and the Gets to be the same Slavic nation. For greater demonstrability, I provide a list of words from the II book of Carlo Vagriese and the XI book of Latius, which were used by the ancient Vandals, according to said writers.

WORDS

(Vandal – Slavic – Translation)

baba – baba – old woman (maid)
bieda – bieda – misfortune
boditi – bosti – to put, to stick
boty – biecve – stockings (shoes)
boy – boy – battle
brat – brat – brother
brod – brod – boat (ford)
buchvuize – buchviza – book (letter)
cachel – cotol – cauldron
chizipati – chihati – to sneeze

chtiti – htiti – to desire
chvaly – huala – glory
culich – kulich – Easter cake
czerzi – cetiri – four
czetron – cetrun – citron
czysti – cisti – clean
dar – dar – gift
desna – desna – right
dol – dol – valley
dropati – darpati – to shave
dum – dom – house
dvuaziuo – duoiestuo – two
dyeliti – dieliti – to share
dyl – dil – share
dynia – digna – melon
gladkhi – gladki – smooth
gnysti – gnyesdo – nest
golubo – golub – pigeon
grob – grob – tomb (coffin)
grom – grom – thunder
hora – gora – mountain
hruscha – kruscha – pear
kada – kuda – tail (of a whale)
kaftan – coftagn – kaftan
kamora – camara – room, chamber
kila – kila – hernia
klach – klak – limestone
klap – hlap – servant
klatiti – klatiti – to beat
klich – kgliuc – key
klynoti – klonuti – to bend
koblãch – klobuch – hat (hood)
kobyla – kobyla – mare
koczka – macka – cat
kolo – kolo – wheel
korzen – korien – root
kost – kost – bone
kriti – kriti – to cover
krug – krug – circle
kuchas – kuhac – cook
kuchinie – kuhinia – kitchen
kurvua – kurva – prostitute (curve)
lagithi – laiati – to bark
lechchy – lachscij – light
lepsi – liepsci – the most beautiful
levu – lav – lion
libo – gliubau – love
lisy – plisy – bald
lopata – lopata – spade
lost – suietlost – light
loter – lotar – coward
lug – lug – meadow
lyd – gliudi – people
maluasy – maluasia – malmsey
masdra – mesgra – guts
matiti – mlatiti – to thresh
mayti – myti – to wash
med – med – honey
mez – mac – sword
milikuo – mlieko – milk
mincze – minza – coin
mistr – mestar – master
miziati – misciati – to pee
mlady – mlad – young
mogu – mogu – i can
mucha – muha – fly
mule – mlin – mill
mus – musc – husband
muy – moi – mine
myss – mysc – mouse
nagy – nago – naked
nass – nasc – our
navavu – navo` – hire
navuchyer – nauchyer – helmsman
nevuiesta – neviesta – bride
novuy – nouy – new
okruzij – kruzy – surrounded
olobo – olouo – lead (tin?)
opuchh – opach – curved
pakole – pachole – boy
pasti – pasti – to herd
pavu – paun – peacock
pechar – pehar – glass
perla – perla – pearl
pero – pero – feather
pflaster – implastar – plaster
piet – pet – five
pisati – pisati – to write
pitati – pitati – to question
pithi – piti – to drink
plachta – plato – kerchief
placz – plaza – plaza
plamen – plamen – flame
plavuiti – plauiti – to swim

plesati – plesati – to dance
plin – pun – full
plyge – pluchia – lungs
pochoy – pochoy – rest
poczvuati – pociuati – to linger
pogiti – poyti – to water
postdye – poslye – after
potokh – potok – stream
praczovuati prazouati – to produce
prosach – prosiak – beggar
prositi – prositi – to beg
prut – prut – rod
ptach – ptich – bird
pust – pusto – empty
rabota – rabota – work
razlog – raslog – reason
rozum – razum – mind
ruzie – ruse – rose
safran – ciafran – saffron
saumar – kramar – groom
scarlet – scarlat – scarlet
schergiti – siati – to sow
schornia – scorgne – high boots
scoda – scoda – damage
sechyra – sechyra – pole-axe
sediate – sedieti – to sit
sedil – sedlo – saddle
sestra – sestra – sister
siti – siati – to sow
sledovuaty – sliedouati – to follow
smitti – smiati – to laugh
snych – snig – snow
sobota – subota – Saturday
ssilhan – lihan – cross-eyed
stal – stol – table
stati – stati – to stand
strach – strah – fear
strossati – strossati – to cut
stuol – stuol – table
suuynie – suigna – pig
svuager – suak – brother-in-law
svuanti – sveti – saint
tanecz – tanaz – dance
tele – tele – calf
tenchhy – tanchy – thin
teneta – tonoti – trap (to pull)
tepli – toplo – warm
teta – teta – aunt
tisytz – tissuchia – thousand
tlaisiti – tlaciti – to lock up
tma – tma – darkness
tobole – tobolaz – sack
tribuch – tarbuh – stomach (tripe)
truba – trubgua – chimney
truhy – truhauo – sad
tuti – tucchi – to grind
tẽczouati – tãczouati – to dance
vncza – vncia – ounce
volk – vuk – wolf
vualiti – vuagliati – to scatter
vuasate – vesati – to knit
vudovuecz – vdovaz – widower
vuich – vik – eternal (century)
vuidieti – vidieti – to see
vuiter – vietar – wind
vule – voglia – will
vunach – vnuch – grandson
vuoda – voda – water
vuoliti – volieti – to choose
vuyno – vyno – wine
vvedro – vedro – clear
zalogi – zaloghi – clutches
zhuchar – zuchar – sugar
ziena – zena – wife
zima – zima – cold (winter)
ztrevuicz – zrevic – shoes
zumby – zuby – teeth
zvuati – zvati – to call

For those who know the Slavic language, it is quite clear that the above words of the ancient Vandals are Slavic. Therefore we can confidently say that the Goths, Ostrogoths, Visigoths, Gepids, Goths, and Vandals (VãDali) were Slavs by Nationality and language.

Procopius of Caesarea, who was in troops of Belisarius (Bellisario) during his campaigns against the ready and personally visited all these peoples, also recognizes that all of them one nation, have the same name and speak the same language, according to their expression, Gothic.

The origin of the Alans was addressed by Peter Cruzber (Pietro Crusber) in his work on the northern peoples. He argues that they were Wends, i.e., Slavs. He also confirms Eremey Russky in his annals and Matvei Mekhovsky (I, 13), the latter writing that Alans, Vandals, Sueui, Burgundy lived in the kingdom of Poland (del Regno di Polonia) and spoke in Polish (lingua Polona), i.e., Slavonic language

Pierre Francesco Jambulari and Irenico (I) argue that the bohemians originated from these Alans, whom Karl Vagri (II) calls the Slavs. Cruzber (I) and Albert Cruncius (I, 22) also classifies the Slavs as Slavonic.

Karl Vagriysky (III) writes that he found in Frankfurt (in Frãcofor) a handwritten book by one author who wrote about Germany, which convincingly proves that the Buckle (li) Verli) were Slavs. Judging by the antiquity of the manuscript writes Karl Vagriysky, the author could be familiar with grandchildren and great-grandsons of Vertices. Albert Crantius in his book “History of Vandals” points to the numerous evidence in favor of the fact that Herula also were Slavs.

However, Helmold eliminates all doubts by placing among the Slavs living on the Venedic sea. According to the testimony Rhine, they lived along the river Haluelo. Some writers mistakenly call them Heruli, but their real name it was a Whorl, which in Slavic means a proud, cruel, arrogant people. The fact that these qualities historians attributed to the SKIRS, will be discussed in the appropriate place. Avars, Bastarny, Peckniny, and Finns (as Zachary Lily writes (Zacharia Lilio), Ireniko (II, 39), Abram Ortelius in Synonymic and Melanchthon in the comments to Tacitus) were also Slavs.

The author who described The life of the kings of France – Pepin, Charlemagne and Louis (di Pipino, Carlo Magno, & Lodouico), openly states that the Avars were of the same blood as the Slavs. This author, a Benedictine monk (Monaco Benedittino) (as Ortelius writes), who was in close friendship with Louis, can certainly be trusted, because in his time the Avars still existed.

The Slavs like the Bulgars, called their King Kagan or Kogan (Rè Cacano, ò Cogano). John Dubravius (I), counting as Slavs the Scythians and Gyros, writes that Sarmatia, which according Ptolemy borders on the east with the Meotian swamp and Tanais, on West with the Vistula (la Vistula), in the north with the Sarmatian Ocean, and in the south with the Carpathian Mountains (monti Carpathi), was a common homeland all peoples. They are now called Slavic, were called before Girs, Scythians, Serbs, and Wends (Hyrri, Scyrri, Syrbi, and Venedi). Karl Vagriysky (I) also argues that Scirs and Girs were Wends, i.e., Slavs.

Per common opinion of many writers, in the past, they lived in Dacia (la Dacia) and were called Dacians (Daci), albeit before the invasion of the Hunni (Hunni), as writes Bonfinius (Bõfinio) (I), they lived in these places together with the Romans (Romani). The memory of this and is now preserved in Dacia, because in Moldavia and Wallachia (Nella Moldauia, & Valachia) (which is an ancient Dacia) Slavonic language and writing are used in public and religious inscriptions. Moldovans (li Moldaui) in the dialect are close to Russ or Muscovites, the Wallachian (li Valachi) are more similar to Rassians (Rassiani). According to Jambulari, Cruzber and Ireniko (I), Swedes or Sveves (li Suedi, or’ Sueui), which is one and the same, the Normans and Bulgars are Slavs. Jambulari (I) writes about them as follows: “From the vast borders of Scandinavia came repeatedly endless hordes and countless crowds of people: Alans, Slavs (to which belong the Bohemians and Poles), the Swedes who gave us Normans, and Bulgars “.

According to the testimony of Wolfgang Lacius, the Normans are descendants of Marcoman, with Sigibert, Einhard (Eginharto) and other writers of the time, and count among the Normans, among others, and Russ. This is written by Abram Ortelius in the history of Denmark (Dania), referring to Lacia.

On the Unkran (degli Vncrani) Einhard Monk mentions in life of Charlemagne, he classifies them as Slavs. Vidukind Monk, as can be seen from the “Synonyms” of Ortelius, one of the they call the Vukri (Vchri), the other Unkran. Finally, the Marcomans and the Quads, so famous in ancient history, came from the victorious tribe of the Slavs, as Cornelius Tacitus (Cornelio Tacito) and Albert Cruncius (in 14 chapters I of the book "Vandals") are called Vandals.

Moreover, Eremey Russian in his "Annals of Muscovy" writes, that Marcomans are real Slavs. In confirmation, he presents in his annals an inscription carved into stone that he found in the country of Marcoman when he accompanied the ambassador of Prince Muscovy to the emperor to Vienna:

> STYN OUUY UKLOPYEN BYLIE JESTI MERA SGODE, KRUKOUUYE NASS MARKOMAN. I BRETE SLAVNOV, LYTOU BOYA NASGA … MARKOMAN PROYDE. NI SLAUNOU … STYN … POKOY … LYTH V VIKA.

This is nothing more than Slavonic words, because the Slavs say, namely:

> STINA OVVA VKLOPIENA BILIEG IEST MIRA SGODE KRVKOVYE, NAS MARKOMAN I BRATIE SLAVNOVIEH, LITABOYA NASCEGA … MARKOMAN PROYDE, NI SLAVNI … STINA … POKOI … LITH VVIKA.

In our language, this sounds like this stone was carved as a sign of peace concluded between us, the Marcomans, and brothers Slavs, the year of our war … with the Marcoman will pass, not Slav … stone … piece … forever.

Thus, we can confidently say that the Marcomans are Slavs because the unity of language in the past proves the unity of origin. After all, we attribute to one people all those who, from birth, with the mother's milk, have learned one or the other language. In addition to the above authoritative evidence of learned men and famous writers, wwe showed that all the peoples listed above were Slavs, their unity and origin can also be proved by the personal names mentioned by different authors who described the history of Goths and other northern peoples. These are the names: Vidimir (Vuidimir), Valamir (Valamir), Sigimir, Theodomir, Frigimir, Sveulad (Sueulado) (or, as others mistakenly write, Siswald (Sisvualdo)), Selimir, Gelmir, Radagast or Radagas (Radagast, o' Radagasio), Rahimir (Rachimir), Raimir, Sancho (one, according to Doglione, rules in Spain in 823, another in 1064). There are also Sigismir, Vizumar, Vitiz (Vitise), Misislav or Mislav (Misislauo, o' Mislao), Otkar (Ottocar), Visislao (Visislao), Singiban (Sĩgibano), Predemir and Obrad. These names are actually Slavic. To the brilliance and glory of the Slavs should be added the circumstance that not only men but also women immortalized their names by military valor. I mean female Amazons by that. By the testimony of Cruzber (I) and Horopia (Gioanni Goropio) (VIII BC "Amazons"), they were the wives of the Slavs of the Sarmatians.

Having completed this first acquaintance with different peoples, let us consider now their origin and deeds. Let's start with the Slavic Goths.

In the deepest antiquity, even before the glory and the very name of the Romans spread, the Goths, without external enemies, fought among themselves. Coming out of their ancestral home Scandinavia under King Bericho (il Ré Bericho), they first attacked the Ulmerhus (gli Vlmegugi), and after expelling them, they occupied all their country. After this, under the leadership of King Philimir the Goths moved to Scythia (Scithia), called Owin (Ouin). About it reports Jordan. Having defeated the Spells (de gli Spalli) (as Ablauio writes), the Goths split. One part conquered Egypt (l'Egitto), as mentioned by Herodotus of Halicarnasso (Herodotto Halicarnaseo), another under Amal (Amalo) moved to the east. The others led by Valt (Vualtho) went west.

Those that went to the east, expelled Scythians, gave them other kings. Their king Vesos (Vesose), called by some Vesore, went to war with Betorich (á Betorice), the king of Egypt, and won a victory, you can check by Jordan, Iustino, Trogo (I), Bonifatio Simoneta and others. He succeeded the queen of Tomir (Tomira Regine), who waged war with Xerxes, king of Persia (Serse Ré di Persia).

After that Macedonian king Philip (Filippo Ré déMacedoni) married Gotile (cõ Gothila), the daughter of the king of the Scythians. His son Alexander (Alessandro), having encountered their strength, made peace with them, as write Strabo (VII) and Arrian of Nicomedia (Arriano di Nicomedia) (IV), as well as Ottone Frisigese.

Quintus Curtius (Q.Curtio) refutes the opinion of the authors above. Darius (Dario), becoming the king of the Persians, took as his wife the daughter of the king of the Scythians Antiregira (Antriregiro). Until then, the Goths were called Scythians, as clearly show Dion, Scholastic Smirnsky, Agathia, Jordan (Dione, Scolastico Smirneo, Agathio, Giornardo) and others. But not because the Goths came from the Scythians, as think some Italian authors, but because, after expelling the Scythians, the Goths took possession of their kingdom.

That's why Tribelli Pollione (Trebellio Pollione) says that the Scythians are part of the Goths. Those Goths who went east, ravaged Greece, invaded Asia and came to the aid of the Trojans. With their kings, as Dion of Greece writes, were Euripil and Teleph (Euripilio, & Telefo), who killed Cassandra (Casandra) without weapons taken by Achilles (da Achille).

Later, in time of Augustus Caesar (d'Augusto Cesare), the king of the Goths Berobista, became famous. At that time, Elijah Catone (Elio Catone) brought 50,000 Goths for the Danube in Thrace. The king of the Goths ordered them to strengthen their bodies with exercises, be temperate and respectful, and introduced the laws, created a vast kingdom, conquered many neighboring nations and, boldly crossing Istr (l'Istro), devastated Thrace, Macedonia, and Illyricum (la Tracia, Macedonia, &, l'Illirico).

He inspired a strong fear to the Romans and returned with countless prey from the possessions of the Gauls (Galli), Thracians and Illyrians. In addition, he completely exterminated the BOIS (li Boij), subjects of Critasio, and Taurisks (li Taurisci). As writes Strabo in the VII book "Geography," Augustus was forced to send an army of 50,000 soldiers against him.

Approximately at the same time, the king of Goths Dromahyet (Dromachete), who won the Istra from the king Lysimachus (Re' Lysimaco) and took him prisoner. About it is written by Campano (il Campano) in the Ratispes speech, in Strabo (VII) and Plutarch (Plutarcho) in Apostegms and parallel biographies, where he writes that the cruel Dromahet, the king of the barbarians, taking Lysimachus captive, generously dismissed him. Paul Orosius (III) calls this Dromahata king of Thrace and describes his life, same as did Titus Livius, Eutropius, Eusebius and others.

However, Strabo and Jordan claim that he was a Goth. It seems to me more plausible, since those who called him Thracian prince wanted to show that the Goths have always controlled Thracia. Pliny (IV), Stephen the Byzantine and Ptolemy spoke of the area of Lysimachia in Thrace, after the described battle. The Goths waged numerous wars with Macedonians and defeated broke the thirty thousand strong armies of Sopirion (Sopirione), the commander of Alexander the Great, and a little earlier defeated King Philip, as Justin (XXVII) writes, calling them Scythians. However, the Jordan and others refer these events to the Goths, who were known to the ancients under the name of the Scythians.

By the testimony of Strabo, Arrian, Ptolemy of Lago (Tolomeo di Lago) and Campano, Alexander the Great himself made peace with the Goths. Nevertheless, Justin writes that Alexander conquered the Goths. This testimony, however, is not supported by any of the historians who wrote about the Goths. Blond (I), speaking of the decline of the Roman Empire, says that the Goths were defeated by Lucullus. However, neither Methodius nor Jordan confirm this.

According to Agathios and Methodius, Goths prevented Agrippa from crossing Istrus. Later, at the time of Augustus, Goths ravaged the province, subordinate to the Roman Empire. Ovid the Nazon, who lived in the Goths at that time, points to this in the first book of the *Letters from Pont*:

> *Many, many people do not care about your strength*
> *Are not scared by your power, dazzling Rome.*
> *The string and arrows in the quiver give me courage.*

And also in a letter to the North:

> *I do not know the world, I live, I always wear a weapon:*
> *Goths arrows and a bow are still threatening war.*

Approximately at the same time, the Goths possessed many Roman cities and provinces. This is indicated by Ovid:

The town is old near the banks of the Istra river
The terrible wall protects its position.
Caspian Egis, to believe the stories, that city has built.
And, according to legend, he gave his offspring a name.
Goths fierce horde, destroying the unexpectedly Odris,
The city seized by attack against the Czar.

Bassian and Caracalla (Bassano, & Caracalla), we find in Flavius and Methodius, both suffered high losses in wars with goths. The third part fo Goths, remaining until that time in the boundaries of the Ulmer Islands (nell'Isola degli Vlmerugi), united with the rest of the Goths, took (wrote Methodius) Pannonia (la Pannonia). At that time, their prince Sitalco heading a hundred-thousand army waged war against the Athenians (gli Ateniesi). Having experienced the might of the Romans during this war, he concluded peace with them. This continued until the time of Domitian (di Domitiano), who first opened the doors of the temple of Janus (Giano). Then, says the Jordan, the Goths defeated the Roman troops under the leadership of Pompey Sabina Agrippa (Pompeo Sabina Agrippo), and the corpse of Pompey was beheaded. After that Goths separated, one part occupied Moesia and Thrace. Their descendant on the maternal line was Emperor Maximin (Massimino) (as evidenced by the Simmacho Greco, Julius Capitoline and Jordan), another started a war against the Roman Emperor Philip. Philip refused to pay the Goths a fixed tribute, infuriated them against himself and unleashed a war. The thirty thousand strong Roman army was defeated in a decisive battle, and Senator Decius, who headed it, fell together with his son.

After that the Goths occupied Moesia. In memory of these events in Moesia is a place called "Altar Decius". Mentions about this war can be found in Sabellikus, Blond, Jordan, Orosia, Gottfried and others. However, Pomponio Leto, describing the events of those years in detail, says that the father and son of Decius accepted the death of one's own will, wishing to imitate the ancient Deceases and sacrifice themselves to the gods for a future victory. Eusebius and Sabellicus (VII) indicate that both of Decius were killed in the war with Goths. At a time when the Roman Empire ruled by Gordian (Gordiano), the Goths devastated Asia, Ponto (Ponto), Macedonia and Greece, which is spoken of by Blond, Eusebius, Eutropius, and Sabellicus. Treblely Pollio expounds these events differently and does not agree with Eusebius. He writes that at that time Macrinus (Macrino), the son the Emperor was killed. After Galliano (Gallieno) power in the empire passed to Postumo. The Goths, having captured Thrace, devastated Macedonia and caused the damage to Thessaly. Having raided Asia writes Tribellius, they destroyed the temple of the goddess Diana in Ephesus (in Efeso). According to Tribellius, Sabellicus, and Blond, Byzantium suffered greatly. Goths secretly crossed on ships across the Great Sea, entered the estuary of Istra and, suddenly attacking local residents, killed many of them.

They were stopped only by the governors of Byzantium Cleocanu and Athenaeum (Cleocano, & Ateneo Presidenti di Bizantio), however the prefect of Venus was killed (Veneriano). The proud Goths, besieged Kizik (Cyzycena) and occupied Asia and all Greece. The Greek writer Deuxippo (Deusippo) writes about this otherwise. According to him, the Goths passed through Epirus, Gemonia and Boethius (l'Epiro, Hemonia, & Boetia). According to the Jordan, the emperor Diocletian also waged war with the Gothic kings Günterich and Argaiich (Gunterico, & Arcaico). These kings, after defeating Romans and having seized their camp, took the Mesian city of Marzianopolis (Martianopoli Citta'), about which they write Blond and Pomponiy Leto. Volusianus concluded a peace with the Gothic kings. His heir Galeniano (Roman Catholic Republic) broke peace again. Goths under the command of three generals Wendicon, Turon and Varon (di tre capitani, Vendicone, Thurone, & Varone), devastating Asia, the Hellespont, Ephesus, Bithynia (Bitinia) and Calcedonia, destroyed Anchialo Citta, the city on Mount Hemo (del monte Hemo), as mentioned by Sabellicus, Blond and other authors. According to the testimony of Pomponia Leto, this time all the Goths were conspiring against the Roman Empire. This confirm Calpurnio Sur (Calfurnio Sura), Junius Cord (Giunio Cordo), Dexip, Arrian and others. Tribellite Pollion in the description of Acts Marcian reports that the Goths devastated Achaia (l'Acaia), Thrace, Macedonia and Thessaly, killed practically all the population of Byzantium, so there is not a single one left in it representative of ancient lineages, except for those who by a happy accident was absent at this time. Seeing this, Maximian preferred peace to war and the first of the Roman emperors began to pay tribute to Goths. Jordan writes that at this time that Giberich, the king of Goths, conquered the Scythians, Tweeds, Bubengoths (Bubengeti), Vizmabronts (Vasmabronti) and Kadie (Cadi). It is evident from the letters of Emperor Claudius to the Senate from Tribellius Pollio and Pomponia Leto that in his time three hundred and twenty thousands were killed in the battles and two thousand ships were sunk. From a letter to Yunia Boku, prefect of Illyricum, it is clear that Claudius fought the Goths in Thessaly, Dacia, and Moesia in the vicinity of Marcianopole and Byzantium that the Goths put the island of Candia and Cyprus betrayed the fire and the sword, but in the end, were defeated by Claudius. By decision of the Senate for such a glorious victory in honor of Claudius a golden shield was hung out, and before the temple on the Capitol a golden statue erected. Such honor and reward deserved the one who could defeat the Slavs.

For the victories won, Aurelian was nicknamed the Returner of Gaul and the Liberator of Illyricum. However, none of those who read the Jordan will doubt that it is a lie. Obviously, Flavius, flattering Aurelian, wanted to multiply his glory, indicating only the number of the dead of Goths. In this case, Vopisk himself begins his narrative recognizing this sin of historians who try to exalt the emperors by pointing out the many enemies they defeated. According to Sabellikus and Blond, the Goths were also defeated by the emperor Constantine, the Jordan openly denies this. Nevertheless, with complete certainty, it can be argued that after the conclusion peace with Rome, the Goths did not show up for almost sixty years up to the time of Valent (di Valente). The latter, denying them friendship and disposition, provided them with a residence in Thrace, allowing them to carry weapons. After this, the Goths split into Visigoths and Ostrogoths, that is, on the upper and lower ones, since for Slavs who have the same language as the Goths, visi means high, or upper, and ostoch or istoch means the east. Those who were closer to East, began to be called Ostrogoths, West – Visigoths. Ablavy says that they were called that way at home. However, Paul Deacon (Paolo Diacono), Abbot of Ursparg (l'Abbate Vrspargese) and Albert Cruncias say that those who after the discord between the Goths followed Fridigerno (Fridigerno), called Visigoths, and those who joined Atalaricu (Atalanio, Atalarico) is a joke. Friedigern turned to Emperor Valentus with a request to help him in the struggle against Atalarih and, according to Socrates (VIII, 14), defeated his rival. Valent broke them in Thrace, so the Goths at the insistence of Valente took Arianism. At that time, according to the testimony of Bishop Theodoric, the Arian Heresy among the Goths was preached by Ulfila (Vualfila), a Gothic priest.

Here, the opinions of writers differ significantly. Sabellicus (IX, 7) writes that the Goths, being expelled by the Huns, turned to Valente with a request to provide them with a residence for Thrace. This is confirmed by and Orosius. However, the Abbot of Ursparga and Jordan argue that the Goths requested Moesia and Dacia, but Valente gave them Thrace, where they settled. This is also confirmed by the historian Socrates. Nevertheless, Methodius writes that the Goths conquered Thrace and Emperor, fearing that in the future the Goths would be able to attack the Roman Empire, against their request, offered them Thrace andgave two of his commanders, Lupitsin and Maxim, so that they could win other, better countries. There is no accord between historians about the cause of the disagreement between Emperor Valent and Visigoths. Pavel Deacon, Abbot

Urspargus and Sabellicus argue that this was due to the imprudence of Maxim and Lupitsian (the Jordan calls him Lupitsy), whose tyrannical rule has repeatedly led to hunger. Other historians say that Lupitsian was building a plot against Friedigern, the king of the Visigoths, and tried to poison him. In the opinion of the third, Visigoths, urged by necessity, rebelled against Valent and led by Friedigern defeated the Roman army. Emperor Valent himself was wounded with an arrow and, feeling that the forces leave him, was taken out of the battlefield and left in some sort of hut, which the enemies burned, not knowing, that there is an emperor. Bishop Theodoric writes that the first defeat of the Visigoth was inflicted to Valent on the Bosporus and, as writes Socrates (VIII, 33), in May they reached Constantinople and, pushing the Romans to Adrianople, and in a bloody battle defeated and burnt the Emperor.

This happened in 382 from the birth of Christ, in 1033 from the founding of Rome and in the fourth year of Valent's rule. However, Theodoric claims that Valent died on August 9. As Sozomen notes, God punished Valente because of him the Goths, who could to bring many benefits to the Holy Mother Church, became Arians. He is also writing, that one Catholic predicted Valent death from the Visigoths in the event of the breach of the peace with them. After Valent's death, the Goths besieged Constantinople. According to Sabellikus, Blond, and other historians, at this time Domenica, widow of Valente, in every possible way showed this proud people their generosity, sending in abundance every reasonable provision. Nevertheless, Socrates argues that the Visigoths besieged Constantinople even during the life of Valent. About other campaigns in those times, that the Goths performed in Moesia and Thrace, is written in detail by Platinum (Platino) from Siricius, Hierolomus by Eusebius, and also by Prosper, however, their stories are contradictory. The most reliable should be considered the testament of Hierolam who lived in the time he described. After Valent, the imperial power passed to Valentinian, who shared with Theodosius obligations to protect the borders of Roman possessions. At this time, the thunderous glory of the exploits of the king of Goths Atalaric, who, having concluded peace with the Greeks, arrived in Constantinople. And it was not only excellent but vital. If at that time the Goths attacked the Romans, the Empire was lost. Atalarich, expressing his admiration of the emperor and the reception given to him, said that the Emperor was beyond any doubt was the personification of God on Earth, who will expose to the immediate punishment those who intend to weave intrigues against him.

After the death of Atalarich, Theodosius offered him royal honors, which caused a deep appreciation already. After the death of Atalarich Goths did not choose a new King for 25 years , recognizing the authority of the Roman emperor who paid them tribute. Finally, leaving Thrace, the king of Alaric was appointed from the Balts family. Alaric entered into an alliance with King Radagas, who , according to Claudian, Orosia and Blond, was rhe worst man on earth. Ablawy writes that he appeared unexpectedly with army of two hundred thousand. After thrushing the army of Alaric, Radagaz (Radagaso) put to the fire and sword Thrace, Pannonia, Illyricum and Norik (Norico). Because of his success, Radagas was very proud and in the event of a victory, he vowed to his gods to devote them all Italian blood, threatening to exterminate the very name of the Romans and make Italy to Gothia. Like all the emperors after Augustus and Caesar were called Augustus and Caesars, he wanted all the emperors called themselves the Radagas. But God could not stand such arrogance and put him in the hands of Christians. Defeated near the Fiesole Mountains, Radagaz was killed. Alaric captured Spain and ruled it for thirteen years, after which he returned to Italy. About what he did in Italy, you can read Blond, Sabellikus, and Otto of Freising (IV), who described the deeds ready. The Goths fought for a long time with the kings of France, but, being expelled from France, again returned to Spain. In the time of Marcellus under the rule of Merobia, or Maravia, Goths invaded France and occupied many cities. Marcellus sent against them his commander Luiprand. In the same time French King Abdiram waged war with the Goths, which can be read from Gaguin (Gaguino) (III). All this happened before Attila invaded Italy, since after the invasion Goths and the French reigned peace, as write Procopius and Ablavi.

So far we have given a brief overview of the history of the Visigoths, now let us turn to Ostrogoths. Ostrogoths bravely defended themselves during the invasion of the Huns, and when fortune turned from the sons of Attila, expelled them from Pannonia and Moesia, and also ravaged Illyricum. Ostrogoths obtained from Emperor Leo the concessions of won by them land, leaving as hostage Theoderich, the future king of Italy. Meanwhile, in Rome in a short time changed several Emperors: Rahimer, Basilisk, Anteny, Zeno, Mark, Leo, Olympus, Glycerium, Orestes and his son Augustulo. About how it happened, is written in detail by Blond, Sabellicus (II), Pomponia Leto and John the Monk. I omit these events, because I'm only interested in the Slavs. When the Roman Empire was led by Augustus, the king of the Slavs Ottokar took possession of Italy, ruining Treviso, Vicenza, Brescia (Treuiza, Vicenza, & Brescia) and capturing Pavia (Pauia). According to the testimony by Sabellicus, at that time more Roman blood was shed than ever after the Roman Empire began to lean towards decline. Other of his acts are described by Otto of Freising (IV, 31).

Orestes and Augustus died a miserable death, due to their unjustified ambition. That way, in two years, Rome lost 12 emperors, most of whom died a violent death. The main breachers of calm were precisely the Slavs. The first foreigners to take possession of the country after the fall of the Roman Empire were Italy's Slavs. It was the Slavs who put an end to the Empire in Italy. If Cyrus (Ciro) is famous for conquering the Chaldeans (li Caldei), Alexander The Great is because he subdued Persia (de'Persi), the Romans famous for the destruction of the monarchy in Greece, the Slavs deserve more glory and honor for putting an end to the Roman pride. As repeatedly noted by Lazius the history of the migration of peoples, as well as Wolfgang and Albert Cruncius in his "Vandalia", Ottokar, whom some also call Odoakr was a Rug Slav.

He was a man of high stature and ruled Italy for fifteen years. Rome was so frightened by his cruelty that all the population of the city came out to greet him and greeted him as king of Romans, having rendered the Slav to more honor than any mortal deserved. Honors were given to Ottokar, and vastness of his empire caused envy of the Ostrogoths and Emperor Zeno (Zenone Imperatore), incited Theoderic (Teoderico), the sharp-witted king, to rebel against him. The Alemans invaded Italy and after three battles on the river Po (al Po'), Theoderich managed to gain victory. Ottokar fled to Ravenna (Rauenna), was besieged and in the beginning of the third year of the siege, having concluded worthy conditions surrendered. However, due to the betrayal of Theoderich was, after all, murdered. Theodericus, as Procopius Greco writes, built many buildings in Italy and prevented its ruin. To more confidently keep Italy in his power, he introduced many administrative innovations. After the thirty-seven-year rule Theoderic died, and with his death, Italy lost calm. After all, during his reign, all the efforts of the authorities were aimed at maintaining peace and embellishment of the country. Those who want to know about this in detail, read the most accurate testimonies given in Cassiodorus's letters, from which is clear that both for Rome and for Italy, the government this good king can be placed on a par with the rule of Octavian Augustus (Ottaviano Augusto), Trajan (Traiano) and Adriana (Adriano). …

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